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Andrews University  
Seventh-day Adventist Theological Seminary

ELLEN G. WHITE AND THE WOMAN PHYSICIAN

A Paper  
Presented in Partial Fulfillment  
of the Requirements of the Course  
G531, Writings of E. G. White

by  
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May 1976

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## INTRODUCTION

Students of Adventist history are well aware of the tremendous part the medical work played in the beginning years of our denomination. And so, of course, Adventist physicians figured prominently as leaders in the new church. But many may not be aware of the many women physicians who served the church during these formative years, and the important part they played in the rapidly developing medical work.

Did Ellen White have any special counsel for these dedicated women? Did she have any counsel for the church as a whole regarding the role women physicians should play in the church's outreach? Did she write any letters to these women which would enable us to glean bits of information as to Ellen White's own attitude toward women taking a leadership role in the medical work?

Keeping these questions in mind, let us turn now to Ellen White's published works and pertinent letters and manuscripts to see if we can discover something about Ellen White and the woman physician.

## CHAPTER I

### WHY WOMEN PHYSICIANS?

It becomes clear after studying the counsel that the Lord has given us through Ellen White that women physicians are to treat women and men physicians are to treat men.<sup>1</sup> One of the primary reasons for this was to preserve the barrier of reserve and modesty that should exist between men and women. Ellen White wrote that Christian physicians should strive for "the maintenance of the highest order of true refinement and delicacy, a preservation of those barriers of reserve that should exist between men and women."<sup>2</sup>

In no uncertain terms she discusses the exposure of a woman's private parts to a man, giving this as one of the reasons why we should have women physicians. Women are to be educated so that they can "become practitioners in the delicate diseases which afflict women," so that "their secret parts should not be exposed to the notice of men."<sup>3</sup> But she does not stop there. Women physicians are not to give examinations or treatments to men which would "demand the exposure of private parts."<sup>4</sup> In fact, Ellen White counsels the woman physician to "refuse decidedly to do this work."<sup>5</sup> She emphatically states: "It is a most horrible practice, this revealing the secret parts of women to men or men being treated by women."<sup>6</sup>

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<sup>1</sup>Ellen G. White, Counsels on Health (Mountain View, Calif.: Pacific Press Pub. Assn., 1951), p. 363.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 364.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid.

Adventist physicians, in addition to teaching social purity, were to "practice that delicacy which is a constant lesson in practical purity."<sup>1</sup> And so, she counsels physicians to "respect the delicacy of the patients,"<sup>2</sup> and in the case of a woman physician looking on the private parts of a man, she states that not only is it an "insult to women," but "God looks upon these things of commonness with abhorrence."<sup>3</sup>

The Bible speaks of women caring for other women at the time of childbirth, and Ellen White states that this is to be the practice today. Men are not to act as midwives, but women should fill this role. She points out that "in Bible times it was not considered a proper thing for men to act in this capacity; and it is not the will of God that men should do this work today."<sup>4</sup>

She repeatedly refers to the idea of women attending other women at childbirth as the plan that God would have us follow today, or the "Lord's plan," and makes it very clear that women should be trained as physicians to care for other women at the time of childbirth.<sup>5</sup>

One of the reasons why men should not care for women at this time is because of the evil that can result, the temptations that Satan uses this opportunity to bring before those concerned. She calls the plan of men taking the role of midwives "a practice according to human devising, and not according to God's plan. Long has the evil been left to grow,

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<sup>1</sup>Ibid.    <sup>2</sup>Ibid., p. 363.    <sup>3</sup>Ibid., p. 364.

<sup>4</sup>E. G. White Letter 34, 1911, published in Loma Linda Messages (Loma Linda, Calif.: n.p., 1935), p. 191.

<sup>5</sup>Ellen G. White, Medical Ministry (Mountain View, Calif.: Pacific Press Pub. Assn., 1932, p. 61; White, Counsels on Health, p. 365.

but now we lift our voice in protest against that which is displeasing to God."<sup>1</sup>

Not only did Ellen White urge that our sanitariums have women as well as men physicians,<sup>2</sup> but she also urged that women of mature age be educated and trained to treat lady patients. These were to be employed at any cost, and if they could not be found, women of the right disposition and character were to be trained.<sup>3</sup> Although this is probably referring to nurses, it could just as well be applied to women physicians, in light of the counsel we have studied already.

