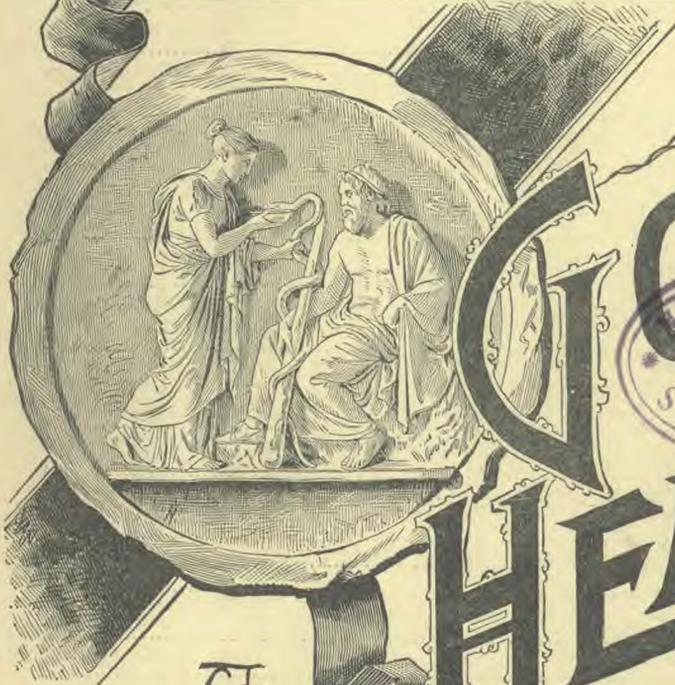


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# GOOD HEALTH



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"KNOW THYSELF!"





A



B

*Water Contamination.*



Volume XXIII.

Number 6.

BATTLE CREEK, MICHIGAN:

JUNE, 1888.

### **WATER CONTAMINATION.**

BY THE EDITOR.

THE frontispiece of this number shows a picture of the back side of a house and of the back yard above and below ground. People generally take very good care of the front yard, but the back yard is of far greater interest to the sanitarian.

In a recent number we gave a description of the back yard above ground. This month we call attention to the dangers arising from the percolation through the soil, of the accumulation of filth upon the surface of the ground. To refresh our memory, let us review a little some of the sources of filth:—

Close by the back door stands a garbage-barrel, which testifies to at least two of the senses, that its history goes far back into the dim past. Once a week the milk-man comes with a cart, and empties the unsavory receptacle, stirring to the bottom its reeking contents. (Let me whisper in parenthesis that some of the same comes back in tin cans and earthen jars.) Swill-milk is not an unknown article, in rural districts, where hay and grain bring a good price. At all hours of the day and night this half-rotten receptacle of decomposed organic matter sends out upon the air its filthy emanations.

Near by is a brown-looking spot of earth, over which are eagerly crawling, myriads of the first insects of the season, and from which ascends a noxious vapor, visible in the cool morning air, and not difficult to discover, even if not visible, by its pungent, nauseating odor. This, the gardener explains, is the dumping-place for the dish-pan and the wash-tub since the drain-pipe became clogged a few months ago. Frozen up during the winter, it was annoying only by its unsightly appearance; but now that the vernal sun has come, the accumulations of months send forth a constant stream of noisome smells, which are too often experienced to need further description.

A rod or two from the house we notice a little depression in the ground. This, we learn, is the location of the cess-pool. The boards which once formed its roof have rotted away, and allowed the overlying earth to drop into the receptacle beneath, which originally consisted of a bottomless box or barrel, half-filled with stones, and connected with the kitchen sink by means of a long wooden box. The wood has now nearly disappeared, only a few rotten fragments remaining. Out of this putrescent hole arises a stench which finds no counterpart elsewhere than in a similar contrivance for domestic poisoning. Hor-

rible, nauseating, loathsome, are faint words to describe the dense vapors which ascend from this repository of liquid filth.

A few feet distant is an edifice which we are at a loss to know how to describe. A correspondent was in the same predicament when he sent us a clipping for publication, which he said was "rescued from a place consigned to infamy." The edifice referred to probably ought to have been consigned to infamy, if it had not been, and the same should be said of most others of the same class. Though carefully guarded from observation by a close lattice covered by clambering vines, its presence is easily detected, and that without close proximity. How often, as we walk along the streets at night, does the air, which Heaven sends us pure, sweet, and potent with life-giving energies, come to us laden with the poisonous exhalations from dozens of such sources, and freighted with the agencies of death. The vault of an out-house often becomes a much more dangerous enemy to human life than a powder-magazine, or a nitro-glycerine factory; yet the latter are by law required to be located far apart from human habitations, while the former is tolerated in the closest proximity to human dwellings, often even under the same roof with human beings.

In the midst of all the sources of dangerous filth which have been mentioned, is located the well, from which is to be daily drawn one of the most essential of the necessities of life. Is it any wonder that the cup of life is often transformed into the cup of death? Only think of the condition of a family with death enthroned in the well, and daily dealing out his poisonous draughts to its members! The mysterious Providence which deprives a family of its loved ones through the agency of typhoid fever, may, in a majority of instances, be proved to be a mysterious connection between the well and a privy-vault or cess-pool.

A settler in a new country generally digs two holes in the ground after erecting his humble cottage. Into one goes all the filth and offal; out of the other comes all the water for family use. These holes are usually

so near together that the contents mingle so that what goes into the one comes out of the other. In an old-settled country, a man, in making a home, digs two or three holes for filth and one for water, so that the latter is often surrounded by the former. As most of the water from the well is returned to the holes for the reception of filth, a very large share of it may find its way back to its original source,—a very economical arrangement when the water-supply is short, so far as the water is concerned, but not to be recommended if health and long life are valuable!

Each of the sources of filth mentioned, is a contributor to the well. What becomes of the slops which are deposited upon the ground?—A portion evaporates, but the greater part soaks into the ground. Many persons imagine that what goes into the ground is destroyed. Certainly, this is a mistake. The filth which has disappeared from the surface is out of sight, but not out of existence. It is present in the soil, and even more active for evil than if it were still upon the surface. The water which we derive from our wells comes from the soil. If the soil is filled with filth, the water will necessarily be contaminated. Whatever filth is deposited upon the surface in the vicinity of a well, may sooner or later find its way into it. Every rain washes the filth a little deeper down, until it reaches either the well itself or the underground veins of water by which the well is fed.

Scientific investigations have shown that typhoid fever, cholera, diphtheria, and possibly malaria, as well as a number of other diseases, may make their entrance into the system in this way. Indeed, as regards the two first-named maladies, it is known that drinking-water is almost the sole means of the communication of these diseases. So it is perfectly safe to say that if one will take care to see that his drinking-water is always pure, he will escape death from either typhoid fever or cholera; and it is also evident that if one suffers from either of the diseases named, it is because he, or some other person, has been

guilty of neglecting to protect the drinking-water from contamination. The late Dr. Parkes, of England, once remarked, 'When a man dies of typhoid fever, some one ought to be hanged.'

Cess-pools, vaults, and other sources of filth, have no business within many rods of a well; but the probability that something of this sort will be placed near to any well is so strong, that it is much the safer way to make the well in such a manner that it will be practically safe from contamination from sources of this kind, under all circumstances. This may be accomplished by making what is commonly termed a bored, or driven, well. An iron pipe is driven into the ground until water is reached. This will prevent the surface water from getting into the well; and if the pipe is carried down until the 'second water' is reached, so that it penetrates some distance of dense rock or clay, the protection may be considered as practically perfect.

Every housekeeper should know how to tell bad water from good, which is not always very easy to do, at least not unless one has some instruction in method. The following rules for the examination of water are so simple that they may be followed by any person of intelligence, and they will be found to be sufficiently reliable to answer a very useful purpose:—

*How to Examine Water.*—Only a skillful chemist can make a perfectly accurate and reliable examination of water, but the following suggestions will enable any intelligent person to make such an examination of drinking-water as will greatly diminish the chances of injury from this potent source of disease:—

1. Notice the color of the water. Pure water has no color, is free from sediment, and does not contain suspended or floating specks or particles.

2. Observe the odor. Pure water is absolutely free from odor. Water which has a distinct odor is to be suspected.

3. Notice also the taste. Pure water is free from flavor.

Remember: Good water is *colorless, odorless, tasteless.*

If you wish to test the water further,—and it is necessary to do so to be even reasonably sure that it is pure, as some waters which are free from color, taste, or odor, are still very impure,—take a few ounces of water, place it in a clean bottle, add a small lump of white sugar, and put it in a warm place for a few days. If the slightest turbidity appears within a week or two, the water is unsafe to use.

Here is another test: Get at a drug store a solution consisting of three grains of permanganate of potash, twelve grains of caustic potash, and an ounce of distilled water. This is a test solution by means of which organic impurities may be detected. Put some of the water to be tested in a clean glass. Add a drop of the purple test solution to the glassful of water. It will produce a faint pinkish tinge. If the water is pure, the pink color will remain; if the water is impure, the color will disappear. If the color disappears within half an hour, the water is unfit to drink. The more impure the water is, the sooner the color will disappear.

The danger of using water which is suspected of being impure is greatly lessened by boiling. Filters may be relied upon for removing suspended particles and for removing the unpleasant flavor of rain water; but a really dangerous water is not rendered safe by filtering in the ordinary manner.

—The ideas of pupils are often hazy enough of themselves; but in the case reported below, the thought seems to have become lost in smoke. The instance is said to have been taken from an examination in an English high school for girls:—

*Question.* The introduction of tobacco into England?

*Answer.* Tobacco was introduced into England by Sir Walter Raleigh, who said, "Be of good cheer, for we have this day lighted such a flame in England as, by God's grace, shall never be extinguished."—*Youth's Companion.*

**A SENSIBLE LEGISLATOR.**

BY J. O. CORLISS.

ONE of the most sensible bills introduced in the Ohio legislature during the past winter was the following, by Mr. Haley:—

“SECTION 1. That hereafter no person or persons in this State shall knowingly sell any cigars or cigarettes, or tobacco in any of its forms, to any minor under the age of sixteen years.

“SEC. 2. Any person violating any of the provisions of this act shall be subject to a penalty of \$25 for each and every offense. And such penalty may be enforced by action in the name of either parent or guardian of the minor to whom such sale is made, before any Justice of the Peace of the county in which such sale is made.”

In commenting on this, the *Ohio Farmer* says, editorially: “This bill is of the right stamp, but it is too mild. We regard the tobacco habit among the youth of this country as one of the greatest evils of the times. Medical science has clearly demonstrated this fact, and yet such is the universality of the debasing habit that we, as a people, utterly fail to grasp it. The apathy of the masses upon this vice is an excellent illustration of Pope’s well-known lines in his “*Essay on Man*”:—

“Vice is a monster of so frightful mien,  
As to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.”

