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August, 1914

Battle Creek, Michigan
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EDITORIAL NOTES

Independence Day occurred this year upon the day that is observed as the weekly rest day by the management of the Battle Creek Sanitarium, and was appropriately observed at the institution. The chapel service in the morning was addressed by Miss Victoria Booth-Clibborn, a granddaughter of the late William Booth, founder of the Salvation Army. This young lady has been engaged in evangelistic work in this country with her mother for a year. She is a talented speaker, and never fails to make a deep impression upon her audience. In the afternoon a lawn meeting was called over which Dr. C. C. Creegan presided. Excellent music was furnished by the Chapel quartet, the Declaration of Independence was read, and speeches were made by Joseph L. Hooper, Esq., an eminent lawyer and orator, and Prof. Irving Fisher, who is at the head of the Political Economy department of Yale University. Both these speeches were replete with food for thought. A large audience gathered and everyone was delighted with what to them seemed the best "Fourth of July" they had ever experienced.

The book entitled "The Living Temple," by J. H. Kellogg, M.D., has been translated into the Chinese language by Rev. M. C. Wilcox, D.D., who has attained eminence in the study of the Chinese language and literature. A copy of this book has been sent to the Sanitarium medical library, and is a very pleasing sample of Chinese printing. In a review of this work the Chinese Recorder, a prominent periodical, says, "The Living Temple," by Dr. J. H. Kellogg, of Battle Creek, Mich., called in the Chinese, Yong Seu Tung Laung, is an exposition of hygienic principles reinforced by religious considerations, and is designed to be of real help to the Chinese, especially to Christians, who are better prepared to appreciate the religious standpoint. We can heartily commend it to the Christian Church in China."

We were delighted to receive a call from that apostle to Africa, Bishop Joseph C. Hartzell. He was unable to remain more than a few hours, but these were busy ones. It was a real pleasure to see him in such good heart and health. He is planning another extensive tour in his diocese which covers the Dark Continent. His last trip, from which he re-
turned early last winter, was made in comfort and good health. He had spent some time at the Sanitarium and received such a rejuvenation that he now enjoys excellent health and vigor. He will be accompanied on this tour by Bishop Anderson. They sail from New York, August 10, and London August 22. From Capetown they go north to the Congo and from thence visit the various regions where the work of the Methodist missions is established. North Africa will be visited last, and then in connection with Dr. J. R. Mott, Bishop Hartzell will attend four great conferences in Mohammedan centers, viz., Algiers, Constantinople, Beirut, and Cairo. He expects to return to this country next spring when we hope to have the privilege of furnishing him a place of rest and refreshment.

President William Goodell Frost, of Berea College, has been a welcome guest of the Sanitarium during the last month and has taken the opportunity to place before the people the merits of his great work for the Southern Mountaineers. The history of this institution is quite well known, but not as well as it deserves to be. It is located on the border of one of the most interesting regions in our country or in any country. At the lowest estimate three millions of people dwell in the mountainous region embraced in the Western Virginias, North Carolina, Northern Georgia, and Eastern Tennessee and Kentucky. These are the descendants of the first settlers of America who were driven back from the coastal regions by intolerance. They come from Scotland, mostly, they held staunch principles of right, they were always anti-slavery and for the Union; but on account of the inaccessibility of their abodes they have been thoroughly isolated from the rest of the world, and have remained just what their ancestors were, and what many of our ancestors of three generations ago were. Berea College with President Frost at its head, as its inspiration, is doing a great work in aiding this belated people to their rightful inheritance among the nation.

A letter from Dr. Wilfred Post, of Konia, Asiatic Turkey, brings the information that he is now recuperating his health in New England through the summer, after having passed through a very severe and almost fatal attack of typhoid fever on the field. He reports that he is rapidly regaining his strength and flesh and hopes to be able to return to his work in October. He writes encouragingly of the prospect. The work in Konia (ancient Iconium) is opening up and the Mohammedans are becoming more and more approachable through the influence of the medical missionary work carried on by Doctors Dodds and Post and their associates. The Balkan War naturally excited a great deal of animosity toward Christians but it does not seriously affect the work that they are carrying on.

We commend the excellent article by Miss Madeline Southard to be found in this number to a most thoughtful reading. We need make no apology for introducing this topic of the Double Standard into our paper. We shrink from advertising the dreadful prevalence of vice, lest the very admission shall encourage its growth. But here is one of the fundamental evils upon which the social sin rests, and this defence of a rank sin is found in the hands of good and respectable people who cling to it because of an
entire misapprehension of its false nature. The writer of this article certainly presents cogent and practical facts and reasoning for the abolition of this false way of thinking and dealing. The entire article is dignified and rational, and it should take fast hold upon the convictions of all good people.

In a note announcing his home-coming on a furlough in May, Rev. H. W. Kirby, M.D., of the Baptist Mission, located in Sadiya, Assam, says: ‘‘Sadiya is a door which God is opening. It leads directly to Upper Burma, Tibet, and Western China, as well as into many surrounding Hill tribes where there is up to the present not one Christian. In our medical work we receive 300 rupees a year from America for medicines and transportation. We spend 3,000 rupees a year for medicines and send them to all parts of Assam, even as far as 2,000 miles, by means of the British postal service. In two months we leave for our furlough, but we have in waiting fifty cases of medicines from London to be distributed. We have a good though small hospital and dispensary, and treat about 7,000 patients a year. Our medicines reach at least 50,000 patients. We have now three churches, our local church numbers seventy-one members, and three are to be baptized next Sunday.’’ Doctor Kirby is planning to visit the Sanitarium, where we can assure him of a hearty welcome.

There are scenes of great activity in the temperance camp and the most encouraging omens of progress and final success. Chairman Hinshaw, of the National Executive Committee, has succeeded in raising a fund of $250,000 for a great temperance campaign. A prodigious convention is projected for 1915, to be held at Atlantic City, when it is expected that at least twenty thousand delegates will be present. By that time it is confidently expected that fourteen of the United States will have joined the Prohibition ranks. Representative Hobson, of Alabama, and other congressmen are pushing the temperance issue upon the consideration of our general law-makers and it is not at all unlikely that the question of national prohibition through amendment to the constitution may soon be submitted to the people of this land. The camp of the liquor interests is also disturbed and great quantities of specious and misleading literature is being distributed to blind the eyes of the people to the real issue. But it would seem as though a blind man could see the dreadful ravages of the liquor habit in the murders and sorrows which are brought upon all our communities through its influence. A very large proportion of the crimes which fill our daily papers are directly attributable to intoxicating liquors. Let us hope and pray that the time may soon come when we shall be freed from this fearful incubus.

The article appearing in our July number entitled ‘‘The Samaritans of Bible Times’’ has attracted some attention and there have been inquiries for it, so that a reprint has been published and may be obtained in desired quantities by addressing this office.

The next and sixth session of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., November 17 to 20, 1914. The meeting will be presided over by Bishop Eugene R. Hendrix, D.D., of the Methodist Church South, a well-known friend of missions and authority in missionary matters.
THE AUTHORITY OF GOD'S WORD

How the Bible is to be regarded, according to its own claims, not left in any doubt or uncertainty. "What is the chaff to the wheat?" is the bold challenge of the Scriptures when speaking of the relation between the sacred Word and the word of man. "Is not my Word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" The New Testament presents testimony to the spiritual power of the Word in the following language: "For the Word of God is quick (living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart." These are only two of a large number of claims put forth for the power and authority of the Scriptures in the Bible itself.

Man Needs an Unquestionable Moral and Spiritual Standard.

Intuition, experience or civilization does not teach men a reliable code of morals; for this perfect rule of right and wrong, for the revelation of spiritual principles, man is dependent upon sources outside of himself and outside of the world in which he lives. Our moral perception is not clear, our moral judgment is warped by selfishness, our knowledge of right principles is limited to observation, and we see nothing around us which points to an infallible standard of ethics, to high moral and spiritual truths. Left to himself, each man would form his own moral code, and there could be no judgment and no law higher than himself to which he could be held amenable. Chaos would prevail and righteousness would be eradicated from the earth. This being the case, an unquestionable, unvarying, eternal code of right and wrong must be established by an over-ruling Power, and it is essential that every man recognize the Power and the code, and hold himself answerable to it, and realize that it is his duty and his highest privilege to attain to that rule, to obey that inflexible, righteous, upright standard of character and action. Certainly we cannot believe in a supreme moral and spiritual Ruler without expecting that he will promulgate and establish such a standard. A kingdom without a law, a government without stable principles would be a farce, and the stability of such a government must always depend upon the righteousness of its principles, and the fidelity with which its laws and institutions are enforced and maintained.

Where Shall We Look?

Since there is an evident necessity for a correct and unquestionable moral standard, where shall we look for it? Numerous systems of philosophy have been fabricated. Many of them have formed the basis of great religious systems. Their wrecks and relics strew the path of human history. Sages have philosophized. Essays and volumes without number have been written, but in all the range of literature and legislation and human administration, we fail utterly to find anything that fills the wants of the human soul, that meets its spiritual and intellectual requirements and produces the consciousness of perfection. The tendency of human culture is to polish the exterior, to reach human actions, and beyond that human wisdom and human authority cannot possibly penetrate, and all the efforts to establish righteous character by such efforts have proved and must forever prove a failure.

The various writings that are held to be sacred, have never produced a perfect life, have never perfected a human soul,
have never succeeded in leading a race or a people into higher walks and holier living. Those that trust in them find themselves involved in a quicksand and are soon lost. But the Christian Bible claims to stand in that very place. "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

That the Man of God May be Perfect, thoroughly furnished unto all good work." The Bible claims, then, to furnish to humanity a perfect code of moral and spiritual principles, one which will touch every feature of human character and experience, one which will thoroughly regulate the life of the individual from first to last. This is a large contract, the very claim seems astounding, and coming from a human source would be absolutely arrogant and unbelievable.