Ellen White seems to be very much in favor of a team approach to medical practice. Not a team of several men doctors, in different areas of practice, but a man and wife team.<sup>4</sup> In a 1905 letter to Dr. G. A. Hare in Fresno, California, she points out that it would help him if his wife (who was also a physician) would work with him as a physician. In this same letter she says that either a lady physician or the physician's wife should be present when the physician takes a woman in to be examined. The main reasons for this counsel seem to be to guard the reputation of the physician and the reputation of the institution.<sup>5</sup>

But it was not just in Dr. Hare's case that this counsel was applicable. She points out that "a man and his wife who are both physicians can accomplish great good by laboring together."<sup>6</sup> The wife could visit

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<sup>1</sup>E. G. White Letter 34, 1911.

<sup>2</sup>White, Medical Ministry, p. 140.

<sup>3</sup>E. G. White MS. 19, 1911.

<sup>4</sup>White, Medical Ministry, pp. 60, 140.

<sup>5</sup>E. G. White Letter 128, 1908.

<sup>6</sup>White, Medical Ministry, p. 140.

women, and when she found disease or suffering, could consult with her husband as to the best way to deal with the problem. And here she points out that we need more women physicians, and that if women physicians could treat women patients, a door which Satan uses to enter could be closed.<sup>1</sup>

Not only could the wife/physician stand by her husband's side in sanitarium work, such as giving treatments, but they were also to "speak words of counsel and encouragement to others."<sup>2</sup>

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<sup>1</sup>Ibid.    <sup>2</sup>Ibid., pp. 60-61.

## CHAPTER II

### EDUCATION AND WAGES OF THE WOMAN PHYSICIAN

In 1907, in a letter to Dr. D. H. Kress, Ellen White states that we needed lady physicians as much as we needed men physicians, that we needed one hundred where we had one, and that a mistake had been made in not seeing this necessity.<sup>1</sup> In that year there were 57 women in the Year Book's list of 193 physicians.<sup>2</sup>

In the early days of our work, there were almost as many women as men physicians. In fact, in 1893, there were eight physicians on the staff of the Battle Creek Sanitarium, and half of them were women. All four of these women were apparently single. The total number of denominationally employed physicians that year was eleven, and five of these were women.<sup>3</sup>

The establishment of the American Medical Missionary College by Dr. John Harvey Kellogg served to greatly alleviate the problem of the lack of physicians--both men and women, and provided them with a place to obtain a medical education based on right principles.

In 1909, in a message given to the last General Conference Session she ever attended, Ellen White repeated her counsel that women are to be

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<sup>1</sup>E. G. White Letter 361, 1907.

<sup>2</sup>1907 Year Book of the Seventh-day Adventist Denomination (Washington, D.C.: Review and Herald Pub. Assn.), pp. 144-147.

<sup>3</sup>1893 Year Book of the Seventh-day Adventist Denomination (Battle Creek, Mich.: Review and Herald Pub. Assn.), p. 46.



attended at childbirth by women, and that women should serve as physicians for the diseases of their own sex. She then called for a "school where women can be educated by women physicians to do the best possible work in treating the diseases of women."<sup>1</sup> So women physicians were to treat the diseases of women and attend them in childbirth, and these women physicians were to be trained by other women physicians. Ellen White does point out that in their work, women physicians might sometimes need "the counsel and assistance of experienced gentlemen physicians."<sup>2</sup>

Ellen White also counseled against having men and women in the same classes together when they were studying delicate subjects,<sup>3</sup> which we can interpret to mean, when they were studying the parts of the body which called for modesty and reserve.

As far as the Lord's messenger was concerned, it was just as important for women to be educated to treat women's diseases as it was for men to be educated to be physicians and surgeons.<sup>4</sup> And the medical training women were to receive was to be just as thorough as that of the men. She points out that "it is considered most essential that men desiring to practice medicine shall receive the broad training necessary for the following of such a profession" and that "it is just as essential that women receive such training, and obtain their diplomas certifying their right to act as physicians."<sup>5</sup>

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<sup>1</sup>White, Counsels on Health, p. 366.      <sup>2</sup>Ibid., p. 365.

<sup>3</sup>E. G. White MS. 2, 1911.

<sup>4</sup>White, Counsels on Health, p. 365.

<sup>5</sup>White, Medical Ministry, p. 61.

The woman physician also had a spiritual responsibility. The words of the Lord's messenger are clear.