“The habit is ruining the boys of to-day. Medical men who have studied the subject long and carefully, tell us that its effects upon the young and growing body are bad, and only bad. It attacks the heart, the brain, the nerves, producing nervous disorders, loss of will-power and energy, palpitation, paralysis, and other functional disorders and structural changes, resulting, not only in impaired manhood to the individual, but degeneracy to offspring. We would like to see a law in this and every other State, placing a license fee of at least \$100 upon every retailer of tobacco, with a fine of \$500 for selling to any one under eighteen years of age.

There is as much need for a law to prevent its sale to minors, as there is for a law to prevent the sale of liquors to such persons, which every one regards as proper and right. The effects of tobacco, though less apparent, are more insidious, and in the end, none the less deleterious. Public sentiment needs awakening to the importance of this matter.”

For our part, we are glad to know that there are some in the legislative halls of our country who begin to see the evil results of tobacco upon the youth of the nation. And while, as the *Ohio Farmer* says, the bill is too mild, yet it indicates a growing sentiment in the minds of thinking men, that something should be done to rescue the rising generation from the thralldom of slavery into which it is so rapidly plunging.

The sentiments of the *Farmer*, so boldly expressed, ought to be heralded by the press everywhere, and resounded from every pulpit and platform in the land. We are inclined to believe that much of the efficiency of gospel labor is lost because it does not pay more particular attention to this one great evil of to-day. It is indeed true that public sentiment needs stimulating upon the necessity of doing something in this matter.

**THE GOSPEL OF PAIN.**

THE power which rules the universe uses pain as a signal of danger. Just, generous, beautiful Nature never strikes a foul blow; never attacks us behind our backs; never digs pitfalls, or lays ambuscades; never wears a smile upon her face, when there is vengeance in her heart. Patiently she teaches us her laws, plainly she writes her warnings, tenderly she graduates her forces. Long before the fierce red danger-light of pain is flashed, she pleads with us, as though for her own sake, not ours, to be merciful to ourselves, and to each other. She makes the overworked brain to wander from the subject of its labors. She turns the over-indulged body against the delight of yesterday. These are her caution signals; “go slow.” She stands in the filthy courts and alleys that we pass daily, and beckons us to enter, and realize

with our senses what we allow to exist in the midst of the culture of which we boast.

And what do we do for ourselves? We ply whip and spur to the jaded brain, as though it were a jibing horse,—force it back into the road which leads to madness, and go on at full gallop. We drug the rebellious body with stimulants; we hide the signal, and think we have escaped the danger, and are very festive before night. We turn aside, as did the Pharisee of old, and pass by on the other side, with our nose closed.

At last, we having broken Nature's laws and disregarded her warnings, she comes, drums beating, colors flying right in front, to punish us. Then we go down upon our knees, and whimper about its having pleased God Almighty to send this affliction upon us; and we pray him to work a miracle in order to reverse the natural consequences of our disobedience, or save us from the trouble of doing our duty. In other words, we put our finger in the fire, and beg that it may not be burned.—*Temple Bar.*

### THE KARENS AND THEIR CUSTOMS.

BY EMMA O. AMBROSE.

THE Karens, as the name indicates, were wild men. They are scattered throughout Burmah and Siam, and are supposed to have been the aborigines of the country. Having a different language and distinct race characteristics, they bear somewhat the same relations to the Burmans as the North American Indian does to our own race.

It is said that at some time in the long-ago the Burmans came into the country from the north, fought with the Karens, and subjected them to years of slavery. Some little time previous to the possession of Burmah by the English, the Karens rebelled against the Burmans, and obtained their freedom; and after this they lived a wild, roving life in the forests and on the mountains, being hated in the extreme by the Burmans.

Adoniram Judson, the first missionary to the Burmese, noticed them when in Rangoon. They formed small parties of strange, wild-looking men, clad in unshapely garments,

who, from time to time, straggled past his residence.

A British officer\* gives an instance of their wildness: "An officer was lying on his bed in a little room inside the stockaded police post, which had a narrow gate with an armed sentry on guard; the hill-man, with his minimum of clothing, was introduced by a smart sergeant, who coaxed him to approach. Cautiously and distrustfully, and after great persuasion, he advanced, stooping to the bed. When close to it, he gave one long, steady look at the white man; and suddenly, with a yell, drew himself up straight, turned round, dashed out of the room and through the gate, upsetting the armed sentry, rushed across a little stream at the bottom of the stockade; and, clambering like a monkey up the side of the opposite mountain, never stopped till he was lost to sight in the forest." All the untutored are afraid, at first, of the white faces of the English and Americans, and often tell us we "look like ghosts." The Karens have dark skins, long black hair, and black eyes.

George Dana Boardman, who was their first missionary, describes them thus: "The Karens are the simplest children of nature I have ever seen. Of all people in the world the Karens, I believe, are the most timid and irresolute. And the fable, that when some superior being was dispensing written languages and books to the various nations of the earth, a surly dog came along, drove away the Karens, and carried off their books, agrees better with their indolent and timid character, than half the other fables in vogue among the wise and learned Burmans do with truth and common sense. These artless people seem contented and not unhappy in their native forests, treading the little paths their fathers trod before them."

As a rule, they are too indolent to be quarrelsome or ambitious, and too poor to gamble, or to eat or drink to excess. *Arrack*, an intoxicating drink made from the sap of the toddy-palm tree or from rice cooked and fermented, is

\*Forbes, in his "British Burmah."

used among the Roman Catholics and heathen to some extent, having been introduced by the priests of the former. They are usually quite as indifferent to the future as to the present, and do not take kindly to Buddhism, the prevailing religion of the country. They are "nat worshipers," believing in the existence of both good and evil "nats," or spirits; but make sacrifices only to the evil spirits, that they may thereby avert some calamity which they suppose to come through them, and not that they may better their state after

Thus the way was opened for the missionary and the word of Life.

It is the opinion of the writer, that this nation undoubtedly belongs to the lost tribes of Israel. Many of their customs and traditions which have been handed down from father to son go to prove it. There are numerous tribes, each having its own peculiar dialect. But all are monosyllabic; without final consonants; therefore, their language has a smooth, soft sound, and is sometimes called the Italian of the East. Many of the

nouns, adjectives, verbs, and adverbs are arranged in couplets, seemingly for euphony only, as one-half the couplet often expresses all that the whole does. Some of their idioms are very peculiar; for instance, in speaking of being troubled or perplexed, they would say, "My liver is hot and heart red." Or should you ask one if he is the author of a certain bit of prose or verse, you must inquire, "Did you pull this



Karen School-House.

death. It is not uncommon, in case of sickness in the household, to see a bullock, goat, or fowl killed and laid at the root of a tree, or by a large rock, wherever they imagine the evil spirit to abide. And the sacrifice will be repeated many times in case the patient does not recover, even until his friends have nothing left to offer.

The Karens are much more ready to accept the Christian religion than are the Burmans; as they have not their pride and arrogance. Besides, they have an ancient tradition that at some time white foreigners would come to them from across deep waters, bringing a good book, from which they would teach them.

out of your own stomach?"

When missionaries first went to them, none of the tribes had a written language; that of the largest then-known tribe, Sgan Karens, was, after much hard labor, reduced to writing; and in this dialect the Bible and many textbooks are now printed, and widely scattered throughout the country. Schools are now in progress in all the Christian villages which thickly dot the mountain tops and sides; from these many of the boys and girls enter our town training-schools to prepare themselves for teachers and preachers.

In early times each tribe lived by itself, and considered members of every other tribe its

enemies; consequently, petty wars were of frequent occurrence. On account of the fear entertained for each other, their villages were built in the most inaccessible places possible. The wars are of the past; but the custom of seeking out remote spots for their homes, still prevails among them. The paths from village to village are narrow and obscure, making a guide a necessity. Often the way leads over steep, rocky, slippery places, sometimes most dangerous, where a misstep would be likely to result in death; or it may lead for long distances along the rocky bed of the tortuous mountain stream, where the traveler must pace onward through the crystal waters, keeping step with its splashing, gurgling music. And the ascents, covered with thick, impenetrable jungle, towering high on either side, make egress an impossibility.

Their houses are built of bamboo, on posts of the same, eight or ten feet from the ground, with a bamboo ladder or a notched stick for steps. This is drawn up at night lest a wild animal or some other enemy should make use of it. The floors are of bamboo as also the low side walls. There being no windows, there is no chance for the air and sunshine to come in, or for the smoke of the open fire to pass out, except by the one small door or the cracks through the walls. The fire is built on a shallow box of earth, three or four feet square, placed in the center of the room. The roofs are thatched with long grass or with the leaf of the palm tree. No nails or screws are used in building these rude dwellings; for the different timbers—flooring, roofing, and siding—

are all tied in their places with bamboo strings.

Under the houses are kept the buffaloes, bullocks, ponies, pigs, etc. Not very hygienic, you will say; but it is hard to make such people understand that living over filth is harmful. They are so uncleanly in their own personal habits, that they do not notice it as they otherwise would. In their uncivilized state they do not patronize comb and brush, neither soap and water, on their person or the scanty clothing worn. From the wild cotton



A Karen House.

growing in the jungles, the women manufacture clothing for all. The cloth is very thick and heavy; but when put on, no change is made so long as the garment will hang together; consequently the odor arising from their person is not very fragrant. The preparation of the cotton, spinning, and weaving are all done in the open air, either on the verandas or on the ground near the houses. Most of their time is spent out of doors, except when eating or sleeping, or in case of sickness; which probably counteracts, in a measure, the uncleanly habits above mentioned. When christianized, they gradually learn to be neat

and cleanly. More clothing is worn, but every garment is loose, and easily adjusted.

Their diet consists chiefly of rice, with the addition of salt when obtainable. A curry is usually prepared to eat with it; and in making it, the jungle people have frequently to confine themselves to roots and leaves. Sometimes yams, squash, or melons are used, and all cooked together in the form of a stew, highly seasoned with red pepper. If "*nghpee*" (*gnap-pee*, rotten fish) can be purchased to mix with it, the luxury is considered great. Some of the Karens can afford to use beef, pork, and fowl, and such do so; but by far the larger class seldom taste of meat, and as a rule are strong, hardy people. Nearly all of the natives of Burmah eat but two meals a day; usually eating early in the morning and again after the heavy work of the day is done.