Can We Trust the Bible?

In view of our great need of a divine standard of truth and righteousness, does the Bible of the Christians meet this want? There is no use of our erecting a standard which is subject to our own criticism or the criticism of any other man. No man holds himself answerable to a document which is imperfect, which may be right or may be wrong, and upon which he is at liberty to exercise his own discretion and discernment.

It is absolutely necessary that such a document be beyond all question, that its testimony shall be final, its dicta shall be clothed with supreme authority so that when it speaks to the man he shall be silent and obey. He shall not dispute what the standard says or question its correctness. He shall listen with meekness and devout attention and build his house upon the rock of obedience. This suggestion strikes directly against the self-conceit and independence of human nature, and the natural man revolts at the thought of submitting his life and his conscience and sense of right to the dictates of another; but the story of human frailty, the mistaken souls that labor under this impression that go over the precipice to ruin, the follies to which this independent spirit leads self-centered egotists should be a sufficient warning against the entertainment of this foolish creed. It is the part of wisdom to cling to the hand that reaches down from above, to commit our ways to the control of One who knows better than we do, and to refuse to do so is but the blindest folly.

Does the Bible Justify Its Claims?

In the answer to this question there is a clamor of voices. It is to be expected that there would be those who refuse to be held responsible or accountable to any dictation from any power or authority outside of their own wills. Human pride rises in angry protest against any interference with its own sweet will. No one is required to settle this question in an unreasoning, servile way. The Bible appeals to our reason: "Come now, let us reason together." "Choose ye this day whom ye will serve. If the Lord be God, follow him; and if Baal, follow him." Good ample reasons are given for a basis of faith.

But the question as to whether the Bible justifies its own claims as a competent guide in all matters pertaining to religion, to conscience and to spiritual attainments is to be settled only by an appeal to facts. What are the fruits?

The test must be applied first to individual lives. How does the Bible affect the conduct and character of individuals in proportion to the degree to which it is permitted to control their lives? Next we apply the inquiry to national life,
and ask, What has been the effect upon races and nations whose peoples have received and adopted Bible principles? Conversely, What has been the result upon individuals and nations who have rejected and repudiated the Scriptures? This latter question can not be as satisfactorily answered as the other because, though some have repudiated the Bible, none have ever renounced the institutions and moral features of the Bible totally. But upon our answer to these questions our faith in the Bible depends. The most direct answer may be obtained by inquiring, each one for himself, What has the Bible done for me? What would it do for me if I gave it full authority in my life? An intelligent answer to this query would put us all at once into possession of the key of success for time and for eternity.

"NOW IS THE CRISIS OF THIS WORLD; NOW SHALL THE PRINCE OF THIS WORLD BE CAST OUT"

Whether the world at large is growing better or worse is a much mooted question, one on which much may be said by the claimants on both sides. But it is a fact that a square look at the situation will convince every candid person that the forces both of good and of evil were never more active than they are at the present hour. Great light and opportunities are presented to the church of Christ, and not a few of the children of light are most earnestly and actively engaged in many ways in promoting the knowledge of God, and in leading the people into better and higher ways of thinking and acting. That there is a spirit of brotherliness and kindly regard for others taking possession of the minds of men is not to be denied. There is a spirit of compassion for the confirmed criminals even, pity for the unfortunate, a recognition of the mutual interests of humanity, that has never before been manifested. Between the different branches of the Christian church there is a most encouraging and growing disposition to hold the peculiar tenets and dogmas that characterize each of these branches in such a way as not to interfere with co-operation in Christian work, and to provide for the exercise of cordial relations. Denominationalism counts for less at the present time than it ever has since the division of the church into sects and factions.

Stupendous undertakings for the education and uplift of the race in intellectual, social, philanthropic and hygienic measures are being projected, and no amount of danger, no consideration of expense stands in the way of heroic effort to push the progress of enlightenment. It would be too wide a task to undertake to enumerate the different directions in which investigation and improvement are pushing out into unexplored regions.

Then, too, in the field of reform there is the same activity, and the forces that work for good are pushing their fight into the camps of the enemies of righteousness. The temperance work has reached a stage when the forces that have for so many years debauched our communities without let or hindrance now begin to feel that this their craft is in danger. A tremendous struggle is on, and we are led to hope that it may prove to be the death grapple with this monster evil.

On the other hand, there is abundant evidence that as Satan realizes that he hath but a short time, and that soon his kingdom must pass to Him whose right it is to reign, his determination to cast down the good and to trample under foot the works of righteousness is more des-
perate than ever before. He stirs human nature to the very depths of its depravity; he makes men and women drunk with passions for selfish and low forms of gratification. Society is undermined and honeycombed with corruption to an extent that approaches our conceptions of Sodom and Gomorrha, and of Rome in the days of Pompeii. The prevalence of the social vice is too awful to contemplate and obvious to deny. The habits of society are such as to lead directly to and to foster this evil on which our social system is doomed to go to pieces soon unless something of sufficient import to arouse careless men and women comes to pass. We are only stating that which the devotees of fashion openly admit when we say that the influences of the late popular forms of dancing and the fashionable styles of women’s dress, or undress, tend directly to the degradation of public morals. But who cares? Sensible women may protest, convention leaders may preach and resolve, social purity advocates may proclaim, but the public smiles and the devotees of Dame Fashion toss their heads, and things go on from bad to worse.

The pursuit of sensual pleasure in a multitude of ways is an all-prevailing passion running neck and neck with covetousness, the love of money. It takes money to get the pleasures.

We should be bewildered as to the place to which this state of things is sure to bring us did not the Scriptures speak so plainly in pointing out this very condition as one of the characteristic signs of the last days. Human affairs in every phase tell us unmistakably that some great crisis is approaching, and nothing but a most sweeping revolution and reshaping of all our affairs can by any means clear the outlook for the future.

And such a revolution is undoubtedly approaching. The Saviour himself gives us abundant warning of this in speaking of his second advent, when he will come to take to himself his great power and to reign. He tells us that the days just preceding that coming will resemble in character the days of Noah and of Sodom. The world will be given up to sensual pleasure-seeking; the fires of faith and virtue will burn very low, and even the professed church of Christ will be satisfied with the form of godliness without the power thereof. Jesus says, “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come.” Thus we see that the consummation of the great slogan of world evangelism, “The Gospel in all the World in this Generation,” means the coming of Christ within the same period.

There is absolutely no other remedy for the great evils that threaten our very existence. The gigantic struggle between the laborers and the employers of labor threatens to involve us in troubles that resemble the French Revolution and to human foresight there is no escape from the direst consequences. The inroads of insanity and chronic diseases will soon decimate and destroy the race unless some great power intervenes. The social evil is rapidly cutting away the very foundations of our society; and for these evils there is no human remedy. To be sure, things might be remedied if people would only stop and listen and adopt right standards of living, but they will not heed. We can only save the few; but when Jesus comes there will be a sweeping glorious and everlasting victory for truth and purity and justice and righteousness. “Even so, come, Lord Jesus.”
SOMETHING EACH DAY

"Something each day—a smile,
It is not much to give,
But the little gift of life
Makes sweet the day we live.
The world has lone, sad hearts
That we can bless and cheer,
And kind smiles given each day
Make sunshine all the year.

Something each day—a word,
We do not know its power;
To strengthen, guide, to bless
Ev'n to life's latest hour;
What comfort oft it brings
When all is dark and drear,
And kind words given each day
Make pleasant all the year.

Something each day—a thought,
Unselfish, good, and true,
That aids another's need
While we our way pursue,
That seeks to lighten hearts,
That makes life's way more clear
For helpful thoughts each day
Make happy all the year.

Something each day—a deed
Of kindness and of good,
To link in closer bond
All human brotherhood.
Oh, thus the Heavenly will
We all may do while here,
For good deeds done each day,
Make blessed all the year.

OVERWORK NOT A SERIOUS LIABILITY

[From a lecture by J. H. Kellogg, M.D., to the Sanitarium patients.]

I have met a great many people who complained of having worked too hard. I suppose there have been thousands who have come to the Sanitarium and said to me, "I am prostrated from overwork." Upon making careful inquiry into the kind and quantity of the work the individual is doing, I have been astonished to see how little real work they have done and yet they are, as they suppose, dying of overwork. There is a very erroneous idea abroad in the world that there is great danger from overwork.

I Do Not Believe in This Idea.

I have found very few people, indeed, I doubt if I have met a dozen people in my life, who were really suffering from overwork. I have found a great many people who have not had enough sleep, or enough fresh air, or enough muscular exercise, but really work is not a serious thing.

I have met more than one hundred thousand invalids and out of all these I am safe in saying that not half a dozen have really broken down by overwork. Work does not necessarily hurt anyone, for the reason that nature has provided a remedy for overwork. Good old Doctor Nature, who is prepared for almost any emergency, knows just what to do for the man who is exhausted. When he can work no longer he falls asleep and when he awakens he is renewed and refreshed and reconstructed and perfectly ready for work again.

Take, for instance, an active boy, and who can compute the miles he will run in a day, the vigorous efforts he will put forth in games, exhausting himself and coming home in the evening and falling asleep involuntarily. If he goes to bed at a reasonable hour he sleeps soundly during the following night and rises the next morning perfectly renewed, ready for another day, and goes through the same experience day after day, year after year. But some people say, "I feel so tired all the time." That is not necessarily because they have overworked. It is more likely to be because they have not worked enough. That is, they have not taken the muscular exercise they should. Their muscles are full of poisons which exercise would have eliminated.