The Lord instructed me that our sisters who have received a training that has fitted them for positions of responsibility, are to serve with faithfulness and discernment in their calling, using their influence wisely, and, with their brethren in the faith, obtaining an experience that will fit them for still greater usefulness. . . .<sup>1</sup>

As far as the wages to be paid to the woman physician, there is not an abundance of counsel. The one place where this is specifically mentioned states that "the wages of the woman should be proportionate to her services. She should be as much appreciated in her work as the gentleman physician is appreciated in his work."<sup>2</sup> While not stating specifically that the woman physician was to be paid on an equal basis with a man physician, the thrust of the statement would lead us to believe that Ellen White had this in mind.<sup>3</sup>

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<sup>1</sup>White, Medical Ministry, p. 60.

<sup>2</sup>White, Counsels on Health, p. 365.

<sup>3</sup>In 1908, Ellen White wrote: "The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice." (Evangelism, p. 546.) Ellen White uses the pronouns "he" and "his" here, and there is probably no way of knowing if this was to be, or could be applied, to women as well. But it is interesting to note that in the 1908 Year Book there were 149 physicians listed, and of these 48 were women. This means that about 32 percent of the denominationally employed physicians were women.

## CHAPTER III

### ROLES OF THE WOMAN PHYSICIAN

From what we have already considered, we can see that the role of the woman physician was to be much the same as her gentleman counterpart. But if we examine some of the letters Ellen White wrote to women physicians, we may be able to glean some insights into the special roles that women physicians can play, or the different ways in which they were to relate to life, because they were women, or because they were physicians. We will examine three different areas, based mainly on the letters Ellen White wrote to three women physicians.

#### The Role of Health Educator and Temperance Worker

Lillis Wood was one of the four women physicians employed by the Battle Creek Sanitarium in 1893. The next year found her in Mexico, as the first woman physician given the privilege of practicing medicine in that country. She was then twenty-seven years old. She returned to the United States in 1895 because of ill health, and soon married John Starr, a brother of Elder G. B. Starr. They had two children.<sup>1</sup>

In Medical Ministry we find a short description of the medical missionary work this dedicated physician had been doing after being located in the Loma Linda area. The description had previously been published in the Review and Herald of August 1, 1903.

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<sup>1</sup>Lillis Wood-Starr obituary, Pacific Union Recorder, 13 April 1936, p. 13.

Ellen White tells about the educational work Dr. Starr was doing in San Bernardino, which is near Loma Linda. About three months before the report was written, Dr. Starr had started conducting classes in "cooking, healthful dress and general hygiene" with some of the church families. Neighbors had been invited, and the work had grown until Dr. Starr was unable to fulfill all the requests. The superintendent of the public schools was told about her work, and this resulted in opportunities to give health talks before the city's fifteen hundred school children.<sup>1</sup>

Not only was she involved in health education work, but this dedicated physician was also very involved in working with the Women's Christian Temperance Union (WCTU). Temperance was also very dear to the heart of Ellen White, and perhaps it was because she realized the importance of this vital subject that we are able to gain so much insight into the work of Dr. Starr from her letters.

Apparently there were some who did not support Dr. Starr's work in this area, for in a letter to Elder J. A. Burden in 1907, Ellen White assures him it is proper for Dr. Starr to work with the WCTU, and that she should not be kept from this work.<sup>2</sup> Three days later she wrote to Dr. Starr, urging her to go ahead with the work the Lord had given her to do. This was an opportunity for her to lead women to a knowledge of God's commandments and was a way of witnessing to these WCTU workers.<sup>3</sup>

Perhaps there were some who were afraid that Dr. Starr would lose her way by being involved with the other women in the WCTU. In any case,

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<sup>1</sup>White, Medical Ministry, pp. 265-266.

<sup>2</sup>E. G. White Letter 274, 1907.

<sup>3</sup>E. G. White Letter 278, 1907.

Ellen White assures her, "I am not afraid that you will lose your interest or backslide from the truth because you interest yourself in this people who have taken such a noble stand for the temperance question."<sup>1</sup> She expresses her own deep interest in the WCTU and tells Dr. Starr that "it is the Lord's pleasure that you should feel free to act in consort with them."<sup>2</sup>

An example of the kind of opening Dr. Starr's involvement in the WCTU provided, can be seen in a letter Ellen White wrote to the S. N. Haskells earlier that same year. A WCTU convention had been held in Redlands (also near Loma Linda) and by invitation Dr. Starr had spoken to women on healthful dress. Ellen White tells the Haskells that Dr. Starr "was well received, and has received many invitations to give lectures at various places."<sup>3</sup> Here, as well as in the article which appeared in the Review and Herald, Ellen White pointed out that this kind of work was a way of breaking down the prejudice which existed against our people.<sup>4</sup> In another letter to Dr. Starr, Ellen White also pointed out that this was an opportunity to bring our message to those who were interested in temperance.<sup>5</sup>

Something of the response of the people to Dr. Starr's work can be seen in the loving tribute paid to her in the obituary which appeared in the Pacific Union Recorder after her death in 1938. "Like Dorcas of old,

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<sup>1</sup>Ellen G. White, Temperance (Mountain View, Calif.: Pacific Press Pub. Assn., 1949), p. 225; E. G. White Letter 278, 1907.