The industries of the Karens vary in different parts of the country. About Toungoo, *i. e.*, in the mountain district to the east and north for one hundred miles and more, we find them cultivating betel-nut groves (the nut is an opiate, and is used by the natives for chewing, in connection with common lime, tobacco, and a bitter gum), orange groves, rice, some corn, squashes, and melons. A few small tea and coffee plantations have been started. Potatoes also are now raised in small quantities. Cattle, goats, pigs, and fowls are raised for market by a portion of the most enterprising. Everything salable must be driven to the city, Toungoo, or carried in baskets on the backs of men, women, and children; and their homes are distant two, three, and four days' journey.

Within the last four years, many of the Christian people have given up the use of betel-nut and its accompaniments, to which they have been addicted from infancy, both male and female, also the habit of smoking tobacco. The nut has been found to be very useful in tanning hides, and seems to have much the same effect on the coatings of the stomach and bowels; for it requires fully four or five times the quantity of medicine to act upon the system of a betel-nut chewer that it does upon

one who refrains. And when the nut is not used, the people do not crave and cannot use the red pepper as freely as formerly.

---

#### FAIR QUESTIONS.

LADY with the shining hair,  
 Holding all the charms and graces,  
 Stately, kind, and passing fair,  
 Could you wash the children's faces?  
 When the rosy morning bright  
 Paints with gold each roof and spire,  
 Banishing the shades of night,  
 Could you start the kitchen fire?  
 O'er the fields with thee I wander,  
 Summer's glory overhead,  
 Charmed, I all thy virtues ponder—  
 But could—ah, could you make good bread?  
 Eyes so deeply, truly tender,  
 Clear as water in a pool,  
 Answer my heart's importuning—  
 Have you been to cooking-school?  
 —Helen M. Winslow.

---

#### THE RIGHTS OF ANIMALS.

IN a Christmas sermon preached at the Brooklyn Tabernacle, the Reverend T. De Witt Talmage made the following eloquent appeal in behalf of the brute creation:—

"Behold, in the first place, that on the first night of Christ's life God honored the brute creation. You cannot get into that Bethlehem barn without going past the camels, the mules, the dogs, the oxen. The brutes of that stable heard the first cry of the infant Lord. Some of the old painters represent the oxen and camels kneeling that night before the newborn babe. And well might they kneel. Have you ever thought that Christ came, among other things, to alleviate the sufferings of the brute creation? Was it not appropriate that he should, during the first few days and nights of his life on earth, be surrounded by the dumb beasts whose moan and plaint and bellowing have for ages been a prayer to God for the arresting of their tortures and the righting of their wrongs? It did not merely "happen so" that the unintelligent creatures of God should have been that night in close neighborhood. Not a kennel in all the centuries, not a bird's nest, not a worn-out horse on the tow-path, not a herd freezing

in the poorly built cow-pen, not a freight car in summer-time bringing the beeves to market without water through a thousand miles of agony, not a surgeon's room witnessing the struggles of fox, or rabbit, or pigeon, or dog in the horrors of vivisection, but has an interest in the fact that Christ was born in a stable surrounded by brutes. He remembers that night; and the prayer he heard in their pitiful moan he will answer by the punishment of those who maltreat the dumb brutes. They surely have as much right in this world as we have.

In the first chapter of Genesis you may see that they were placed on the earth before man was, the fish and fowl being created on the fifth day, the quadruped on the morning of the sixth day, and man not until the afternoon of that day. The whale, the eagle, the lion, and all the lesser creatures of their kind were predecessors of the human family. They have the world by right of possession. They have also paid rent for the places they occupy. What an army of defense, all over the land, are the faithful watch-dogs! And who can tell what the world owes to the horse, the camel, and the ox for transportation? And the robin and lark have by the cantatas with which they fill orchard and forest, more than paid for the few grains they have picked up for their sustenance. When you abuse any of God's creatures, you strike its Creator, and you insult the Christ who, though he might have been welcomed into life by princes, and taken his first infantile slumber amid Tyrian plush and canopied couches and rippling waters from royal aqueducts dripping into basins of ivory and pearl, chose to be born on the level with a cow's horn, or a camel's hoof, or a dog's nostril, that he might be the mitigator of brute suffering, as well as the redeemer of man.

Standing then, as I imagine now I do, in that Bethlehem night, with an infant Christ on the one side and the speechless creatures of God on the other, I cry: Look out how you strike the rowel into that horse's side. Take off that curbed bit from that bleeding mouth. Remove that saddle from that raw back. Shoot not for fun that bird which is too small

for food. Forget not to put water into the cage of that canary. Throw out some crumbs to those birds caught too far north in the winter's inclemency. Arrest that man who is making that one horse draw a load heavy enough for three. Rush in upon that scene where boys are torturing a cat or transfixing butterfly and grasshopper. Drive not off that old robin, for her nest is a mother's cradle, and under her wing there may be three or four prima donnas of the sky in training. And in your families and in your schools, teach the coming generation to look for more mercy in this marvelous Bible picture of the nativity than the present generation has ever found. While you point out to them the angel, show them also the camel; and while they hear the celestial chant, let them also hear the cow's moan. No more did Christ show interest in the botanical world when he said, 'Consider the lilies,' than he showed sympathy for the ornithological when he said, 'Behold the fowls of the air,' and the quadrupedal world when he allowed himself to be called in one place a lion and in another place a lamb. Meanwhile, may the Christ of the Bethlehem cattle-pen have mercy on the suffering stock-yards that are preparing diseased and fevered meat for our American households!"

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*Monroe's Doctorin'.*—"Please give us your ideas of the Monroe doctrine," said a bystander to a village candidate for office.

"Oh, well now," replied he, "when it comes to that, there is just as good doctors nowadays as ever there was. All this talk about Bright's disease and Monroe's doctorin' is nonsense. Doctor Buck, standing thar, is just as good a doctor as any of 'em."

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*Customer* (to drug clerk). "What do you charge for arsenic?"

*Drug clerk* (suspiciously). "What do you want it for?"

*Customer.* "I am a French candy-manufacturer."

*Drug clerk* (suspiciously allayed). "O, I beg pardon, sir; I thought perhaps you wanted to take it yourself."—*New York Sun.*



### **DRESS REFORM AT SCHOOL.**

THE great number of physical break-downs occurring among school-girls has given rise to the false notion that girls are not able to compete with boys in mental pursuits, whereas every experienced teacher knows that, as a rule, girls accomplish their tasks more easily than boys of the same age. The writer has had ample opportunity for observation upon this subject during a good many years in which he has been connected with schools, and long ago became convinced that the breaking down of young ladies during school-life, or immediately after leaving school, is due, not to overstudy or excessive mental activity, but to bad hygiene in dress and in other directions. Fashionable dress is unquestionably a much more potent cause of injury to health than any amount of healthful study can be, provided proper rest, sleep, and exercise are secured. We are glad to note that there are a few schools in this country which are giving this matter proper attention. Among the foremost of these is the Battle Creek College, the young ladies of which are all required to provide themselves with proper and healthful clothing. This is one of the conditions of attendance at the school. By this means they are able to engage profitably in the active duties required by the manual training department and the exercises for physical culture, by which they gain strength of body, and a ready command of every muscle and limb, thus obtaining the best possible preparation for practical life.

We heartily agree with the following paragraph written by a practical writer, and are glad to note that the ideas advanced are carried out in the school referred to:—

"No doubt the faculty and trustees of any girls' school would do service to universal womankind by insisting upon a plain, sensible costume to be worn by all pupils during the school years. Many points can be urged in favor of the need of a physiological development of girls and the sisterhood, which would at once put all young ladies, rich and poor alike, on the footing of equality in dress during the years they are intimately associated beneath the same roof and in the same work, thus ending foolish and oftentimes bitter rivalry between those who cannot afford to dress richly.

"While girls are in the school-room, their minds should be occupied with its work and the simple and healthful pleasures incidental to a harmonious development of the bodily and mental powers which are to make the grand women of the future; and a simple costume, varied in color to save monotony, would conduce greatly to the benefits of a school or college course. Make this regulation dress pretty and attractive, light in weight, refined and graceful, always bearing in mind the freedom necessary for development of good, sound limbs and muscles."

—Clothing to be healthful should (1) allow unrestrained action of every organ. It must (2) secure an equable temperature of all portions of the body, (3) be light in weight, (4) be so adjusted as to be worn without fatigue.

**THE JENNESS-MILLER GOWN FORM.**

THE Jenness-Miller System makes the gown form the foundation of all costumes. Upon this the drapery may be arranged in any desired form, and made of any preferred mate-



The Gown Form.

rial. This gown form is a waist and skirt combined, fitting the body smoothly, but so arranged in shape as to admit of graceful drapery being arranged upon it, while at the same time the weight of the whole dress is supported from the shoulders.

**THE TRUE STANDARD FOR WOMEN'S DRESS.**

BY KATE LINDSAY, M. D.

A true standard for woman's dress must depend upon a true ideal of woman, morally, mentally, and physically.

So long as conscience and the standard of womanly virtue are regulated by the ethics of fashionable society, just so long will woman wear an immodest style of dress, the tendency of which is to attract the other sex to notice her merely as a thing to charm the eye, and afford sensuous pleasure,—the true Turkish ideal of woman's place in nature.

So long as the fashionable standard of education is the ideal one for woman, just so long will the so-called educated and accomplished woman be the helpless, useless being we find so often in high life,—incapable and without self-reliance; unable to care, think, or act for herself, and greatly increasing this helplessness by her tight-fitting, cumbersome attire; never thinking whether her dress is suitable, or at all adapted to help her fill the place a wise Providence designed she should, as a thinking, responsible individual, with a life work here, and a preparation to make for the life hereafter.

Just so long as the distorted figures of the fashion magazines are the popular ideal of a beautiful womanly form, just so long will woman encase her waist in steel and whalebone, and endeavor by the aid of corset strings to distort her body until it is so deformed as to correspond with her false standard of beauty. Point out to her the perfection and beauty of a model like the Venus de Milo or some other physically perfect ideal of the old masters, and so little can she appreciate even true physical beauty, that she will think, if she does not put the thoughts into words, as did two young ladies on seeing a picture of a Parisian belle contrasted with Venus de Milo, "Well, that may represent a healthy waist, but it is a clumsy-looking thing." But the round wasp waist and swelling bust of the other was "too sweet for anything."