It is more likely they have been Overworked at the Dinner or Supper Table or at banquets and other social functions. Some people dance half the night, eat the other half of the night; and I have seen many people that were overworked.
at that sort of thing. But rest is a com-
plete panacea for the harm that legiti-
mate work does. Many people reach a
point where they do not feel rested and
fresh in the morning. Sleep does not
come to them, or if they sleep, it does not
seem to accomplish its full purpose.
That is because there are other evils at
work. It is not honest labor that is pro-
ducing this mischief.

One thing that produces "that tired
feeling" is worry. Some people fail to
disconnect from their cares and labors
during the hours of rest. This will be
illustrated by an electric battery. When
the poles of the battery are disconnected
the battery is entirely at rest. The bat-
tery only works when the circuit is
closed, for the moment the positive and
negative poles are placed in connection,
the battery begins to work and will con-
tinue to work until it is exhausted, for
all the time that the battery is working
material is being consumed. Perhaps
the wires become crossed so that there
is a "short circuit," and this is always a
very undesirable condition, for the
energy stored up in the battery is soon
exhausted and damage is likely to be
done.

Worry is a Short Circuit.
It saps the energies and vital strength.
It is not a part of the legitimate work of
the battery. Legitimate work may be
defined as something which is done with
reference to objects that are external
to ourselves. It may be mental work or
physical work, but it is something which
is exterior to us and does not necessarily
follow the performance of the natural
bodily functions. It is assumed by us,
and not an involuntary function. Of
course the body is always at work. The
heart is doing an almost incredible
amount of work constantly, but that is
not what we ordinarily call work.

Many people impose extra work upon
their body by over-eating, eating too
much at meals or eating at times when
they ought not to eat. The most of us
eat from habit. Seven o'clock is a man's
breakfast time. He sits down to the
table, but we often hear him say, "I have
no appetite this morning; but I suppose
I ought to eat something." This is a
very common experience with people
who do not do muscular work producing
weariness and sweat, who go to fashion-
able parties, social entertainments,
thefaters, perhaps eating late suppers.
Such people are not apt to have any
appetite in the morning, nor do they de-
serve to have any. The stomach is tired
out with its extra burden, has not
had a chance to recruit its energies and
is not prepared to digest anything more.
Doctor Pawlow, the great St. Petersburg
physician, says that appetite means gas-
tric juice and the power to digest. Ab-
sence of appetite means the opposite. I
think it is almost a sin, except under
special circumstances, to eat when one
has no appetite. It is an insult to the
stomach to thrust food upon it which it
is not prepared to deal with. When the
stomach is ready for food it indicates
the fact.

Muscular Exercise Essential
One of the things most essential to our
procuring an appetite and for good di-
gestion and indeed for every vital func-
tion of the body is muscular work. The
muscles are the furnace of the body and
when one does not use his muscles he is
not consuming the food he eats, to any
great extent. The material is not con-
sumed as thoroughly and completely as
it should be. The exercise which we
give the muscles increases the flow of
blood through the muscles and thus in-
creases the consumption of the material
which is furnished to them. Exercise of
the muscles is very essential in order to
produce that change of matter which is
necessary for reconstruction. This pro-
cess of reconstruction is going on all the
time. The old adage that the matter of
which our bodies are composed changes
once in seven years is not true literally
because as a matter of fact some parts of
the body never change at all, and other
portions change rapidly. The entire
blood is changed once in six weeks and
the muscles change every three or four
months. The enamel on the teeth never
changes.

Just as soon as this change of tissue
ceases, death comes. Old age comes on,
and the movements become slow and retarded. When the vital process of change becomes stagnant we have disease. That is why many people say, "I feel bilious." Other people say, "My liver is torpid and sluggish." The skin becomes sallow, the eyes become dull. Now there is nothing in the world that will quicken the change of material in the body and aid these vital changes and stimulate the flow of the life principles like exercise. By vigorous exercise the material is eliminated from the muscles and room is made for new material.

The Average Invalid
is a person who has not worked enough, whose habits have been too sedentary. The average man that comes to the Sanitarium is a person who is not engaged in vigorous activities. Perhaps he has been previously, but he has ceased these activities and his whole system has become sluggish. He is, perhaps, a man who spent his young manhood on a farm and finally retired, ceased hard muscular work. Perhaps he moved into the city and let his farm. In a year or two he is in the doctor’s hands and in another year he is in the undertaker’s hands. Had he stayed on the farm he might have been good for many years yet. The hardest problem I ever met in my medical practice is to induce people to take sufficient exercise.

Dr. Stephen Smith

We have a worthy example of well-preserved life and manhood in the person of Dr. Stephen Smith, of New York City, who is at the present time nearly ninety-three years of age. Doctor Smith
was founder of Bellevue Hospital Medical College, which has always stood as one of the leading medical schools of our country. He prepared a text-book on surgery which was used by the surgeons in the Civil War. For fifty years he has been prominent in New York as a member of the most important state commissions. He is at the present time member of the State Board of Charities, and one of the Commissioners of Charities, and was for many years president of that Board. Last year his appointment was extended for eight years thus carrying him up to the century mark, and from present appearances he will be able to fill out this term of service, for he is still regarded as one of the most efficient and important members of the Board. He travels all about the state, investigating various institutions and the numerous questions that arise in connection with carrying them on.

This splendid man has attained his great age and efficiency through a life of temperance. He has lived the simple life because he had to do it. As a young man he was an invalid, but his good sense indicated to him the proper methods to adopt and when he visited this institution for the first time ten or twelve years ago, he found that he was entirely in accord with the things that we were doing, and has since been one of our most active, influential and helpful friends. He has always been a very hard-working man and still works hard. He does not hesitate to start out for a long walk and he is one of the most active men I know of.

He Presided at Our Race Betterment Conference

last winter. While he was here an aged lady stepped up to him and said, "Doctor Smith, I feel very old and I would like to talk with you about how you managed to attain your great age," and without seeming to be rude in the least, he said, "Madam, one thing which I think has helped me very much is that I have always refused to talk with old people"; and he moved along down the hall. The idea was that he does not entertain the thought of being old, does not look on that side of the question. He feels that he is young and wishes to be considered so. His arteries are still soft and pliable, his blood-pressure is quite normal. This temperate, simple life is the thing that keeps the body in good working condition and enables us to live long and preserve our faculties and our efficiency.

WHY THE DOUBLE STANDARD?

M. MADELINE SOUTHARD

All students of social questions agree that a chief cause of the fearful vice conditions now prevalent is the double standard of morals for the sexes. But to really repudiate the double standard in all its subtle forms, we must be convinced that it is false. And to be thus convinced we must carefully examine the ground upon which it stands. The ground upon which the double standard of morals rests is the common belief in the inequality of the sexes,—that men are physically and mentally superior, but morally inferior, to women. So long as this view is generally held, we can hardly hope for a single standard.

As we shall contend for the equality of the sexes in the following discussion, we want it clearly understood that differences may exist without inequality. In a single year at the dawn of the last century, there were born in England three men, destined to be world-famous. One was a poet, one a naturalist, and one a statesman. Each entered a realm the others never touched, each familiarly dealt with matters with which the others would have been helpless, yet we have called them peers. Thus we see great differences may exist among equals. That in height of stature and power of muscle the man excels the woman is evident. That he is physically superior is not so plain. In a certain physical patience, power of endurance, ability to keep going in pain and weariness, any physician will tell you that the woman excels. It would seem that to each is given a body unlike yet not un-
equal to the other; each fitted for its particular work.

In the Mental Realm we find that the great intellectual achievements have been wrought chiefly by men. But some of us question whether this has been a difference of nature or of opportunity. Certain it is that since the halls of learning have been thrown open to women we do not hear so much of woman’s mental inferiority, and we hear nothing at all of it from the men who in co-educational schools have worked alongside women students.

A chief argument with those who contend for man’s mental superiority, is that the great inventors, authors, statesmen, have been men. They grudgingly admit that the woman does as well as her brother in the class-room, but say that she is never heard of later. Unprejudiced teachers will agree that in under-graduate work the girls are as original as the boys, but they well know that the original work of the world is done by those who have passed the under-graduate age.

But the mass of women at this age become wives and mothers. Their lives are now lived in the comparative seclusion of their homes. And here is manifest the superficial thinking of their critics. How many men would accomplish great literary and scientific feats if twenty-four hours of their days were filled with babies and accompanying cares? That any brain-work is required to rear children and manage households seems never to have occurred to many. They think, somehow, all this is done by “instinct.” Sometimes it is, and a pretty mess is the result. The country is suffering from too much of this now. It is high time we perceived that no vocation on earth needs trained minds more than the great work of motherhood, which handles either wisely or unwisely all the beginnings of the world’s psychological and sociological life. The woman who keeps her eye and hand on the health, manners and morals of a bunch of boys and girls from baby to high-school students, keeps one man in good condition, attends to meals, clothing and other household necessities, and helps solve various church and community problems, has several cells of grey matter in fairly active service, even if she is never heard of in scientific circles.

Comparative Morality

We come now to the question of the moral differences of the sexes. Here we find a well-established tradition as to woman’s natural goodness, her moral superiority. With this bright bit of sophistry goes a dark shadow, for we are told that when she does fall a woman
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go to abysmal depths, lower than a man ever reaches. It seems almost too bad to attack a belief that has such rhetorical possibilities, but it rests on a false foundation, and works much evil in practical life. For this belief in a moral difference in the sexes is the root-thought of the double standard.

"Women are naturally better than men." The statement has long passed unchallenged, but it is not true. Women are different from men, some characteristics are stronger in men, some in women, because they were created to perform different functions. But this is not a moral difference. No sex-distinctions were made on Sinai; one standard of morality and one only was given to the race. But if it is actually true that we have two grades of moral beings, one superior, one inferior, then it is manifestly unfair to ask both to conform to the same standard. The God of the Bible, who made both sexes, evidently considered them morally equal when he made the same requirements of both for eternal life.