<sup>2</sup>Ibid.

<sup>3</sup>E. G. White Letter 176, 1907, published in Loma Linda Messages (Loma Linda, Calif.: n.p., 1935), p. 225.

<sup>4</sup>Ibid.; White, Medical Ministry, pp. 265, 266.

<sup>5</sup>E. G. White Letter 302, 1907.

Doctor Starr's life was filled with good deeds and acts of kindness. She was a worthy follower of her Lord and Master. Her great heart of love and practical sympathy won her a warm spot in every heart."<sup>1</sup>

### The Role of Mother

Abbie Winegar graduated in 1894 from Northwestern Medical College in Chicago, and joined the staff of the Battle Creek Sanitarium. She taught there in the nurse's training course, and also at the medical college which had been established in Chicago, and "became the author of much appreciated literature on health principles and physiotherapy."<sup>2</sup>

In 1903 she married W. Ray Simpson, whose wife had died in 1900. They were active in the medical work in California, and together they started the Glendale Sanitarium.<sup>3</sup>

Her husband's obituary states that she and three daughters survived.<sup>4</sup> It is quite probable that all three of these children were his by his first marriage, and so when the 38-year-old physician married, she also suddenly became a mother.

In counsel to Dr. Simpson that is of benefit to all who have or will become stepmothers, Ellen White points out the benefits that being a mother to these children will bring to her work as a physician. This will be a

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<sup>1</sup>Lillis Wood Starr obituary.

<sup>2</sup>Abbie Winegar Simpson obituary, Review and Herald, 24 February 1949, p. 20.

<sup>3</sup>Ibid.; W. Ray Simpson obituary, Review and Herald, 12 December 1940, p. 22.

<sup>4</sup>W. Ray Simpson obituary.

blessing to her as a practicing physician if she correctly understands her responsibilities and wisely acts her part.<sup>1</sup>

Ellen White goes on to tell her that she was in danger of becoming self-centered, and that she will be able to better understand her duties as a physician due to the lessons that will come in the home. Affection, love, tenderness and sympathy will be developed. She will be softened and subdued and her work as a physician will be greatly improved as a result of the responsibilities she will now carry, and from her association with these children. Mrs. White's counsel can be summed up in her statement that "through loving association with them, you will learn to be more tender and sympathetic in your ministry for suffering humanity."<sup>2</sup>

Ellen White does not seem to discuss with Dr. Simpson the problem of who would care for her children while she was caring for the sick, but she counseled Dr. Starr, at a time when Dr. Starr had been called to San Diego to work, that here she could get treatment for her husband, and that she could get a girl to care for their children.<sup>3</sup> In a letter to Dr. G. A. Hare, in which she urged him to have his wife working with him as a physician, she also stated that a woman they could trust should take care of their children.<sup>4</sup>

#### The Leadership Role

The name Bourdeau is well known to Adventists, but probably not many realize that an important woman physician also bore this name.

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<sup>1</sup>Ellen G. White, The Adventist Home (Nashville, Tenn.: Southern Pub. Assn., 1952), p. 270. See E. G. White Letter 329, 1904.

<sup>2</sup>Ibid.      <sup>3</sup>E. G. White Letter 212, 1907.

<sup>4</sup>E. G. White Letter 128, 1908.

Patience Bourdeau was the daughter of Elder Daniel T. Bourdeau, and was born in 1869 in Santa Rosa, California. She graduated from Battle Creek College in 1892, and received her degree in medicine there in 1902. For three years she was the medical superintendent of the West Michigan Conference.<sup>1</sup> At the time of her father's death in 1905, she was also "successfully conducting a sanitarium at Grand Rapids."<sup>2</sup>

In 1905 the denomination was just beginning the medical work in the Washington, D.C. area. In a letter written by Ellen White on June 8, 1905, on the train near Atlanta, we catch a glimpse of the needs of the work there, and how Patience could fit in.