A lady physician has recently published an article in the *Popular Science Monthly*, on the

relation of hygiene and morals, in which she says: "I shall endeavor to prove that hygiene is the basis of morals, and this from the two following points of view: (1) That whatever promotes the physical well-being of the individual, promotes also his moral well-being; (2) That the tendency of disease is to undermine morality." Granting, what cannot well be denied, that sound health is the true basis on which to rear a fixed and certain moral character,—one that will bear, without wavering, the temptations and trials of life,—and contrasting the physically perfect ideal of the artist with the distorted devotee of fashion, who is able to say how much of the physical weakness, mental incapacity, and moral frailty of woman may be due to the injury done to her body by the bad dressing of women of the past and of the present generation? Will not intelligent women stop to consider this important question, and seek to induce other women to give it the attention it merits?

#### SO STYLISH.

"WHERE are the lungs—where the heart and other inside paraphernalia of the human body?" I ask myself daily, as I catch sight of the young girls who pass and repass my window, with shapes like hour-glasses, and bustles like balloons. In places of public resort, where seal-skin coats and plush mantles are discarded for a time, the same sight meets my glance,—waists which I could almost clasp with my hands (and they are not unreasonably large ones), and I think their owners are proud of them. They act as if they were. To use a popular phrase, it "makes me tired" wondering where the breath comes from.

"Mattie is n't very pretty, but she's so stylish!" said an enthusiastic mother, of one of her daughters who had come that day from a visit East. "Did you ever see such a figure?" Mattie came in just then, dressed for a walk. Her hat trimming was only half a yard high;—her waist as big round as a tumbler, and her bustle resembled an inverted punch-bowl, such as our ancestors used to delight in. She looked, for all the world, as if she had just

stepped out of a fashion-plate, headforemost, and her feet were trying hard to follow her. I had seen a good many such sights, but never so complete a caricature. It reminded me of the speech of a bluff old sailor: "Good lord, if the women had unnatural humps on the spine like that, what luck it would be for the surgeons!"

"To think that Mattie wears nineteen-inch corsets!" said the proud mother, "and she says they're loose at that!"

It was Mattie's statement that was loose; if ever wall-paper fitted the wall tighter than those instruments did Mattie's tortured waist, I never saw it.

Presently I went to Mattie's room. A new dress, just from the dress-maker's, lay on the bed; another, which she had taken off, hung over a chair. I lifted the first, and actually could just hold it, and that was all. Her mother told me, with loving pride, that there was twenty yards of dress goods, ten yards of cambric, three yards of wiggin—she called it—fifteen bones, three reeds, and ten yards of trimming. Cost sixty-seven dollars; and all the other things are hung on! Why! a man would die under the infliction of wearing that costume two hours. But Mattie will live—live to nurse as many bodily ailments as she has nerves—live, perhaps, to bear miserable, fretful children, and to make home a pandemonium of curses—if a man should ever be fool enough to waste his affections on a self-made skeleton, whose mother declares that "if Mattie has n't any beauty, she's so stylish!" Taste is perverted, fashions taken from an impure source, health and grace destroyed,—and all to make a figure that should be natural and well-proportioned, a distortion and disgust to practical eyes and artistic perceptions.

But, thank Heaven, a good work is begun! Women are being taught that they are not mere milliners' blocks and dress-makers' dummies. A perception of the truly beautiful in dress and appearance is beginning to dawn upon them. The new idea will bear fruit—till the women of America will no longer make it their boast that they wear nineteen-inch corsets, and dresses that would weigh down an elephant.—*Dress.*

*The Fatal Results of Tight Lacing.*—The following is from the *London Lancet*, of Dec. 17, and teaches its own moral without comment :—

“In our issue of June 25th we drew attention to the abuse of tight lacing, which possesses, for many wearers of the corset, such a fatal attraction. Shortly before that date, an inquest held upon the body of an elderly female, revealed the fact that death had resulted from this practice. Only a few days ago a nearly similar instance was recorded. In this case a young lady who suffered from fatty infiltration of the heart, died suddenly while dressing hastily after a hearty meal. Here, also, tight lacing played a prominent part in determining the fatal result.

“We had hoped that sensible reflection upon the bad effects of this injurious custom, as illustrated in the history of a former generation, might have impressed upon the would-be-fashionable the obvious teaching of experience. The cases just quoted, however, are probably but a representative minimum of a larger number, which do not come before the coroner’s court; and the evil they exemplify, though certainly less general than of yore, still continues to act as a potent cause of ill-health.

“It is hardly necessary to repeat, at length, the causes which render this abuse of the corset so effectively mischievous. Pathologists have a clear perception of all that is implied in its doubtfully graceful discomfort. The displacement of almost all the organs in the chest and abdomen, the compression of several of these upon the heart and great vessels, and the restriction of breathing space which is thus entailed, have in their eyes no beauty, but the sad aspect of feebleness willfully acquired, with the promise of a lifetime as brief as it is practically useless.”

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—A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form,—it gives a higher pleasure than statues or pictures, it is the finest of the fine arts.—*Emerson.*

*Corsets and Bad Figures.*—Notwithstanding that the principal excuse which women give for wearing the corset is their anxiety to have a good figure, there is no article of dress which so deforms and distorts the figure as the corset. Less than a moment’s consideration is necessary to bring fully before the mind the fact that compression of the waist does not diminish a person’s actual bulk. It only lessens the size of the body at that particular point, and the extent to which the size of the body is lessened at the waist necessitates a corresponding increase somewhere else. The consequence is that fleshy women who wear corsets are afflicted with most unsightly protuberances below the waist. Some years ago, Mrs. Scott Siddons was advised by her dress-maker to “leave off her corset.” “What! lose my stage figure?” she cried. “Impossible!” The dress-maker urged that she was losing her figure anyhow, and the only means of saving it was to take radical measures at once. “Well, here go my stays,” said the actress; and the dress-maker proceeded to fit her a twenty-five inch waist. At the end of the season she came back again. “Make me a twenty-seven inch waist,” she demanded; but in the meantime her figure below and above the waist had resumed its normal proportions, her skin had grown two shades fairer and clearer, and she looked younger. Since then, she has never worn a stay, and she says that, whereas before she abandoned them, it was all she could do to drag through the last act, after she had dispensed with them, she was so fresh and vigorous that she could have done a sixth act and not minded it.”

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—A recent writer of a fashion article says that the next generation or two of women will abolish corsets, to which a sanitarian adds that they will have to, or the next generation or two of corsets will abolish women.

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—This wonderful body is a sacred gift, which we should receive as a value to be accounted for.



THE HAPPY FIRESIDE

DEVOTED TO TEMPERANCE, MENTAL AND MORAL CULTURE  
 & HOME CULTURE, NATURAL, HISTORY AND  
 OTHER INTERESTING TOPICS  
 CONDUCTED BY MRS. E. E. KELLOGG A.M.

## NATURE'S LOVER.

BY CLINTON SCOLLARD.

He loves to lie beneath the sky,  
 When golden days are sweet,  
 Where breezes play and branches sway,  
 Apart from dust and heat;  
 And silent see the honey-bee  
 Flit by with burdened thighs,  
 A busy thing of tireless wing  
 And eager argus eyes.

He loves to hear the brook anear,  
 The oriole above,  
 The warbling thrush that bends the rush,  
 The plaintive wild-wood dove.  
 Of every flower in dell and bower  
 The mystic creed he knows,  
 Why lilies grow as white as snow,  
 And why so red the rose.

His dearest books are fields and brooks,  
 His sweetest song the sea;  
 His store of gold the woods unfold  
 Through autumn's alchemy.  
 Some beauty still on plain or hill  
 His tender heart enchains,  
 When frost-elves weave their wreaths, and leave  
 Their etchings on the panes.

Though like the flight of birds at night,  
 The wingèd years speed on;  
 And eyes that brim with light grow dim,  
 And ruddy cheeks grow wan;  
 He still may dream of dale and stream  
 Where lovingly he trod,—  
 Who so hath been to Nature kin  
 Must needs be near to God!—*Selected.*

—Nature is frank and will allow no man to abuse himself without giving him a hint of it.

## AUNT POLLY'S EXPERIMENT.

BY FANNIE BOLTON.

CONTINUED FROM LAST NUMBER.

"HERE is a picture of an old tea-toper. Probably, if we could get a peep into her stomach, we would find that it looks like the inside of a tea-pot. Her hand shakes, and you see she looks withered and sallow. She is very nervous, and gets the 'fidgets.' She says she could n't live without her tea. So you see she is leaning on a tea-pot. She feels quite bright after drinking her cup, but after a little is all gone again. I would advise you all to lean on something better than the 'poisonous herb,' tea."

"Maybe that's what ails ma," said John. "She is dreadfully fidgety, and pa has to put the clock into the closet with a blanket round it, so she can sleep."

"Now here is the face of a cold-water woman," said Uncle, lifting up the cover of the album, and displaying the sweet, fresh face of Aunt Polly. All who think water makes the best looking blossoms can go and kiss the original." Uncle playfully led the way, and the children followed enthusiastically.

Aunt Polly had some "total-abstinence" pledges all ready, which the children were invited to sign.

"If I sign, I'll stick to it," said John; "but I want to think it over first."

But it was not long before four pledges hung up in Aunt Polly's parlor.

"Our plan is working splendidly," said Aunt Polly. "You see the children are good, and easily trained, when one sets at it in the right way. You find them less prejudiced and more reasonable than grown people."

The children were all at work in their gardens, talking over the ideas of the lecture.

"Wait till the novelty has worn off," said Uncle. "'Let not him that putteth on the armor boast like him that layeth it off.'"

"Oh, you have no faith!" said Aunt Polly.

"What is it, Ethel?"

"Me wants a piece, quick."

"Oh no, little one, Aunty is going to give you some nice bread and milk after a while."

"Me wants a piece, mamma gives me a piece," said Ethel, beginning to cry.

"Let's go and see the chickens," said Aunty.

"No; me wants a piece," and then Ethel broke into a hearty yell.

"Oh dear!" cried Aunt Polly. "Don't cry so."

"Me wants a piece," and the little foot stamped vigorously.

"Ethel, you can't have it; so stop."

Then Ethel screamed; her face grew very red, and she was all of a tremble with anger. Uncle caught Ethel up in his arms, but she still kicked and screamed.

"Children, here is a little girl who has eaten something hot, and it has gone into a fiery temper. I am going to cool her off. This is my discipline room." Uncle took her into the shed, and after removing part of her clothing, sprinkled her with water from the garden watering pot, saying, "Now, Aunty must give her a massage and light spitting, so that she will not take cold."

"The children were amazed, Millie looked ready to cry, but Ethel's sobs were growing less as Aunty appeared with some pretty gymnastic suits.

"Now, my boys and girls, I want you to put these on, for it is time for our first drill," and she led away the little sprinkled girl to her own room.

"I tell you," whispered John, "Uncle is enough to frighten a fellow. Aren't these nice suits? I wonder what the drill will be?"