But many demur at the thought of moral equality, saying that sex-desire is much stronger in the man than in the woman. While this difference doubtless exists, it has been greatly increased by our present social training which cultivates in the boy what it represses in the girl. It is impossible to tell how great the natural difference is until they both have the same education, but it is certain that it is not nearly so great as it would seem in the present artificial state of society where neither are normal. But make the natural difference great as you will, nothing is proved. Sex-desire is not sin. It is not normal, healthy desire, but perverted, uncontrolled desire that gives evidence of moral depravity.

But this perverted, uncontrolled desire, I will be told, is far more common among men than women. Without doubt this is true. But this is due, not to a native moral difference, but to

Different Training and Environment.

It dates back to the days when muscle ruled instead of mind, and men could force their women to stay indoors and be

good, while they themselves would roam at will. If the woman was untrue to her husband he could throw her out; if he sinned against her she could only acquiesce, for might made right. We are supposed to have the rule of mind today, but it is mind still sadly under the sway of traditions handed down from the days of brute force.

The baby boy that the mother clasps to her breast is as pure, as good, as his tiny sister by her side. Let fifteen years pass and probably he will not be. But I dare to contend that with the same watchful care, both within the house and without, he would remain as good and pure as she. He would make more noise, he would be different, but he would be as good. Boys give the same reverent response to the beautiful facts of life as girls do. Many of them I have heard bitterly deplore the fact that in their ignorance they drifted into sensuality. They lament that vile thoughts, crowded into their minds almost from babyhood, make it so hard to think the good.

I do Not Mean to Palliate

the sins of young men, but it is time we get away from the barbarism that a young male human is naturally low and base, lacking in the fine instincts of humanity. I have dealt with hundreds of them from the well-bred Christian college student to the habitué of the lowest slums, and I do not find them different from other people. They have simply taken what was given them in the community where they lived, from childhood they have been led to think it did not matter so much what a boy did. They have heard mother tell the sister, "Little girls must not do thus and so," and have drawn the natural inference. Young men have told me with bitterness how they knew their sisters were warned and protected, but no word was said to them. From men of loose morals and from cheap physicians (not always cheap in price) they have gotten the idea that licentiousness is manly and sometimes necessary.

I contend that the greater dishonor and sensuality of men is a result of social education rather than natural
tendency. The same is true of the greater purity and virtue of women. The rhetorician has made us believe that there is something so intrinsically pure and holy about the woman that she escapes uncleanness without an effort. This is no more true than the other, for the woman is as pitifully, as grandly human as the man. If the little girl were given the same vicious teaching her brother receives she would go down as quickly as he. If her mother could not send her down town on an errand without her being exposed to the vile jests and filthy stories her brother hears, if she were allowed to go to the same shows he manages to attend, would her native purity protect her? I think not. Today in many places busy or lazy parents are allowing their girls to run the streets, go to the picture shows, parties and on rides either unchaperoned or poorly chaperoned. The results are often covered up but enough is known to convince us that it is their greater protection heretofore that has given girls their greater purity. A Kansas City judge recently expressed himself as amazed to find that in the same environment girls went down as easily as boys. And I am certain that if instead of shielding the girl and warning her that the least immodest thing will ruin her good name, we would thrust her forth in adolescence and society would give her the same teaching it does the boy, telling her immorality is womanly, good for the health and practiced by most grown people, there is hardly enough innate goodness in the girl to save her from this Vicious Social Life.

I have confined myself to morality as practically covering the ground in this discussion, but I want to say a word specially concerning religion. Because there are more women than men in the church, many have thought them naturally more religious. The religious nature in the man is as strong as in the woman, but his consciousness of immorality makes him fear to yield to it, so he assumes an attitude of indifference or opposition, often refusing to attend a religious service. It is very true that the deadening effects of alcohol, tobacco and licentiousness eventually dull all the finer sensibilities, among them the religious instinct, but this is an artificial not a natural difference and is the same when these are used by women. The many examples both in the past and present of brainsy, virile Christian men who have hazarded their lives for the Gospel of Christ, ought to convince anyone that no woman can be more devoted in the religious life than are strong men when released from the stupefying effects of sin.

The double standard is held not alone in sex-life but in all matters where the physical life has a moral phase. Many who think little of a young man's drinking and smoking would be horrified if his sister would do the same. Yet this is a prejudiced view. If he needs a little wine for his stomach's sake, she may have stomach trouble too. If smoking soothes and settles his nerves why not let his nervous wife have the advantage of it? The fact is, men know these things are hurtful and they do not want their women hurt. The belief is that the woman's body is more delicate, more easily injured. The strongest argument against my contention is that women were made for the holy task of motherhood and therefore their health and morals must have greater care than those of the coarse breed of men. This is fine rhetoric but poor science. Men who raise fine stock do not seem satisfied simply with good females, they give careful attention to the sire of their young. It is very true that the pure blood of the women has lifted each generation, the one offsetting the other.

Motherhood a Vocation

Hitherto motherhood has been regarded as a vocation, fatherhood an incident. But scientific study of human life is revealing the fact that the condition of the father is a matter of vital import to the child. Cold facts as to the epileptic, imbecile and otherwise defective children of drinking fathers, the weakened eyes, nerves and hearts of children of tobacco-using fathers, and the fearful hereditary results of sexual sin
Holy Motherhood
are bringing men to see that they have some parental responsibility besides selecting a good woman to be the mother of their children. Some day the race will understand that fatherhood is as much a vocation as motherhood. Then boys will be schooled in hygiene and practical economics, that they may be home-builders, even as girls are beginning to be schooled in hygiene and practical science that they may be home-keepers.

And I insist that with right ideals before them from childhood, men will respond as quickly as women to this appeal for the uplift of the race. I know some strong, vigorous young men who have been so wisely reared that they scorn a low or degrading thing as quickly as do their sisters. And I have known many not so fortunate who have strayed in forbidden paths, yet, who, with divine help and determined will, have turned from sin, overcome every evil habit and have come to loathe any unclean thing.

And I believe in a just God, who, if he has given one sex more to conquer in order to keep his commandments, has surely then given more conquering power, that there be no unfair inequality.

This common delusion, that there is an essential moral difference in the sexes, is the very root of the double standard.

Men, believing it is naturally easier for women to be good, think it unreasonable to expect themselves to live up to the same ethical standard, and they refuse to do it. Granted the premise, and the conclusion is logical. Women, foolishly flattered by being set upon a pedestal of moral superiority, agree that men cannot be expected to be very good, and do not demand a single standard. Sometimes I think men really care more for morality than women do, they pay so much more attention to it when they select a companion for life. But if women are lenient toward immoral men, they are merciless toward a woman who takes a single false step, and society thus pushes down thousands who might be saved. People have not meant to be cruel in this, they have believed it so easy for women to be virtuous that if they fell they were without excuse.

How many times it has been said, "Well, what could she expect; if she had kept her place, etc," putting the whole responsibility upon the girl. There are various "old wives fables" to the effect that it is a man's prerogative to attempt in every way possible to break down the citadel of a woman's virtue. If she is able to stand against his wiles she is probably pure enough to be his wife! It is not assumed that the man has any moral responsibility, and yet men are supposed to be the protectors of the race! It is a great mistake to assume that virtue costs women nothing. The high tides of life flow as swiftly through the veins of the girl as the boy, but being protected from the things he sees and hears, she does not understand.

But it is a cruel injustice to so greatly test the warm-hearted, affectionate child, and then cast her off forever if she fail.

When it is understood that both men and women have their peculiar temptations, the man's to seek, the woman's to yield, man will cease asking the woman to fight both her own and his moral battles, and together they will strive for mutual protection. When it is clearly seen that God made men with power to be as chaste, as true as women, and that in his sight sin is as vile in one as in the other, but that men may rise to the same heights and sink to the same depths as women, then and then only will we tear down the double standard of morals and expect and secure a "white life for two." For in very truth:

"The woman's cause is man's, they rise or fall together, dwarfed or godlike, bond or free.

And these two, unlike but not unequal, must rid themselves of all artificial barriers to the complete development of each until there will be realized the prophecy of Tennyson's lines:

For woman is not undeveloped man.

But diverse: could we make her as the man,

Sweet love were slain; his dearest bond is this,
Not like to like, but like in difference,
Yet in the long years liker they must grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care.
Nor lose the childlike in the larger mind;
Till at the last she set herself to man
Like perfect music unto noble words;
And so these twain, upon the skirts of Time.
Sit side by side, full-summ'd in all their powers
Dispensing harvest, sowing the To-be
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other, even as those who love.
Then comes the statelier Eden back to men;
Then reign the world's great bridals, chaste and calm.
Then springs the crowning race of human-kind.
May these things be!

THE TRAINING OF CHILDREN
J. H. KELLOGG, M.D.

At a recent question box lecture in the Sanitarium parlor a query was presented to the speaker, J. H. Kellogg, M.D., as to the comparative results of choosing an average baby of civilized parentage and one of wild parentage, and giving each the same education. In reply, Doctor Kellogg expressed the following ideas in regard to the education and development of children:

Babies cannot be classified as civilized
and uncivilized. There are parents who claim to be highly civilized who impart to their children but a very small inheritance of those qualities of health and character that make for good specimens of humanity. There are, of course, intelligent civilized people whose children have the advantages that come from a good pedigree, and which are far in advance of anything to be found in the forests or on the wild plains. At the present time one per cent of the children of the United States are defective mentally. They are actually defective, while, of course, there are multitudes of children who are not classified as defective, but whose mental capacity is at fault, and of this class of children there are all degrees of imperfection. The feebleminded children are increasing in number. Among this sort of children an uncivilized child would certainly excel in educational training.