Mrs. White tells her that "an expensive building has been rented in Iowa Circle, Washington. It is a beautiful location for a sanitarium, and has been fitted up for the giving of treatment, but it needs a house physician and a manager." And then comes Ellen White's succinct message to Patience. "We need you."<sup>3</sup>

Why do they especially need Patience Bourdeau? "Brother Hare is an excellent physician, but not a manager. We need some one who can plan and manage. You can help us out of our difficulty."<sup>4</sup> In addition to her managerial duties, Dr. Bourdeau would "care for the women patients and be matron of the home,"<sup>5</sup> and her duties would involve teaching the helpers, including the nurses, and giving lectures to the patients in the parlor.

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<sup>1</sup>Patience Bourdeau Sisco obituary, Review and Herald, 2 April 1970, p. 24.

<sup>2</sup>"The Passing of the Pioneers" (Daniel T. Bourdeau obituary), Review and Herald, 13 July 1905, p. 17.

<sup>3</sup>E. G. White Letter 177, 1905. (Manuscript Release 4771.)

<sup>4</sup>Ibid.      <sup>5</sup>Ibid.



If the tone of the letter sounds personal, it should be pointed out that Patience had spent five years in Switzerland with her father, and as a teenager, had acted as an interpreter there for Mrs. White on shopping trips.<sup>1</sup>

Perhaps her overseas experience had aided in developing her leadership abilities, but whatever the reason, she was called to the medical work in the Washington, D.C. area because of her ability to manage. She was then thirty-three. The Iowa Circle Sanitarium was a branch of the Washington Sanitarium and medical work was apparently started here before it was begun in Takoma Park.<sup>2</sup> In this letter, Ellen White questions, "Will you receive this invitation as prompted by the Lord; for I have an assurance that you can do the work essential."<sup>3</sup>

Although it seems that Patience was called to be the manager, Dr. G. T. Harding is listed in the 1906 Year Book as the medical superintendent of the Iowa Circle Sanitarium.<sup>4</sup> Dr. Hare's name appeared as the medical superintendent of this sanitarium in the 1905 Year Book.<sup>5</sup>

Patience was apparently also called to the Loma Linda Sanitarium, for on August 27 of that same year, Ellen White wrote to her and assured her that she and her mother would be happy in Loma Linda, and they want her there to counsel with in getting everything in order.<sup>6</sup> There does not seem to be any record of Patience having gone to Loma Linda, but that same year,

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<sup>1</sup>Patience Bourdeau Sisco obituary.

<sup>2</sup>1905 Year Book of the Seventh-day Adventist Denomination (Washington, D.C.: Review and Herald Pub. Assn.), p. 112.

<sup>3</sup>E. G. White Letter 177, 1905.

<sup>4</sup>1906 Year Book of the Seventh-day Adventist Denomination (Washington, D.C.: Review and Herald Pub. Assn.), p. 120.

<sup>5</sup>1905 Year Book, p. 112. <sup>6</sup>E. G. White Letter 251, 1905.

1905, she was married to Henry N. Sisco, who had also attended Battle Creek College, and had been teaching at the South Lancaster Academy. He completed his medical training in the Washington area (George Washington University), and later became the medical superintendent of the Washington Sanitarium.<sup>1</sup> Patience was on the staff there until 1913.<sup>2</sup>

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<sup>1</sup>Henry N. Sisco obituary, Review and Herald, 30 September 1943, p. 19.

<sup>2</sup>Patience Bourdeau Sisco obituary.

## SUMMARY AND CONCLUSIONS

Ellen White's counsel regarding the examination and treatment of men and women by physicians is clear. Men and women physicians are to examine and treat only those of their own sex in cases where private parts of the body are concerned, and women are to attend other women in childbirth. For this reason, she pointed out the need for equality in medical education for men and women. She also supported the idea of equal wages for men and women physicians.

From what Ellen White wrote to and/or about Drs. Lillis Wood Starr and Abbie Winegar Simpson, we can see that not only was the woman physician to treat the diseases of women and act as midwife during childbirth, but she could also serve the Lord as a health educator and temperance worker, and being a mother would develop qualities in her which would enable her to be a better physician. Dr. Patience Bourdeau Sisco is an example of a woman with leadership ability who was called to an important position in the church because of this ability.

I believe that every Adventist woman should be made aware of the counsel Ellen White gave regarding men examining and treating women. (It is well stated in Counsels on Health, pages 363 to 366.) Perhaps this is one of the areas in which our role as a "peculiar people" should indeed make us "peculiar" in the modern sense of the word.