The parlor and dining-room opened into each other; and the chairs were placed against the wall. A pair of dumb-bells was given to each child. "Now, follow me," said Uncle, as Aunt Polly struck up a lively march on the piano. The children's faces grew radiant, as they marched to and fro through the long rooms. Then they took their places, and went through the exercise with great aptness, enjoying it heartily.

"Is this all we're to have for supper," said John, as the children sat down to bread and milk.

"Yes," said Aunt Polly; a plain light supper will give you sweet sleep, sweet dispositions, and sweet stomachs."

"Humph," said John, "who wants to be so sweet? I'm not intended for a sponge cake." Aunt Polly paid no attention, but said:—

"Children, I am going to suppose this is Ethel's stomach, and here I put her breakfast into it, which begins to turn, and to be ground up and digested. Now, it has been in process of digestion for an hour, and Ethel says she wants a piece; so here I give her a piece, but the breakfast will have to wait until this piece is as far advanced as the breakfast is now, while the stomach has to do its work all over again. Now, by the time this piece is all digested, the breakfast has fermented, and the food is all sour; and in this condition it is turned into the blood. Now we have a tired stomach, sour food, bad blood, and a cross little girl with a sour face and ill manners. People won't love her very much. By and by, if she keeps on taking pieces between meals, she will be a miserable little dyspeptic. Now, I want all of you to give up piecing, and keep at work, so that you'll not think of eating until meal-time. If you do this, I'm sure you'll grow up better-looking and better-acting than if you eat between meals; and your stomach will be so good you won't know that you have one."

After supper, John and Ed took their first lesson in milking, while Ethel and Millie fed the kittens on the foam from the strainer. The little girls were very tired, and before long were sleeping in one of the pretty airy

bedrooms; but John and Ed declared they were not sleepy, and would not go to bed with the chickens. "We always sit up till eleven at home," said Ed.

John pulled out a third-rate story paper, and began to read, with his feet on the arm of Aunt Polly's new rocker, while Ed drummed the piano. But the new exertions of the day had made them weary; and soon the sensational paper fell from John's fingers, while Ed sought Aunt Polly to know where they were to sleep.

(TO BE CONTINUED.)

### THE VALUE OF SUNSHINE.

TURNING over an old agricultural paper a while ago, I saw an article headed, "The Daily Value of Sunshine." Looking to see what might be the precise use or meaning of the expression, it appeared that the writer had exercised his ingenuity in calculating the average value of each bright sunshiny day in ripening the crops of the United States; and having estimated the aggregate worth of certain crops to be \$500,000,000 annually, he says: "The bright sunshine of the four warmest months must have a daily value of something like four millions of dollars."

Whether this be so, or not, the statement suggests another inquiry, viz: If such be the value of sunshine in the fields, what is its daily value in the family, in the school, in society, in business? The value, not of physical sunshine to the eye, but of the sunshine of the heart, beaming forth habitually in the looks and conduct,—the sunshine of kind words, and kind feelings, of mutual sympathy, and love, and help, from day to day, in little things, in great,—who can estimate the value, the daily and hourly value of sunshine like this?

Sunshine in the family! Who can calculate its value? No storm of sharp, or hasty, or unkind words; no blustering of rough, and jarring, and selfish feelings; no cloudiness of cold, unfeeling, and repulsive want of sympathy; no disrespect or disobedience from children, and no partiality, irritation, or severity, from parents; but all cheerful, kind,

thoughtful of each other, and mutually helpful; every toil cheered, every trial soothed, and every day brightened by a considerate, genial, and loving spirit. As sunshine from the heavens to the earth, but of infinitely greater value, is sunshine in the family.

And so with sunshine in the school, where the teacher is interested in the pupils, and the pupils are kind to each other; with sunshine in the counting-house and the office, where a cheerful and friendly spirit encourages every clerk and assistant; with sunshine in social life, in all the relationships of acquaintance, or friendship, or mutual dependence, sunshine between husband and wife, parent and child, brother and sister, master and servant, friend and friend. Who can calculate its value for the happiness of all.—*Rev. Tryon Edwards, in Independent.*

### PREVENTION BETTER THAN CURE.

THE United States Commissioner of Education, in his annual report, writing respecting the importance of thorough training for the young, offers the following significant thoughts:—

"The experience of mob violence we have passed through should suffice to bring us to the conviction that our safety is only in the most vigilant use of every instrumentality fitted to assure the thorough training of every child in the land, not only in virtue and intelligence, but also in the pursuit of some useful and honorable vocation.

"We may make laws and constitutions on paper, but character is a growth, and to all growth belongs the element of time. We must call the little children from the very earliest years, and prepare them for useful and honorable citizenship. I have tried to outline the plan; let me briefly summarize:—

"Take the very little child into the Kindergarten, and there begin the work of physical, mental, and moral training. Put the child in possession of his powers; develop his faculties; unfold his moral nature; cultivate mechanical skill in the use of the hands; give him a sense of symmetry and harmony; a quick judgment of number, measure, and size;

stimulate his inventive faculties; make him familiar with the customs and usages of well-ordered lives; teach him to be kind, courteous, helpful, and unselfish; inspire him to love whatsoever things are true, and pure, and right, and kind, and noble; and thus equipped physically, mentally, and morally, send him forth to the wider range of study, which should include within its scope some sort of industrial training; that is, the putting of the boy or girl into the possession of the tools for technical employment, or for the cultivation of the arts of drawing and kindred employments; and still further on, the boy and girl should have a completed trade. Thus they will be prepared to solve the rugged problem of existence by earning their own living, through honest, faithful work.

"Throw open the Kindergarten and the schools for industrial and art training to every child, and with the heart pure, the head clear, the hand skillful and ready, we shall hear no more of the vexed question, 'What shall we do with our boys and girls?' Our fair land shall take its place in the very front ranks of nations distinguished for their industrial achievements."

#### "CHILDREN NOT WANTED."

HE who placards his habitation, or his domicile that he invites others to occupy, and she who writes over the doorway of her life, "Children not wanted," write of themselves as being both boldly, brutally, and selfishly inhuman. If children are not wanted, then are men and women not wanted, and the command of the Almighty to mankind to "increase and multiply on the face of the earth" is heartlessly set at naught and unfeelingly bidden defiance.

With those who desire to lead lives of usefulness, lives of purity, and lives of unselfishness among their fellow-men and fellow-women, no plea for a welcome to children—for ample room for them in our hearts and homes; no words of argument maintaining the position of our duty to duly make place for them, to properly provide for their wants and necessities, for furnishing the means,

for their careful training and development, are needed. And when we have fallen upon times when even a tendency to cultivate a popular sentiment that finds expression in these words, "Children not wanted," whether they be spoken or implied, it is time for every well-wisher of the human race, to speak out boldly, plainly, and emphatically; for the press, the pulpit, and the home to cast back the groveling assertion into the teeth of those who utter it, and into the face of those who have sympathy with this mischievous sentiment.

\* \* \* \* \*

A childless home and a childless heart are colder and more forbidding places than are the graves in which we lay away our dead; and one who can, after having taken a child by the hand, or looked into the confiding eyes, listened to the innocent prattle, responsively met the sweet smile, or tenderly wiped away the falling tear of a child, coldly say, "Children not wanted," is one to be shunned as a plague-spot, and left alone in his sins and selfishness.

But we are peevishly told, "They are so perplexing, exacting, and vexatious in their demands upon every day, for time and attention!" Ah, so are we, ourselves (more's the pity), we, who shirk our own responsibilities and duties in despicable subterfuge. . . .

That life is not worth the living, which has no welcome in its daily rounds of duty for children, that knows not of the existence of the love and loyalty that is the basis of all true life. That man who makes "children not wanted" a factor of his commercial conduct, and that woman who sits in her home of ease, under the cloud shadow of this sentiment, are those who are not wanted. They are not wanted among those who have the well-being of humanity at heart, who labor for the development of noble and true lives, who would make the homes of the world the perfection of earthly doing and being. . . .

Children *are* wanted, and men and women are wanted, who will not only welcome children, but who will joy in having patience with childish weaknesses, vexations, and short-com-

ings, of whatever name or nature, be they great or small. Finger marks may mar French plate glass window panes; the happy voices of joy, or the trembling ones of sorrow, may jar upon the nerves of sensitive souls, and sorrow may come from rebellious conduct; but notwithstanding all this, children are wanted.

Children *are* wanted; and when we say they are not, we deny not only the necessity, but the propriety of our own individual existence. Out, then, upon the selfishness that has place either in the sanctity of the home, or in the marts of business, and which attempts to tell us that children are not wanted. Withered should be the hand that would write down the phrase, blistered the tongue that would speak it, blighted the heart that finds room for an echo, even of the sentiment that accepts it; and in loyalty to the teachings of Holy Writ, we are justified in adding, cursed of God and man, be the lives that by practice or precept, hang out this banner on their outer walls,—“Children not Wanted.”—*Good Housekeeping*.

#### LIFE'S STEWARDSHIPS.

WE are all made by God for himself, because living for him is at once his due, and the supremest bliss of the creature. He gives nothing in fee simple; he only lends on prescribed conditions. Even in nature there must be a return; nothing is made only to receive. The winds and the waves, the clouds and the rain, are only his servants, doing his will; not a leaf or a flower, not a wing in the air, nor a worm, but is God's steward, with measured power for allotted ends. The whole universe stands before him, and ministers to him. All things living and dead hold from him. The highest angel and the moth are alike dependent. Around us, over us, in all things, we see only his embodied will,—sailing in the clouds; rolling through the storm; shining in calm skies; waving in field or forest, or glancing in streams and oceans. The seasons as they roll are but the varied God. The universe is as full of him as the sky with day; it is only the veil behind which he sits dimly visible, the garment which at once hides and reveals his glory.

But if nature be thus a servant, much more such are we. Our higher gifts are only so much more responsibility, for the measure of obligation is the only limit of power. We are put in trust with all that we have and are,—youth, manhood, age; body, intellect, soul; our words, thoughts, and acts; our influence and our substance; our time, and all that faithful diligence and ability can make of it. Nature teaches our duty. The uttermost leaf repays the gifts of the sun, no less than the root those of the soil. The air and light and rain are owned in green branches and sheets of blossom. Not a bud refuses its tribute. And what are our moments, but buds which must break into leaves and fruit, and make all our life beautiful!—*Dr. Geikie*.

#### STOP AND WEIGH.

ONE morning an enraged countryman came into Mr. M's store, with very angry looks. He left a team in the street, and had a good stick in his hand.