There are no imbeciles among the wild children of nature. You might as well look for an idiotic or an insane cow or deer or fox as to search for a defective child among the Indians of this country who have lived apart from the artificial ways of our civilization. These children are born under natural conditions and are not subjected to the degenerative influences that are making imbeciles, idiots, and insane in our civilized communities.

Most of Us Are Over-Tamed.

We are all of us more or less wild by nature; and what we call education is the process of taming. Children left to themselves are very apt to “shock” the sense of propriety in social circles. They say surprising things, which shock us by their truthfulness. We teach them to gloss over the truth, to put on good behavior, to be courteous, in ways which sometimes mean absolute falsehood. Thus a good many of us are spoiled in the taming. We become too tame. It is better to remain a little wild than to be so much tamed as to lose one’s spontaneity and initiative.

When the child starts in school he is brimful of questions, and around home he seems to be a walking interrogation point. He is full of curiosity and of a natural and healthy interest. But he is very apt to be turned away with a rebuke. He is told that he is troublesome; that he is too inquisitive; that he should be seen and not heard. “Keep still; don’t bother me with your questions;” is the answer he too frequently gets. So the mind of the child is continually repressed, forced back upon itself, and the child becomes reserved, and secretive, which is not natural. He comes to feel that it is almost a crime to ask questions so he ceases his investigations and is shut up to his own cogitations and conclusions all the time wishing to be free from this restraint, and longing for the time when he shall come to know things as father and mother do.

As he seeks to get out of this bondage, this restricted field of thought and action, he breaks over the rules of propriety and brings upon himself sundry whippings and punishments, for he is apt to break out in unexpected ways. A great many children are thought to be wicked and perverted when they are simply the victims of too much repression. I do not believe in corporal punishment as a usual thing. We have had many children in our home and I have never whipped one nor said a cross word to one of them, nor scolded them. I have always felt that if I could not get obedience from a child without the use of brute force it is because the child is a good deal smarter than I am. If I have no advantage over a child except that I am bigger than he is, if that is the only superiority I have over the child, then I deserve to be beaten and overwhelmed; I am not fit to control and discipline children. I determined that it was incumbent upon me to obtain obedience and respect from children without the use of mere force.

I do not mean to say that a child should never be whipped. A child should probably be whipped when he needs correction and discipline and the parent is too stupid to know any way in which to discipline him except by whipping, but it may be set down as a general rule that it is simply parental stupidity that makes corporal punishment necessary. The fact is, corporal punishment
is in no way connected with wrong doing. Usually if a child has pilfered something he gets a whipping. If he tells a wrong story he gets a whipping. If he is late at school or dilatory in coming home, he gets a whipping. If a child does not go to bed when he is told or get up when he is called, he is whipped. Everything he does has the same remedy.

But No One Remedy is Good For All Diseases

We had a boy in our family once who could not remember to hang up his hat and coat when he came into the house. He was so full of what he had been doing outdoors that he forgot about putting away his things. They went down on the nearest chair or sofa or perhaps on the floor. We mentioned the matter to him a great many times and showed him how to take care of his things, but it did not make any difference. We thought the matter over and discussed it for some time. Mrs. Kellogg had become almost discouraged after repeated admonitions so I had the boy come in and talked it over with him. I said, “I think the only way for you to form the habit of doing this thing right is to go upstairs and come down and take your hat off and hang it up, then you put it on again and go upstairs and come down and take it off and hang it up again and you are to repeat this performance six times.” The experiment worked for a week, during which time he did not forget to hang up his hat, then he lapsed and forgot once, then Willie went upstairs and down, took his coat and hat off, hung them up, put them on again and went up and down stairs and took them off again and repeated this one hundred times. It occupied him all day. He never forgot to hang up his coat and hat again. He got the habit very thoroughly that time and couldn’t get away from it.

Another boy could not give us his attention. When I talked to him he was looking around the room. He seemed to know everything else that was going on except what I was saying to him. So I made a long chalk mark on the dining room floor and had that boy walk that mark back and forth for an hour. He was obliged to keep his eyes right on that mark for every time he wobbled and got off the track added a minute to the time he had to walk. We kept up the experiment every day, having him walk that chalk mark for half an hour to an hour until he thoroughly got the habit of fixing his mind upon a certain thing.
There Is a Natural Remedy

for every fault a child has and the thing is to find what the remedy is.

At another time one of our boys positively refused to do something which I asked him to do. I said, "All right, we will part company. You are a rebel. You may go to the barn and live with the horses or stay out in the woods with the squirrels and birds, but we cannot live together because we are not friends any more. I am the governor here and as you are a rebel you have to be expelled, and when you try to come back the doors and windows will be locked. You can not get in. You can go and live in the woods." That boy started for the woods but pretty soon he came back. He was gone about fifteen minutes. Then he came to me, threw his arms around my neck, looked up in my face and said, "Papa, I will be a good boy." We didn't have any trouble with him because he saw that we ceased to do business except upon the basis of proper relationship. I might have thrashed that boy and he would have hated me as long as he lived.

Undoubtedly there is much to be learned yet about dealing with children. We have only just begun to know what the child is. We just begin to understand the psychology of childhood and infancy and adolescence and find we have managed our children very badly. They are often very badly abused, too often needlessly condemned. A man once told me of a dog he had. He was a faithful house dog and became so much interested in watching the house that he leaped out upon anyone that went by and even looked at the house. He bit a man finally and did some harm, so the owner thrashed him until the dog was almost dead. After that the dog never barked even at a cow. He would allow anybody to walk onto the premises, carry off anything they wished. He was fairly subdued, his will was broken.

That is what parents often think they have to do for the boy,—they must break his will, but a boy with a broken will is not worth a fig. We want boys with a will strong enough to stand up against temptation and the influences which they are going to meet in the world and will enough to undertake enterprises, carry them through, and such boys are worth while. But the boy must be taught to hold his will subject to the will of proper authority, must be taught first of all to recognize his father and mother. Then he should be taught allegiance to God and the obligation he is under to moral requirements and principles. The motive of life is in the will and that will is not to be repressed, but to be disciplined and instructed and thus developed both in strength and discipline.

Hated Me as Long as He Lived.

Experiences and Observations in Turkey

[Address given in the Sanitarium Parlor by Mrs. L. O. Lee, formerly of Marash, Turkey.]

Each mission field has an appeal of its own. China appeals because of its millions, India because of its great poverty and class problems, and Turkey seems to me to stand prominently among the peoples of the earth for two reasons: First, it is the Bible country. It is the country in which much of the history of the world has been lived up to the present time; and another reason is, that it is the very center of Mohammedanism, the most difficult of any of the great religions to reach and influence. The Sultan is not only the political head of Turkey, but the religious head of the whole Mohammedan world, so that Mohammedans living in Africa, China, India and the Philippines all look to the Sultan as their religious head.

I have thought I would this afternoon undertake to show some of the difficulties missionaries encounter today in their work in Turkey. It is well known that all the people in Turkey are not Turks any more than all the people in America are Americans, but there is this difference: in America the great and chief ambition of everyone is to become an American. It is a very different case in Turkey. There are races there that have lived side by side for hundreds of years, and are just as distinct today as ever.

A lady said in my presence just a day or two ago, "The Turks have their flag—
the Crescent.' I smiled to myself because I thought, How many people in Turkey would rather part with their right hand than to submit to that flag. It is not theirs any more than the stars and stripes are theirs.

An editorial in one of the leading newspapers about the close of the Balkan War expressed this view, nearly as follows: "Every Turk has today an insatiable thirst for revenge on the Balkan people. This is a feeling that must be cultivated by every Turk." The writer went on to say that fathers must bring up their children to cherish this feeling. It was enough to make one shudder to think they should be holding this feeling toward those who so short a time before had been a part of the nation. With the giving of the constitution five years ago there were great changes; one of these was that not only Mohammedan Turks but the so-called Christians as well were henceforth to serve as soldiers.

Away back at the time of the Crimean War the Armenians and other Christian peoples were given a choice to serve in the army or pay a military tax, the latter of which they decided to do. Whether this choice was a wise one or not is a question but in all the years since that time it has been a very fertile source of trouble. I know personally of one man who for twenty-seven years paid a military tax for a son who died in infancy. It was because of some defect in the papers showing that he had died. While they are anxious to have large families of sons, it is a great expense because every boy must have this military tax paid.

One of the changes that came five years ago was that Armenian and Greek boys were to be taken into the army as well as the Turks. An educated physician in Marash said, "I think it is right in theory. I think we need military training among our people as well as
among the Turks. Our people have developed the kind of faults that they naturally would as an oppressed people just as the Turks have developed the faults of a conquering people. I think it is right theoretically but I should rather see my son dead than see him taken into the Turkish army." And I am sure that every mother can appreciate what he had in his heart. The soldiers' barracks in Marash are just outside of our compound wall and we know of the depravity that comes from long months of idleness.

Of course there is an amusing side to almost every hard condition, and it was amusing to see the great popularity that suddenly developed for our orphan girls. There is a Turkish law that no man shall be taken into the army if he has a family dependent upon him which has no other support, so marriageable sons and their parents at once showed a great desire for orphan girls as wives. The fewer relatives a girl had the better. It seemed for a time that the lady who had charge of our orphan girls had no time for anything except to see the suitors for the hands of her girls.