I also believe our church should encourage young women to take medical training, and that it should give support to the idea of husband-wife team ministry in the medical profession. I also believe women

physicians should be encouraged to become involved in health education, and the church should not overlook the leadership abilities of Adventist women in the medical field.

APPENDIX

WOMEN PHYSICIANS

1891-1894 (Based on SDA Year Books for those years.)

*Bryant, Ruth (see Leake)	Lindsay, Kate M.
Cleveland, Lou	Maxson, Mrs. W. H.
Hare, Mrs. Jesse B.	Sanderson, Mary
Johnson, Addie	*Wood, Lillis A. (see Starr)

1904-1910 (Based on SDA Year Books for those years.)

Abbott, Mrs. Cora	Harris, Elizabeth M.
Baierle, Nina Case	Helman, Evelyn
Banta, Margaret	Herr, Mrs. Ida S.
Barber, Ora	Holland, Lena Leota
Bascom, Amy I.	Houser, M. Estella
Blake, Lottie C. Isbell	*Howe, E. Mabel (see Otis)
*Bourdeau, Mrs. P. S. (see Sisco)	Humphrey, Amy R.
Brighthouse, Henrietta E.	Hunter, Mary P.
Britton, Mary E.	Ingersoll, Mrs. Clive P.
Brown, Effie A.	*Isbell, Lottie C. (see Blake)
Bull, Miss Maud L.	Johnson, Sophie
Case, Dott	Johnson, Gertrude M.
Colloran, Mrs. Maude A.	Keller, Mrs. Nettie
Colunga, Mrs. A. N.	Kerby, S. Etta
Crisler, Florence	Knapp, Mrs. Nettie Evans
Dryden, Mary V.	Kress, Mrs. Loretta
Edwards, Mrs. Maria L.	Laird, Mrs. Emma Perrine
Elwell, Loiza	Leach, Mrs. M. Goodison
Erkenbeck, Maude	Leake, Ruth C. Bryant
Eshelman, Lillian E.	Lemon, Mrs. Carrie M.
Evans, Margaret	Lindsay, Kate
Farnsworth, Anna E.	Lockwood, Mrs. Myrtle S. (E.)
Frazier, Lesley M.	MacLafferty, Mayme J.
Gardner, Mrs. Eva	Nagan, Mrs. Lillian
Geisel, Carolyn	McCormick, Mrs. F. E.
George, Lyra Hunt	Mantz, M. Alace
Gibson, Mrs. S.	Martinson, Elsie M.
*Goodison, Mary I. (see Leach)	Martinson, Mrs. Stella C.
Gray, Etta	Marsh, Lucinda A.
Green, Isadore L.	Maxson, Mrs. W. H.
Hansen, Haren	Merritt, Elsie E.
Harbaugh, Dorothy	Miller, Mrs. Maude T.
Harris, Mrs. Clara	Miller, Ruth Merritt

Myers, Mrs. Leona  
 Nelson, Mrs. Ida  
 Nicola, Mrs. Mary B.  
 Norman, Estella G.  
 Oberholtzer, Miss Ollie  
 Olsen, Mrs. Mary  
 Otis, Mrs. Clara B.  
 Otis, Mabel Howe  
 Parmele, Mrs. Lydia E. Kynett  
 Paulson, Mary W.  
 \*Perrine, Emma A. (see Laird)  
 Rand, Eunice  
 Reed, Mrs. Eva  
 Richards, Mrs. Eulalia S.  
 Richards, Cora  
 Richards, Clara  
 Richards, Mrs. E. A.  
 Roth, Mrs. Linda M.  
 Sadler, Mrs. Lena K.

Sadler, Sarah I.  
 Sanderson, Mary  
 Schleef, Katherine  
 Selmon, Mrs. Bertha L.  
 Shively, Mrs. Eva  
 Simpson, Abbie Winegar  
 Sisco, Mrs. P. S. Bourdeau  
 Staines, Carrie S.  
 Starr, Mrs. Lillis W.  
 Stevens, Nellie  
 Stoner, Laura B.  
 Swayze, Mrs. Alice M.  
 Tucker, Mrs. A. A.  
 Vernier, Jean A.  
 Vollmer, Maude Otis  
 Walters, Mrs. Ethel H.  
 Wescott, Leona  
 White, Julia A.  
 Whitney, Jean H.

\*Maiden name--see duplicate listing.

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- Letter 212, 1907. To Dr. Lillis Wood Starr, 15 June 1907.
- Letter 274, 1907. To Elder J. A. Burden, Loma Linda, Calif., from Sanitarium, Calif., 2 September 1907.