“Mr. M,” said the angry countryman, “I bought a paper of nutmegs here in your store; and when I got home, more than half of them were walnuts; and that's the young villain that I bought 'em of,” pointing to John.

“John,” said Mr. M, “did you sell this man walnuts for nutmegs?”

“No, sir,” was the ready reply.

“You lie, you young villain!” said the countryman, still more enraged at his assurance.

“Now look here,” said John. “If you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis.”

“Oh, you gave them to me, did you?”

“Yes, sir. I threw in a handful for the children to crack,” said John, laughing at the same time.

“Well, now, if you ain't a young scamp,” said the countryman, his features relaxing into a grin, as he saw through the matter.

Much hard talk and bad blood would be saved, if people would stop to weigh things before they blame others.

“Think twice before you speak once,” is an excellent motto.—*Christian World*.

**CURED BY A THERMOMETER.**

A WRITER on "Hospital Life," in the current number of *Scribner's Magazine*, thus humorously speaks of the use of the fever thermometer:—

"The importance attached to a cinical thermometer by those in ignorance of its office, approaches a superstition. They close their lips tightly upon it. Their eyes roll wildly around the room. They believe the tube contains some mighty gas or a metal of mysterious power. 'There ain't much taste to it, doctor,' said one of these credulous fellows, 'but I s'pose it's *terrible strong*.' The doctor, who is something of a wag, encouraged the man's faith in the occult virtues of the thing, and with remarkable results. After the first 'dose' the fever abated. The 'treatment' was continued, and the patient actually recovered, cured by a thermometer, administered *ter in die*, without further drugging."

**ONE HOUR.**

THE great clock in the church steeple struck three; the afternoon sun slowly waned, and the shadows lengthened in the streets. The clock struck four.

It was only an hour. The children playing on the sidewalk did not know that it had gone; but in it a great-hearted man had written down some strong, true words, which will live long in the world, and give courage and help to many struggling souls.

In it a chemist, working with brain and hand, over carefully prepared compounds, had discovered one of the secrets of nature—how the atoms of elements group themselves to form a molecule of organic matter.

In it four women, sitting with their sewing on yonder porch, had brought out old, forgotten scandals, and set them loose again in the world, like flying scorpions, to poison and to kill.

In that hour a young man in the next house to them yielded to a temptation which will never loose its grip on him while he lives.

In the same time a woman, with a child on her lap, tells a story with a high, pure mean-

ing, which will be a "lamp to the child's feet" all the days of his life.

Another woman, watching silent and motionless by a sick-bed, fills the hour with prayers and high thoughts, that will serve as food for her soul in the trouble which is coming upon her.

How many of us remembered that the hour—a servant, laden with the report which we should give to it—was passing up to God?

What report did it carry of us? What burden are we making ready at this moment for the hour that is passing now?

"Only an hour! Yet the despiseds live," says Antigonus, "may be laden with treasure that would ransom a Cæsar."—*Youth's Companion*.

**THE SARGASSO SEA.**

AN article in a recent number of the *Chautauquan*, translated from the *Revue des Deux Mondes*, thus describes the Sargasso Sea:—

"This strange sea has a surface, according to Humboldt, five or six times larger than that of France. In the immense space which the Gulf stream and the great equatorial current surround, over a reach of water which is apparently motionless, stretches the Sargasso, a virgin forest of the ocean, its plants devoid of roots, projecting to incredible distances their branches, which in length surpass those of the greatest trees known. A thick and waving mass, it appears as an immense carpet floating upon the billows of the ocean, showing all the tints and shades of green. Upon this changeable surface, in the midst of an inextricable tangle of stems, leaves, and fibers, is displayed the red and yellow fruitage.

"For a long time it was believed that this strange vegetation grew upon submarine rocks, was broken off by tempests, and that it floated as a wreck upon the ocean. It was asserted that the Sargasso Sea marked the site of the lost Atlantis; that under this green winding sheet slept the beautiful continent. Science has since rectified this mistake. Soundings made by Lee, in 1851-2, revealed a depth varying from eight thousand to twenty thousand feet. M. Leps, also, who

carried on these explorations, found everywhere great depths. If, then, Atlantis ever had an existence in these regions, the cataclysm which engulfed it was a terrific one, and its remains are buried in a veritable abyss."

*Advice to Parents.*—Be very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination, and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plough, and prepare him as well for the danger of the skirmish as possess him with the honor of the prize.

*"In the Morning."*—Much might be said on the wisdom of taking a constantly fresh view of life. It is one of the moral uses of the night that makes the world seem new to us every morning; and of sleep, that it makes life a daily re-creation. If we always saw the world, we might grow weary of it. If a third of life were not spent in unconsciousness, the rest might become tedious. God is thus all the while presenting the cup of life afresh to our lips. Thus, after a night of peaceful sleep, we behold the world as new and fresh and wonderful as it was on the first morning of creation, when God pronounced it "very good." And sleep itself has a divine alchemy that gives us to ourselves with our primitive energy of body and mind. The days are not mere repetitions of themselves; to-morrow will have another meaning; I shall come to it with larger vision than I have to-day.—*Munger.*

## Temperance Notes.

—Prohibition papers are multiplying fast. There are nearly three hundred such already.

—More than one million of the children of Great Britain are members of the Band of Hope.

—The inability to secure license will necessitate the closing of about sixteen thousand saloons in Philadelphia.

—Meetings are being held throughout Africa to protest against the American and European liquor traffic in that country.

—The beer-brewers of this country are said to employ an army of half a million men. They sell about one hundred and eighty million gallons of beer yearly.

—When prohibition became a law in Iowa, there were in the State, outside of the river counties, three thousand saloons. In the same territory to-day there are only twenty-four.

—That drunkenness is on the increase among women is forcibly shown by the fact that at a recent meeting in aid of the Prison Gate Mission in Dublin, it was stated that during the past year there had been over ten thousand arrests of women in that city, about nine thousand of whom were charged with being drunk and disorderly.

—The city of Atlanta, which now has "high license" in place of prohibition, furnishes a striking illustration of the relative merits of the two methods of dealing with the liquor question. The head of a leading real estate firm is reported as saying that "the number of distress and dispossessory warrants issued for the first two months of this year were greatly in excess of those in any corresponding period during prohibition." Business failures are far more frequent, and trade in general has suffered, since the era of prohibition closed.

—Novel temperance societies, called the "Commercial Temperance League," have been formed in several of our larger cities. Each member wears a button badge, bearing the letters C. T. L.; and the principle upon which they work is that set forth by Dr. E. E. Hale, in his book, "Ten Times One Are Ten." The motto adopted by its members is, "Lend a Hand;" and the pledge taken is two fold: 1. To drink no intoxicating liquors; 2. To get ten others to join the League. The organization has already grown, until it numbers several thousand.

## Popular Science.

### SIMPLE SPHYGMOGRAPHS.

A SPHYGMOGRAPH is a simple machine by means of which the pulse can be studied much more perfectly than by means of the finger. It can even be made to write the beats, so that a record may be obtained. The sphygmograph is usually a very expensive instrument; but an ingenious inventor has suggested means by which the movements of the pulse may be made visible without the aid of the expensive apparatus usually employed. We copy a description of two simple sphygmographs, from the *Popular Science News*:—

“In a recent number of *La Nature* two forms are illustrated, which cost almost nothing, and for many purposes are equally as useful as the more expensive ones.

“The first form, by the movements of a little flag attached to a wire spring, shows to the eye, the rate and force of the pulse-beat. A piece of fine brass wire is soldered at one end to a little metal cup,—a thimble without a top, for example,—and is then bent into a spiral spring, as shown in the engraving, with the straight end passing up through its center, and provided at the extremity with a little paper flag. On pressing the instrument upon the wrist over the artery, the pulse-beats will be transmitted to the spring; and the flag will make various movements, according to the condition of the pulse of the person experimented upon. If desired, it can easily be ar-

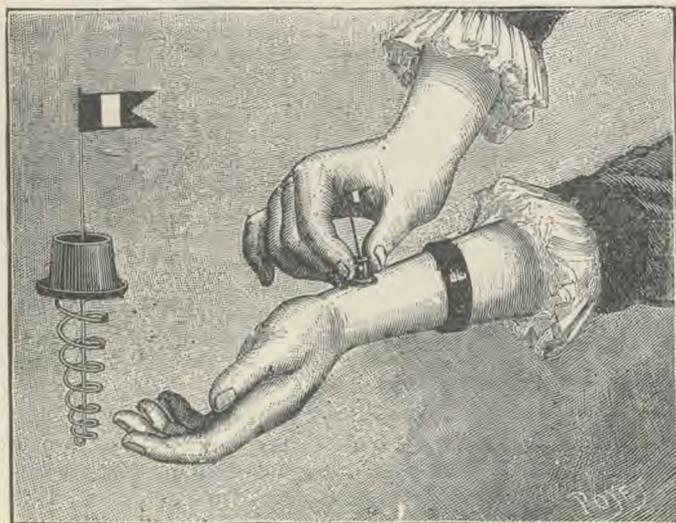


FIG. 1.

ranged so that, at each movement of the upright wire, it shall strike against another wire, and close an elec-

tric circuit, into which a telephone or electric bell may be introduced, thus rendering the beats perceptible to persons at a distance.

“A still simpler sphygmograph consists of a small

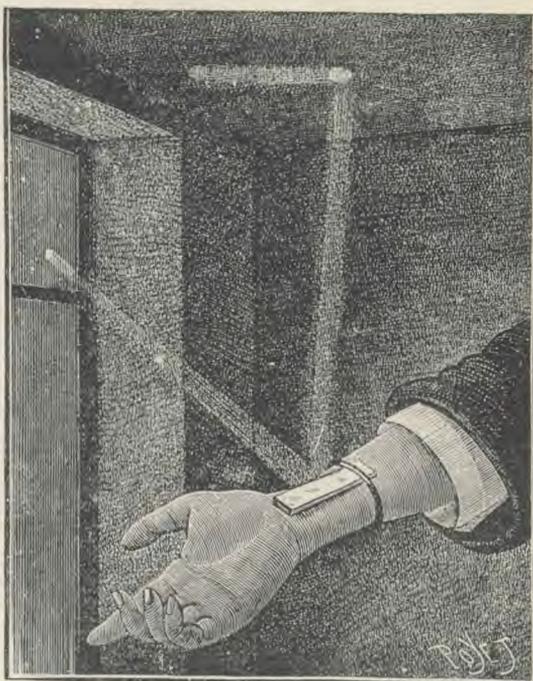


FIG. 2.

piece of looking-glass fastened to the wrist by a rubber band. A pencil of light, either natural or artificial, is allowed to fall upon the glass, and is reflected upon the ceiling or upon a screen placed in any convenient position. By this means the pulsations are greatly magnified, and can be rendered visible to a large number of persons at once. This simple arrangement is especially well adapted for the use of lecturers.”