The Poverty of Turkey

We have heard a great deal of the poverty of Turkey. I sometimes think we missionaries have said too much about that phase of it and so people think of Turkey as a God-forsaken country filled with blood-thirsty Turks. It is a very poor country, but this state is the result of the wretched government for centuries, not of lack of natural resources. Along with poverty are the things that come out of it. One is emigration. We work for years and years at educating the boys and girls and it is rather discouraging to have these boys and girls go to America at the time they could be useful. One thing that came with the revolution was that the people were made free to travel, and it has meant very greatly increased emigration of these young men and women. Last year I was in New York over one Sunday. I happened to meet a young Armenian whom I had known very well indeed, he having been my student in Turkey. I did not know he was in this country, and said to him, "I expect to be in such and such a place tomorrow afternoon and I shall be glad to see any of your people who may be here." I had a perfect surprise at the reception. There were so many of our students that I did not know had come over at all.

One had been a very successful teacher at home, and I said to him, "What are you doing in this country? Why did you come?" He answered, "Just at present I am running an elevator in a certain hotel in this city," and he proceeded to tell me, "I did not mind working on a small salary until I was married and our first baby came, but then I made up my mind I could not support my family as I wanted to support them and so I decided to come to America." He had had a salary that would be about $17.60 per month. "I could not support my family on that." And he brought up a second reason, the utter lack of faith in Turkish reforms that are being promised. "Yes," I said, "but think of the work you could do and the position you could have in your own country and yet you come to New York and run an elevator." "But I do not mean always to run an elevator," he said. And he won't, for he is capable. But it is hard on the missionary work for these young men and women to come to this country when they are so much needed there. The wages paid there are small. I could hire a woman to wash and iron for a day for ten cents. So you see there is no servant problem, from that standpoint at least.

The third difficulty is the lack of leaders. It is only five years since the last terrible massacre of Christians in Turkey. In the Central Turkey Mission there are sixty-six preaching places. One-third of these churches were made pastorless in two days; and it takes time to grow ministers. The minister there is more than preacher. There is no public school system, so, wherever there is a church founded there must also be the teacher and the leader in social life. So this terrible blow and emigration together have made a very great problem. But we will now turn to the brighter side of the picture.
First let us glance at the
Signs of Material Progress.

Constantinople is a city of more than a million people and it has never had a system of street cars. Today tramways are being inaugurated and it is just getting in electricity. Hundreds of changes are being worked out all the time. They now have more or less of good carriage roads. To be sure these roads are built as the Turks do things. There will perhaps be a beautifully made piece of road and then the bridge needed to make it of any use will be lacking. Still the fact remains that roads are being built and it is very much easier to travel than it was a short time ago.

They tell of a princess who gave her palace with beautiful grounds for a public park. They are widening the streets, and telephones are being put in. We have a daughter in Constantinople and she has said in writing to us, that although the telephone is not yet in general use the officials have it and it will not be long until everyone will be using telephones. Everywhere the people are beginning to recognize their need of instruction. They want better agricultural methods. Many of their methods are the same as in Abraham’s time. Very often you will see an ox and a donkey ploughing together on the hillside. That is all right when the donkey comes on the up side, but when he is on the down side you wonder that they don’t roll down the hill together.

All the years we have been in Turkey we have done our traveling on horseback.

Education in Turkey

But probably the greatest change in Turkey is in regard to education. At Marash there is a population of perhaps seventy thousand people, but until a comparatively short time ago there were no schools for Mohammedan girls. That does not mean that actually none learned to read, but comparatively it was so. In Marash there is now a school for girls supported by the government. We are told there are a large number of children in it. It is a school with a great many problems, chiefly that of finding suitable teachers, and right there is their weakest point. The girls are married young and it is hard to find women that have had training enough to make teachers. We read of the different universities that are being established. It is true that they are principally on paper as yet, but it is encouraging. A great
desire for education has swept over all the people. It is very much like the desire for education that swept over Europe just before the Reformation. We think it is very significant. The people are full of new life. The better class women are still largely secluded, but the peasant women go about more or less freely wearing the sheet on the street but with their faces unveiled. As illustrating the way in which women have been regarded I will relate an incident.

My husband and one or two native ministers were traveling once and came to a river that it was necessary to ford. In such a case it is customary for one of the muleteers to take off his shoes, roll up his trousers and with a long stick in his hand lead the foremost horse in the caravan, the others following in single file, because the bottom of the stream is often shifting and there are dangerous holes. While these preparations were being made they noticed another party also preparing to cross. Mr. Lee was interested to see that in this case it was a woman who made ready to lead. She took off her shoes and stockings, rolled up her trousers, then bent her back and her husband climbed on her shoulders and she carried him across! On reaching the other side, Mr. Lee went over to the old Turk and said, “Weren’t you ashamed to let your wife carry you across the stream?” and the old Turk said, “Why, if my woman shouldn’t carry me across whose woman should?”

The High Class Turkish Woman.

Literature concerning this class has become quite popular of late. These books describe the life of the high class Turkish women, though they give it perhaps too roseate a hue. They have little slave girls. One morning I called on a neighbor across the street and a little girl seven or eight years old came to the door. I said, “Whose little girl is that?” “O,” the lady replied, “That is a little slave girl my husband brought me a few days ago from a Circassian village.”

These ladies have a kind of luxury, but if you women will take everything out of your lives that comes from reading and from all intellectual pursuits, every-
young Turkish woman, a graduate of Constantinople College for Girls who spoke in English of the changes in Turkey with regard to women. She said, "If we speak of the English we mean women as well as men, and if we speak of the Americans we mean the women too, but it is just coming to be true that when we speak of Turks we think of the women."

There is No Feminist Movement
that stands out prominently, but indirectly the women have had a tremendous part in the revolution. She spoke of what she hopes this club will do in helping to lift up the women, and the part they had in the war. They opened a little hospital and were able to serve the soldiers in many ways.

The point I want to make is they are bound to have education and to have it soon. The fact for all Christian people to consider is this: If we can now sufficiently strengthen our Christian work we can shape that education according to the principles of Christianity, otherwise they will fall away entirely and look to materialistic ideals. It is a question which we are all going to watch with a great deal of interest, whether the Mohammedan Turk can be progressive and keep Mohammedanism as his religion. It is Islam that is on trial. They recognize this themselves. They say, we must study the Koran again. There was an attempt to translate it into Turkish, but this undertaking was stopped by the government for it has never been published in anything but Arabic. All these things show that they are bound to progress. It is our great opportunity to make the education they will surely have a Christian education.

A VISIT TO PENIKESE HOSPITAL
By Mrs. W. M. Danner
Cambridge, Mass.

One day last summer I found myself on the steamer at New Bedford, Mass., bound over the course the Martha’s Vineyard boats take for the Island of Penikese some fifteen miles away.

This thirteen-acre island is kept as a State Home for Lepers, and cost $111,000. As we came opposite the island they gave the signal "Guests for Penikese aboard," and a steam launch at once put out to meet us at the Guttyhunk landing about half a mile distant. We stepped down into the little launch and went skimming merrily across to the Island, wondering how we should feel if we knew this were our last touch with our former world and friends, and that the island was to be our home (as it is to fourteen patients now) "until death do us part."

The superintendent, Dr. Frank H. Parker, and wife, are most estimable people, their intelligent medical and business-like efficiency being supplemented by their kindly heart-felt sympathy for these unfortunates. After a welcome in the Administration Building, a charming dinner in the superintendent’s home, and an inspection of the lighting and heating and refrigerating plants—as well as the stock yards—we visited the experimentation houses where research work is being carried on by the assistant physicians and specialists in tropical diseases, from the state hospital and medical departments of great universities. Then we were ready to cross the island to the other side and see real lepers in their own cottages. The smiling white-gowned nurse met us and, with the doctor and superintendent, showed us through. A first feeling of panic was succeeded by intense sympathy for these shut-ins. All who can, get out in the sunshine every day.

The houses are comfortable and scrupulously clean, and every care is taken to minister to the comfort of the patients. As we stepped into the living room, or reception room, a middle-aged woman whose face looked as if badly burned and swollen, came toward us and we were introduced to Isabelle Barros. Hearing such a hoarse, raucous sound, I looked about and then realized that it was Isabelle talking. No one hearing it can ever forget the thrill of terror which strikes the heart to think that a human sister has come to this condition.

After showing us the phonograph, books and sea-view, Isabelle took us into
her room containing a neat bed and her personal belongings, and on the wall I saw a picture of three children which she lovingly said were her own. And I learned from her and the superintendent's wife the following story: Isabelle was born in Fogo, Cape Verde Islands, in 1880. She was married to Mr. Barros, and came to this country in 1900, leaving at home with her mother a little girl who would now be fifteen years of age. Her husband being a sea captain, she had the care of the home. Two more children, Edna and Anton, came to cheer the family, and then the mother developed this disease which must have lain dormant some time, and at last it was decided that she must go to Penikese, and she was one of the seven original members of the colony.

Besides leaving the other children there was a new terror before her. For in the spring after her removal to the Island in 1905 a new baby boy, Lincoln, was born to her, which she well knew would be taken from her sheltering arms when but a few weeks old—and it was—and before the year was over her husband was drowned. She was for several years a rebellious, distracted creature, subject to hysterical attacks, and uncontrolled in her emotions. The children were all taken in charge by the state, and are cared for in a private home.

One winter one of the men patients, a West Indian, a young man, started a class in English composed of five patients, of whom Isabelle was one. Both Isabelle and the teacher were Roman Catholics, and of course had not read the Bible; but after learning to read a little they began to read in the Bible. He was a young man of some education, and of a good family. About this time he became blind, and so he more readily helped Isabelle in her reading, she spelling the words she did not know, and he explaining and helping her to understand the meaning—so far as he understood—of what she read; and the old miracle was performed over again. The seed, which is the Word, fell into good ground and sprung up in a new life. Today her faith and confidence in God and his love and goodness and justice are wonderful. She said to Mrs. Parker the other day, she did not worry now about anything for ‘God says all things are good, and all he sends to me to bear is right. He is our good Father and he knows all.’

She is very grateful for all the favors she receives, and appreciates any recognition by the public or individuals of her lonely life and the dwellers here. For two years and more she took care of the young man who was blind, and was a faithful, patient and devoted nurse to him. She is always pleasant and hopeful, unselfishly looking out for the interests of others; and since she has shown decided evidence of the disease, she has resigned herself to the thought that she will ‘never leave Penikese,’ and strives to make the best out of her life.

As I turned away it was with a rebuked spirit that ‘one of these little ones’ should lead us in the apprehension of the true spirit of our Master and the practice of his presence.

The Mission to Lepers, 105 Raymond Street, Cambridge, Mass., is aiding in bringing Protestant teaching, Bibles in various tongues and social cheer to these lepers at our own door.

ADDRESS BY DR. HENRY WHITE

At the recent annual meeting of the London Medical Missionary Association, Dr. Henry White, medical missionary of the C. M. S. from Yedz, Persia, delivered an excellent address showing clearly the great utility of this branch of missionary service. From the columns of our contemporary, Medical Missions at Home and Abroad, we take pleasure in quoting an abbreviated form of this address:

There never was a time when the work which is fostered by the Medical Missionary Association was so important as it is today. All over the world, posts are undermanned, and here is a society especially engaged in bringing forward young men, giving them wise direction in
their studies, guiding them in their work as evangelists and encouraging them to use to advantage their opportunities among their own fellow-students. The Association wants to extend its work, and I sincerely hope the treasurer will get all the help he needs.

Many changes have occurred during the eighteen years of my residence in Persia. When I went out, the last despotic Shah was on the throne; now we have a boy on the throne and his Prime Minister is an Oxford graduate. We are today calling our third parliament and we have a Constitutional Government. In the early days of my mission life, the Mullahs or priests had immense power; today their power is broken and we are able to carry on our work without let or hindrance. We have a greater measure of tolerance and religious liberty than we have ever known before, and we look forward to the time when we shall have full religious liberty. What Persia needs, however, is not only civilization but, above all, Christ, the Gospel of our Lord Jesus Christ, and that is what we medical missionaries are out for. We have the double object before us, to heal the bodies of the sick and suffering and to give them the Gospel message.

When I was asked to go to Yezd, I was told that it was a very bigoted and fanatical place. When I got there we had no friends, and shortly after our arrival there was a great massacre of Babis, and hundreds were put to death in the most barbarous manner. It did not seem a likely place for effectual mission work.

I began work in a private house, seeing a few patients daily in the garden. But there was no confidence on their part, and after getting their medicine, they would go outside and pour it down the road.

One day a Parsee woman came with her son, a boy of ten, and I found he was suffering from stone. I told her that an operation would be necessary. She had never heard of such a thing; their surgeons only scratch the skin and never go deeply. She went to the priest and was advised not to have it done. However, it was decided at last to put the boy's case into my hands. Think of the position. I was one over against 50,000 with native surgeons and doctors just waiting for a slip to be made by this foreign doctor. There was no hospital, no operating table nor theatre, no nurse, no proper instruments nor appliances!

We went down on our knees and prayed for God's blessing. The suprapubic operation was done in my bedroom on the kitchen table. Even in London the operation is not always successful, but that operation was quite successful, and in six weeks we were able to send the boy back to his mother. And now after fifteen years we can number visits of out-patients up to nearly half a million, and the list of operations which are done in our hospital would not disgrace, I think, the London Hospital itself.

We can thank God for many who have been saved from blindness, for many lame who have been made to walk, and best of all we can thank God for the opportunities he has given us of telling the Gospel story to those who had never heard it.

Sometimes in the men's hospital you might see eighty men gathered together. The text is given out: "God so loved the world," and you challenge their attention: "You believe in the same God; now look at this man and at that other who came here with different diseases which are now cured! Why were these hospitals built? Merely because of the truth of the text, because God so loved the world that he sent someone into the world who went about doing good, and when that work was ended, He went to the Cross and died for Christians and for Mohammedans too." When they see the Gospel teaching thus illustrated, the Word goes home.

One day when a Mohammedan was leaving the hospital, he said he had seen our X-ray apparatus and the bacteriological laboratory, and our out-patient department and so on, but what had impressed him most of all was that the nurses and others in the hospital would go about among the Mohammedan men and dress their wounds, which was a thing which none of their co-religionists would ever dream of doing.

When we went there, fifteen years ago,
I was told that it would be unsafe for our English ladies to walk in the streets, but today they are able to walk about as safely as in London. Some say it is impossible for the Mohammedan to be saved, but the Word goes home to them with the same power that it does in London.

During the last fifteen years in that Mohammedan land, where, according to the law of the land, it means death by poisoning, shooting, stabbing or being thrown into a well, to confess Christ as a Saviour, we have seen men and women being saved all the time. Last year there were more conversions in Persia than in any previous year, and in my own station, since I left, I have news of three baptisms.

Medical Work in Arabia

The medical missionary's work in Arabia differs from that of the Doctor at home in many ways, particularly in the breadth of his practice. The same morning may bring him ringworm, cataract, malaria, hernia, tuberculosis and plague. All of these must be treated as efficiently as possible, for there is no specialist to consult. The missionary is chief of staff to the hospital, head of the out-patient clinic, and general practitioner as well, a sort of reversed E Pluribus Unum, which serves to keep him very busy, and also militates against his best work.

He works for a varied constituency. The rich have houses that are airy, and, to a fair degree, clean. Their habits of life are reasonably hygienic, in outward things. The poorer classes, on the contrary, and especially the Bedou, are dirty to a degree scarcely believable. They have little instinct to be clean, and seem to lack any perceptible sense of order, so their homes present a chaos quite indescribable. Even their cooking is most inefficient. The writer distinctly remembers a dinner with a Bedou. The smallest piece of mutton in the dish was selected. It had to be swallowed whole, for it was impossible to even bite it in two, to say nothing of chewing it.

In comparison with hospital work at home, the medical missionary's work is not expensive. The Massachusetts General Hospital spends 46 cents on each out-patient treatment, and about $3.00 a day, or $45 all told, on each in-patient. Their money is spent, too, with the greatest economy and good judgment. The Busrah Hospital takes care of five hundred in-patients, and fifteen thousand dispensary treatments yearly, on a budget of less than $4000. It would be idle to contend that all that is done for the sick in Boston is done in Busrah, but the difference for a large majority of the patients is not as great as might be supposed. Busrah has the largest and most expensive work. The entire medical work of the four stations totals in the neighborhood of fifty thousand dispensary treatments, and one thousand in-patients in the course of a year.

It is interesting to compare the medical situation in Arabia with that in America. Many features are common to both, but there is no lack of striking differences. Everywhere man goes in the Persian Gulf, the malaria microbe seems to follow. Even Kuweit, formerly practically free, is becoming more and more infected. In 1913 the Men's Dispensary in Kuweit treated more cases of malaria than of any other one disease. In Busrah, Bahreim, and Maskat, the whole medical situation is dominated by malaria. Even Europeans take an occasional attack as a matter of course. Maskat is the only station where black water fever is found.

Venereal disease ranks next to malaria. No one acquainted with the clinics in our large cities at home, will have any feeling of national self-righteousness, but certainly such diseases appear more common here, and less condemned, and for this the social conscience, which is directly reflected from the Koran, must be held responsible. History repeats itself in Arabia, and it is a notable fact that the cities and especially the coast cities, are hot-beds of moral corruption.

Tuberculosis is terribly prevalent, but why it should be so is very difficult to explain. The roving Bedou of the desert, who lives out of doors all the time, and develops remarkable physical endurance, appears more affected than the town
dweller, though the disease is common enough everywhere. No one living with the desert Arab will want to admit that physical endurance is an adequate test of ideal health and fitness, as seems to be the tendency in certain quarters at home. Pulmonary tuberculosis is common enough, but it appears to be outnumbered by the cases of tuberculosis of the bones, joints, skin, peritoneum, etc. The Arab seems to possess no unusual resistance to ordinary infection, either. Abscesses, whitlows, furuncles are seen out here as they are at home.

There are many diseases whose cause is not at all obscure. The cases of scabies, ringworm, favus, etc., reflect the unclean habits of the people. The Doctor often wishes that their treatment was as easy as their diagnosis. To revolutionize the habits of a lifetime to get rid of a patch of ringworm of the scalp, doubtless seems a very unreasonable demand to the simple minded Bedou. The thousands of divers from Bahrein and Kuwait suffer from a great deal of ear trouble, and also seem specially disposed to tuberculosis. This is not surprising, when we know that very many of them expectorate blood for a week or two, at the beginning of the diving season, when the water is cold. Scurvy is common toward the end of the season, due to their poor food and exhausting work. As a further disease due to the food eaten, might be mentioned the very poor teeth in Oman, which the people, probably with good reason, attribute to their diet of dates.

The doctors that attribute chronic rheumatic pains to a meat diet must not come out to Arabia. The desert Bedou, while inordinately fond of meat, and capable of devouring astonishing quantities when he can get it, eats very little meat usually, for he is exceedingly poor. Chronic rheumatism is, however, an almost universal complaint. It seems sometimes that they all suffer from it, after the age of thirty-five. Doubtless there are some who escape, but the per cent of sufferers is very high. They run barefooted summer and winter, even when wearing four or five thicknesses of clothing to protect the remainder of the body, and this is probably one cause of the trouble.