**The Business of Flies.**—Flies are among the most useful of scavengers. They destroy dead animals and vegetables, and also devour germs with great avidity.

“It was a remark of Linnæus that three flies could consume a dead horse sooner than a lion could. He doubtless included the families of three flies. A single fly, the naturalist tells us, will sometimes produce 20,000 larvæ, each of which, in a few days, may be the parent of another

20,000; and thus the descendants of three flies would soon devour an animal much larger than a horse.



“Blessed are the Pure in Heart.”

### IMMODEST CHILDREN.

A WRITER in the *Ladies' Home Journal* calls attention to a growing evil in the carelessness of mothers regarding the acquirement of immodest habits by their children. This sensible writer remarks :—

“Because a six-year-old child is innocently forward, or even playfully coarse, and her mother indifferent in regard to it, that therefore the child is in danger of losing all native modesty, and her mother is lacking in a sense of moral responsibility for the child, is putting the case strongly. But it is the bold and saucy little girl who makes the immodest older one. Saucy little girls are by no means rare, and the decline of modesty among American girls of a larger growth is a constant cause of complaint. This is not wholly nor chiefly due to our institutions, though our universal cry for independence, which even the children have taken up, has something to do with it.

“There can be no doubt that children in our country are allowed too much liberty, especially in going about the streets alone, in traveling on railway trains, to and from school, etc. Still the constant presence of a chaperon is not needed by American girls. If they are reasonably well guarded, kept from too much prominence in childhood, and restrained from doing things which are in any manner impertinent or bold, they will grow up as modest and innocent as the best of their sisters in England or in France.

“Under our present social customs the proper training of children is really a diffi-

cult matter. Fashion decrees that children shall be given prominence. Among the wealthier classes they are often dressed in costly garments and placed on show from babyhood. Little girls dance and flirt, keep late hours and talk about ‘beaux,’ several years before they reach their teens. They are constantly given parts to perform in amateur public and semi-public entertainments. Before they can speak plainly, they are lifted to the rostrum of a church or hall, that they may ‘speak a little piece’ they have been taught for the occasion. Worse than all, little girls of ten or twelve years of age, or younger, are pressed into service in all the multiple money-making schemes which originate in the modern woman’s brain, for church and benevolent purposes. Tickets for fairs, festivals, literary or musical entertainments, and even for Sunday-school picnics, are placed in these children’s hands; and they are often stimulated by the hope of a prize, to make good sales. They go from house to house, and from store to store, using all their little artful ways to be successful; and they are marvelous children, if they go through one such canvass without being hardened somewhat in worldly ways. Perhaps the majority of children of respectable, church-going parents are compelled nowadays to submit to this kind of training, in the name of benevolence or religion—a training similar to that which makes little beggars so adept in their trade.

“These customs are not permitted because women no longer prize their modesty as the

choicest jewel in their casket, for it is as dear to them as ever. They simply do not realize that even their zeal in good works may be the means whereby the delicate, precious jewel may be tarnished, forgotten, or lost.

"A woman without modesty is unwomanly. A young girl without modesty is wanting in a maiden's greatest charm. A child without modesty is like an angel shorn of its wings."

### PERNICIOUS LITERATURE.

THE majority of girls love to read, but, unfortunately, the literature of which they are very often fond is not of a character to elevate, refine, or in any way benefit them. Story-books and papers, romances, love-tales, and other works of fiction often constitute the chief part of their reading matter. Such literature serves only to captivate the fancy, and pervert the taste for that which is pure and good.

"Life is real; life is earnest." But the pictures of life drawn in the sensational literature of the day represent it as anything but real or practical. On the contrary, it is pictured as a fitful, fantastic, feverish existence, in which just motives, aims, and purposes are so mixed up with bad and unworthy ones that one is really left in doubt as to which is considered the more desirable—an upright life or a life of sin.

Books of this kind represent life as a condition which is fitly described by Anna Garlin Spencer as one in which "luck rules, not life's stern law of reaping as we sow; in which happiness is dependent upon and secured by houses and lands and fine clothes and the world's admiration, rather than by the inward satisfaction of a clean conscience and a loving heart; in which the heroine always achieves a brilliant marriage, and the poor girl finds opportunities for social elevation which real life seldom gives."

The mind grows by what it feeds upon; and the girl who indulges herself in this kind of reading, will soon find that the unreal fancies gained from story-books will supplant all aspirations for that which ennobles and exalts;

her ambition to develop in a right direction will become stunted, and her thoughts will grow lower in tone, until the mind is emptied of all high and lofty aims.

The appetite for this kind of reading is one that grows with gratification. It does not lead the mind to higher and better things, either in morals or in literature. The general tendency is downward. There can be no question but that such books exert a great influence in the direction of impurity. The testimony of those whose lives are spent in rescuing the erring, is corroborative on this point. Hundreds of young women have fallen into evil ways through the sentimental ideas and poisonous thoughts instilled into their minds by the reading of popular novels. To be sure, all so-called works of fiction might not thus defile the mind. But every book in which impurity triumphs over virtue; in which a charm is thrown about a course of sin, or which leaves you at its close with less abhorrence for immodest or questionable conduct, and with less inclination to ask advice from your mother and teachers; one which makes you feel more the restraint of home and parental authority,—such a book is certainly one that would injuriously affect your moral character, and might pave the way for something worse. While all novels are not equally harmful, it is far better to "shun every appearance of evil" than to run any risk by reading a book of doubtful character.

Miss Frances Willard, in writing of her own girlhood, says: "Much as I disliked the restriction then, I am now sincerely thankful that my Puritan father not only commanded me not to read novels, but successfully prohibited the temptation from coming in his children's way;" and I doubt not that, in large measure, this peerless woman owes much of her success in life to the fact that her mind was not dwarfed, nor her views of life misshaped, by the unwholesome habit of novel-reading.

It is impossible to speak too emphatically of the terrible danger to intellect, heart, and morals from the reading of pernicious literature. While we should read nothing which

we know to be bad, we should also abstain from reading all those books which, while they have some good things in them, have also an admixture of evil; for as an eminent writer has said: "The heart of most people is like a sieve, which lets the small particles of gold fall through, but keeps the great cinders. Once in a while there is a mind like a loadstone, which, plunged amid steel and brass filings, gathers up the steel and repels the brass. But it is generally the opposite. If you attempt to plunge through a hedge of burs to get one blackberry, you get more burs than blackberries."

Magazines and papers often contain just as much that is harmful as do books; and quite as much care needs to be exercised in their selection. No one, it matters not how good she may be, can afford to read a bad book. Life is so short, and our time for improvement so limited, that one cannot read an inferior book without giving up an opportunity for reading a good one. The world is flooded with literature, and even if we read the very best that can be procured, we have not time in a lifetime to read one thousandth part of what is written. It is calculated that twenty-five thousand new books are published every year, besides millions of papers and magazines. Even the most studious could hope to read but the smallest portion of this plentitude of literature. Is it not, then, unwise for us to spend our time in reading that which will fill the mind with only burs and cinders, and make us no better for having read it?—*Mrs. E. E. Kellogg, in "Talks to Girls."*

**Divorces.**—The official reports of a Western county last year showed one divorce for every ten marriages. The ease with which divorces are obtained in some States is a reproach to any civilized country. A lady recently told the writer that her daughter, who was living in the far West, had gone to that State for the purpose of getting a divorce from her husband, the laws of that State being more favorable than most others. Divorce-getting ought not to be made easy. They should be made so difficult to obtain that persons con-

templating marriage would give the matter greater consideration, instead of rushing headlong into conditions which from the very start are destined to be productive of nothing but wretchedness and misery.

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### "HER CHANCE."

ABOUT thirty years ago two girls were graduated from the same school, in a quiet town in one of the Middle States. Each was clever, good tempered, and attractive, and the daughter of a farmer, who could give to his children a comfortable home, but no fortune.

The mother of one of these girls (we will call her Mary) declared that her girl should "have her chance." An outfit of silk, velvet, and evening dresses, Paris hats and jewelry, was provided by selling off part of the family acres; and her mother set out with her on a round of visits to the Springs, and other fashionable resorts.

The girl was shown off to every eligible young man, precisely as a horse would be exhibited to a buyer, but in vain. The effort was renewed summer after summer, until the mortification and shame which the girl had felt at first were worn away, and she became at heart a hard, vulgar adventurer, whose sole object was to make a brilliant match; in other words, to sell herself for a good price.

Just as she was beginning to grow old, and soured with disappointment, she succeeded in marrying a man of sixty, with a large fortune. His habits were dissolute, and his temper intolerable. Her two children, having grown up in an atmosphere of show and pretense, unwarmed by a spark of love, truth, or religious faith, naturally were indifferent to their mother. The son became a spendthrift and a drunkard; the daughter an almost imbecile fashionable woman. Mary has the stately house, the servants, the equipages, for which she planned and struggled so many years; but she has nothing more.

Her classmate, on leaving school, entered at once into the work and life of her home. She was the friend and companion of father and mother, the teacher of her little sisters.

"She shall be fitted to become a wife and

mother," her mother said, "if God sends her that great happiness. But she shall not go out in the world husband hunting. 'The hare should not chase the hound.'"

According to this homely philosophy, she remained at home, among her own friends and neighbors, and married a young man who had no wealth but industry and honesty, and whom she heartily loved. They live still in her native village. Their small income goes far there. They have comforts and luxuries; their children are healthy, intelligent, successful men and women, and all devoted lovers of their mother.

Mary sometimes sees her classmate in town, in her old-fashioned country carriage, with rosy cheeks beneath her gray hair, and pities her because she never "had her chances."

Girls, remember your chance in life is something higher and deeper than the chance of being sold, as from an auction-block, to the highest bidder.—*Youth's Companion*.

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**Protection of Girls.**—For years evil persons have been engaged in the business of beguiling Canadian girls to Boston for infamous purposes; and girls from Canada, who visit Boston, seeking employment, are frequently ensnared by persons employed by the dens of vice in that city. We are glad to note that a bill has recently been introduced by the Massachusetts legislature, providing for the punishment of persons found to be engaged in this wicked business. It is an appalling thought that so infamous a business should have been so long carried on without any attempt having been made to stop it, but at the present moment the same evil undoubtedly exists in every large city in this country; and yet our legislators do not seem to be sufficiently aroused to consider it worth while to spend time enough from the discussion of political schemes to provide for the protection of girlhood and the punishment of the vilest criminals.