No account of the diseases of Arabia is complete without mention of the eye diseases that are so common. All that we know at home are here, and possibly some in addition. "Pink eyes" of all sorts for the young, and cataract for the old. Many cases of irritation by the sun, wind and dust, a surprising number of cases of glaucoma, and occasional corneal ulcer, are all here. The disease that overshadows all others, and possibly outnumber them all together, is trachoma. Acute, chronic, with all its sequelae, trichiasis, which is remediable by a simple operation, and the staring white corneal scar, which is quite beyond all hope. One of the first things to surprise the new arrival in Arabia is the number of people with a terrible, staring, white scar over one eyeball. Not a few of the many blind are to be counted as results of this same disease. If Doctor Magitot in Paris can only perfect some method whereby his efforts to transplant rabbit's cornea into such eyes may be successful, he will be a great benefactor to Arabia.

Some diseases we miss. Appendicitis, for instance, is practically unknown. Cancer is rare, though it is seen. Nervous exhaustion because of over-work seems confined to Europeans. In general, abdominal troubles of a surgical nature are not common.

Now that we are able to rejoice over provision for a hospital in each of our four stations, what should be done further? The medical missionaries in Arabia have accomplished great things, but there are still greater ones needing accomplishment. In the first place provision must be made for adequate equipment. Few realize how expensive a matter it is to equip a hospital properly. It would be a safe statement, that as much should be spent inside as is put into the building, and a certain amount of this should go for a suitable laboratory for clinical and pathological work. Such an ideal may seem far from realization now, but the need should be recognized and prayed for, and we can be sure that in good time it will be provided.
A second need is perhaps even more important. It is the provision of a trained nurse for each of our hospitals. Without her the hospital is a crippled institution. She will double its efficiency. She should be fully trained, both at home and in the language on the field, for her responsibility will be great, and her field of usefulness, a queen might envy.—Kuweit, Arabia.

MEDICAL WORK IN EAST AFRICA
BY DR. C. J. STAUFFACHER

When we take a comprehensive view of diseases and how they are treated by the natives it is both interesting and appalling. They have no classified system of medicine: certain theories float through their minds concerning sickness, their ideas on the subject may be classified under three headings. To start with, there is sickness which is supposed to be caused by the action of ancestral spirits. Secondly, there is sickness which is caused by the magical practices of some evil person who is using witchcraft in secret. Thirdly, there is sickness which comes from neither of these causes and remains unexplained; it is said to be sickness only and it is believed that the third theory is most common. It is quite common to hear a native say that he is at loss to account for a special case of sickness, at first they thought it was caused by an angry ancestral spirit or to be due to the magical practices of an enemy, but the great doctor has assured them it is not the result of either. In many cases they do not go to the trouble to consult a diviner but they recognize the sickness to be due to natural causes. If they think a friend has a remedy they will try it on their own initiative or may go off to a white man for some of his medicine.

There is a class of doctors that claim no special relation to the ancestral spirits and no knowledge of magic; these people simply deal in a few well-known herbs which they dispense without any ceremony. The stock of medicines used by the native herb doctor consists of such things as aloes, castor-oil plant, fern root, rhubarb, and bark of various trees, many of which have a purgative or emetic action.

Sicknesses due to natural causes, as headaches, are cured by administering a good shaking or pounding to the person or making a set of scratches over the temple. This is a splendid cure for headache and the natives love to give it. When a native suffers from a dislocated joint the people make a deep hole in the ground and into this the injured limb is inserted, they fill it with earth around the limb and press it well down with their feet, then two men take hold of the patient and forcibly pull him away from the affected joint until it yields to the treatment. Treatment for toothache is to take a bar of iron, place one end against the offending tooth and hit the other end with a rock, sending the tooth half way down the patient’s throat; or else he may dig around the roots of the tooth with a rusty nail and set up an abscess so that after a long torture the offending member is sloughed out.

The natives are very rough and ready with their methods of using medicines; they think a drug can act as well at a distance, so when they get the medicine they will place it some hundreds of yards away under a stone and expect results, they also will sometimes take medicine by proxy. A native loves to have ill-flavored medicine and large doses; when you tell him it is dangerous to take a large dose he argues that no one can take too much of a good thing. If a small
dose cures, a large dose will cure him quickly.

Sickness due to the interference of ancestral spirits is much more picturesque. It is treated with a very marked ceremonial and appeals strongly to one's imagination. The witch-doctor selects the ox which is killed in the cattle kraal, the spine is taken out and this, with the fat and blood of the animal, is placed in the hut of the sick person. The people eat the meat and after two days the blood is buried in the cattle kraal, the spine and fat burned. The theory is that the spirits sent sickness to show their displeasure to them. They have either neglected to offer sufficient sacrifices of late, or some of the ancient customs have been broken.

Sickness which is due to magical practice is real and spectacular. Magic touches every part of the native's life. The one subject the natives are agreed upon is the reality of magic. A native might possibly doubt whether sunshine is warm or he might doubt whether the grass is green, but he could never doubt that magic is a reality. You might argue until doomsday, but you could never shake his conviction that many things occur directly by magic. It is due, I think, to the following idea: "that like produces like." Example: courage resides in the heart, and a man can increase his stock of courage by eating the heart of his slain enemy. A rat has the knack of evading things thrown at it, so to entwine the hair of a rat in one's own hair imparts this quality to a man. Many natives refuse to eat the flesh of deer and hares lest they should become faint-hearted; they abstain from eating tortoise or wild boar lest their eyes should become small, but they eat the flesh and drink the blood of lions and leopards to get courage and to be fierce.

When it is thought a person's sickness is due to witchcraft, a meeting of the tribe is called, all must be present, and after a great demonstration of frenzy dancing and beating of drums the witch-doctor rushes in with savage glee and fury. From their appearance some of these witches of Macbeth come to life and drugged with drink. In the drunken revelry the witch-doctor dances, chanting and clapping to the crowd, when suddenly she ceases, looks down to earth, bends her ear to the ground and makes a weird noise which seems to come from her stomach, listens again to earth, makes a loud noise, then sets off dancing with all her fury, jumps in the air and gives a piercing yell. She received the word from the spirits and knows the person who caused the trouble. The dance is ended in two ways; the person causing the trouble is either caught on his way home and killed, or the chief gives him a friendly hint and he leaves the country. The chief, doctor and a few important persons divide the property. Deceit and fraud are the very breath of these witch-doctors, nevertheless they wield a mighty influence over the imaginative, superstitious native.

However, if we consider diseases from a scientific standpoint we find many varieties and large numbers. Generally they are due to the following facts—the luxuriant plant life in the tropics, hot and humid climate causing rapid putrefaction, and fermentation of animal and plant life, heavy rains, an abundance of parasites such as mosquitoes and flies, and the most flagrant breach of sanitary laws. Now let us state a few of the most common diseases of the natives: tuberculosis, the disease that has the greatest fatality. Its course is rapid, about six months, and due to the following: crowded huts with no ventilation, open fires filling the huts with smoke, lack of proper food, unhygienic habits and European clothes, while still retaining the old ways of living. It is one of the sad things in a missionary's life to hear the appeal for proper food for these dying natives, who have been forsaken by friends and relatives, and being unable to help on account of the lack of means. The "white plague" in the States is no comparison to the awful ravages it produces in this under-fed, unhygienic people.

The most common disease is the oriental sores, and I believe that Africa is not only figuratively speaking but literally "the open sore of the world," for all the natives have had
these sores or are afflicted with them at present. Some of these sores cover an area several inches square and penetrate to the bone, giving off the most offensive pus; it takes from a few weeks to years to heal them. When we get through binding up the sores of many of these patients they appear very much like Lazarus "bound hand and foot." The cause of these sores is the low vitality of body, uncleanliness and filaria carried by a species of the tsetse fly. A very common disease is bilharzia, passing of blood from the bladder, often forming stones in the urinary tract. It is incurable and spreads through the drinking water. At times the entire population of a village is affected, for it is not an uncommon sight to see natives go down to the spring or river—first wash their clothes and hang them on to a bush to dry, then take a bath, and finally dip up a vessel of drinking water at the same place. Another very interesting disease is elephantiasis in which parts of the body increase to enormous dimensions—due to a filaria blocking up the lymph vessels. The disease is painless, the only trouble is that at times the arm or leg gets so large that the patient is unable to move. We see very often a man's leg or arm the size of his body, or his feet many times larger than normal. Another disease that stirs within us our deepest emotion is leprosy; to see men, women and children with toes, feet, fingers, hands or nose, rotted off and also the loathsome sores, we often wish at such times for the power of the Master's touch which could heal the leprous soul. I could go on with hook-worm, syphilis, pneumonia, and all the diseases common in America, the sightless eyes that might not have been if we had seen them earlier, and then all those ugly, infected wounds some received in drunken brawls, or unclean tribal markings which all the boys and girls must pass through, growths and malformations which need surgical attention, some of these due to neglect, others to native treatment.

Our work is divided between the dispensary and work for those who are not able to come in. Our calls for help oftentimes lead us for miles into the interior. On these occasions we get a glimpse of real family life and as we see the squalor, poverty, and laziness we are not surprised that they are sick, but wonder at the fact that they are not all ill. As we go into the heathen home we breathe a prayer and drop a word in the hope that light will soon come to them. Also we have many calls to Mohammedan homes; these we find much better cared for and more comfortable, but as we realize the fact that the great struggle on African soil is not between Paganism and Christianity, but between Islam and Christianity we give these people the best that is in us physically, mentally and spiritually in the hope that we will win them for Christ.

I wish I might take you to our dispensary. You would see every morning at nine o'clock a motley crowd of from thirty to forty people in prayer. Christians with their beaming faces and modest dress. Heathens with nothing but a wind-around and covered with bracelets and charms; some of them have as many as one hundred and fifty leg and arm bracelets. Mohammedans clothed in long flowing robes of white with red turbans. It is a sight that calls forth most earnest prayer that God will use His Word, the prayers, the songs, and the medical treatment to carry the message of love and conviction of sin to these lost people.
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 bathroom, 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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