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—A white shield society has been organized in Shanghai, China, among the natives.

**Divorce Scandals.**—Judge Fuller, of Chicago, recently rebuffed the eagerness of the press for the publication of the revelations of domestic infelicity made in the court of divorce proceedings, in the following words, which we are sure will be endorsed by all thoughtful people:—

"I desire to say to the representatives of the press that it is my earnest wish that the newspapers would cease their publication of these divorce proceedings. Apart from the great wrong done the parties seeking relief of the courts, I am satisfied that the publication of these divorce proceedings has a very bad effect upon public morals. I know it will be said that these details would not be published if the public did not demand it. The public have no vested interest in the scandals and infelicities of the married people who find themselves compelled to appear in these courts as applicants for divorce. If the public taste is so vitiated as to demand the publication of these proceedings, it appears to me that the newspapers ought to be better than the public."

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—France, longer than any other country, has experienced the baneful influence of "legalized vice." It is gratifying to note that there has been recently organized in Paris an association known as the League of Public Morals. A petition circulated by this society for the signatures of women, thus speaks respecting the present state of morals in France: "Night and day the current of iniquity gathers strength, grows broader and deeper, and carries all before it."

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—Sunday evening, April 8, the writer, by request, addressed a large audience in the Methodist Episcopal church of this city, on the social purity movement,—its origin, purposes, and progress. The audience listened attentively, and seemed interested in the subject presented. Rev. Robert Nourse, of Washington, D. C., happened to be in the audience, and, being called forward, made a most affectual and eloquent appeal in behalf of this movement and its purposes.

**GOOD HEALTH**  
 J. H. KELLOGG, M. D. EDITOR.  
 BATTLE CREEK, MICHIGAN.

### SUMMER DIET.

THE season of the year has arrived in which the maladies most extensively prevailing are those which involve the digestive organs. Stomach and bowel disturbances constitute at least three-fourths of all the cases of illness which prevail during the summer months. This naturally suggests the relation of diet to summer diseases. Modern scientific research has shown that dysentery, cholera-morbus, etc., are due to the development of germs in the alimentary canal, as well as typhoid fever, cholera, and other grave maladies of this class. Pasteur has, by his remarkable studies of germs, demonstrated the presence in the human alimentary canal of twenty-seven different varieties of these organisms.

The natural tendency of germs is to grow by feeding upon organic substances, hence their natural action is a destructive one. In the process of growth, they also produce various poisonous substances which, when absorbed into the blood, produce many serious effects upon the body. The reason why these morbid results are not always produced by the germs which are constantly present in the digestive canal, is that their action is prevented by the gastric juice, bile, and other digestive fluids. All that is required to set up the worst kind of mischief in the stomach and intestines is that the preventive influence of the digestive fluids shall be lessened to

such a degree as to give the germs an opportunity to develop, or that there should be introduced into the alimentary canal a larger amount of germs than the digestive fluids are able to control. In other words, digestive disturbances may be induced in two ways: first, by lessening the vigor or efficiency of the digestive organs; second, by introducing into the stomach food containing germs in unusual numbers.

The conditions favorable for the development of digestive disturbances may be readily induced by the free use of flesh meats, especially such as have acquired a "high" flavor; by the use of stale milk, which contains germs in the process of development; and particularly by the use of cheese, which contains great quantities of germs ready to set up destructive fermentation in the digestive organs. Exhausting labor, the free use of ice-water, iced tea, ice-cream, and other cold foods and drinks; pastry, confectionery, and all sorts of indigestible and unwholesome food, encourage the conditions favorable for the development of the diseases which most prevail at this season of the year. We offer the following suggestions, which, if followed, will almost certainly insure any person against the contraction of serious stomach or bowel troubles during the heated term:—

1. Keep the entire body in good condition

by a daily tepid sponge bath, and daily moderate exercise in the open air.

2. Avoid exposure to excessive heat during the day, and be careful to secure thorough ventilation of sleeping apartments at night.

3. Make the diet consist chiefly of well-cooked grains, ripe fruit, boiled milk, and well-matured vegetables prepared in a simple manner.

4. Avoid meats, fats, cold drinks and foods, cheese, confectionery, pastry, heating condiments, alcoholic drinks of every description, tea and coffee, and all indigestible foods.

5. Drink abundantly of water, either clear or with the addition of a moderate amount of lemon juice, or the juice of other fruit. Hot water is especially recommended to those who have weak stomachs, particularly those who are troubled with "acidity."

6. Take the meals regularly, and never more than three times a day. Two meals a day are undoubtedly better for most people. Cornaro, the Italian vegetarian, who lived more than a century, ate but twice a day during the greater portion of his life. Two meals a day, indeed, is the prevailing custom at the present day, if we take into consideration the people of all countries. Any one who will take the trouble to follow closely the above suggestions, will be amply paid by the enjoyment of uninterrupted health during a season of the year when thousands are more or less incapacitated for business or the enjoyment of life, by maladies which are the result of their own indiscretions, and which are easily preventable.

#### QUACKERY.

ONE of the enigmas of civilization is the confidence exhibited by otherwise intelligent people in patent nostrums and ignorant quacks. We continually see people trusting their lives in the hands of the most unprincipled of traveling mountebanks, to whom they would not be willing to loan a dollar in money or to intrust any valuable piece of property. The following incident illustrates a most common occurrence, not only in rural districts, but in cities and towns all over the country:—

"A gentleman stopping for dinner at a farm-house was sitting under a tree in the door-yard, when a lank, shabby, ignorant-looking man came along, with a large pack on his back. The arrival of a peddler seemed to be an interesting event, and soon the entire family gathered around him under the tree.

"'I'm sellin' medicine,' he said, 'an' I don't care what's ailin' any of you, I've got a remedy that'll cure it.'

He unpacked his wares as he spoke, and held up a pint bottle filled with a greenish-black liquid.

"'Now that,' he said, 'will cure the wust headache, toothache, backache, earache, or any other sort of an ache mortal man kin have; I'll guarantee it. I give fifty dollars for the recipe to make it, an' had to sign writin's that I'd never tell how it was made.'

"To the travel's surprise, the farmer bought two bottles of the nostrum, and asked, 'Got anything that's a sure cure for rheumatiz?'

'That's what I have,' was the peddler's confident reply. 'It's somethin' I make myself, and I know it's good. It'll cure the wust case of rheumatiz in twenty-four hours; and if it do n't, I'll give you your money back next time I come by here. It'll cure fever an' ager, an' scarlet fever, an' it's the *best* thing for small-pox that ever was made.'

"A liberal supply of this was also purchased. Then the farmer's wife said, 'I'd like something good for a lame back and pain in the side, if you've got it.'

"'Well, I've got it,' said the peddler. 'It's the best liniment you ever see. They ain't *anything* that that liniment won't cure. And here's some drops that go with it. Them drops will break up any kind of a fever, and cure the worst case of diphtheria.'

"The 'drops' and the 'liniment' were also bought, together with something that was 'guaranteed' to be a 'dead-sure cure' for whooping-cough, measles, biliousness and consumption."

—A man too busy to take care of his health is like a mechanic too busy to take care of his tools. The result in either case is evident.

*THE HYGIENE OF MILK.*

PROF. J. W. ROBERTSON, who occupies the chair of dairying at the Agricultural College at Guelph, Ontario, gives the following excellent advice to those who have the care of milk and cows kept for milking:—

“Cows should have access to pure water only, and that in abundance. We have found a great many farmers careless as to the quality of water which their cows drink. They seem to imagine that if the cows drink anything liquid, the milk will not be in any way affected thereby. I have even known farmers to argue that cows like to drink stuff that is not fit nor good for them. So do some other animals; but the animal is not always the best judge. The superior intelligence of the dairyman is always indicated by the special care he gives to the surroundings of the cows.

“I have examined milk under the microscope, and found therein microbes that had been taken into the system of the cows through the water which they drank. It is possible to destroy these microbes in the process of cheese-making, but it has not been found possible to impart to such milk the fine flavor which it would have possessed, had the water been pure. Cheese made from such milk will not keep sound as long as if the cows had drank only pure water. It is not possible to make cheese of fine quality, unless the milk used is clean, pure, and wholesome.

“Another essential condition for the production of good milk, is that the cows be kept free from all foul odors. Many farmers do not understand the delicate sensibility to smell that cows possess. Several years ago a case came under my notice, where the milk from a patron owning some twenty-five cows, was rejected at the cheese factory. He could not locate nor explain the cause of the trouble. I visited his farm, traveled over his pasture, and found in the woods the unburied carcass of a horse, which had been hauled there the previous spring. The cows often pastured in the field near by, and their milk was positively offensive, both to the smell and the taste. The carcass was buried at once, and no further trouble was experienced with the

milk. It is still desirable to emphasize and impress a knowledge of the need for having all milking-animals kept under such conditions of location that the air is practically pure, or free from all contaminating taints.

“Foul smells in the stables result sometimes from the generosity of the man who attends to the feeding. He will feed so often and so much that every one of the cows will have indigestion, with all its accompanying disagreeable odors.

“Milk should be protected against all contamination from foul odors that may be adjacent to the place of milking, or which may come through the air. Taint may also be imparted from the vessels used by the milkers, but oftener from their hands. When in Denmark, two years ago, I took some pains to study the methods of an excellent farmer, who keeps no less than two hundred and fifty cows in one stable. One of the regulations of the stable was that every milker should wash his hands after milking two cows. The rule was invariable, and the butter from that herd brought at least ten or twelve shillings per cwt. more than the price of ordinary first-class Danish butter. The owner attributed a large measure of his success to the observation of that one practice.

“After straining, the milk should be aerated. Too often it is poured into one large can, and left there just as the cows have given it. . . . It is needful and advantageous to aerate milk for three reasons:—

“1. By either pouring, stirring or dipping, or by trickling it over an exposed surface of tin, we try by evaporation to eliminate from the milk any objectionable volatile element that may be in it.

“2. It has already been stated that milk contains germs of fermentation. Some of these we call vibriones. A strange peculiarity about these vibriones is that they become active only in the absence of free oxygen. When warm milk is left undisturbed, carbonic acid gas is generated, and that furnishes the best condition for the commencement of action by these microbes. After they get started, they can keep up their de-

composing work even in the presence of oxygen.

"3. The airing seems to give vigor to the germs of fermentation that bring about an acid condition of the milk, without producing the acid.

"The subsequent cooling of milk retards the process by which it is turned sour. A certain kind of germ or fermentation exists in milk, which, in the act of multiplying itself, splits one molecule of sugar-of-milk into four molecules of lactic acid. Thus, by delaying that operation, the milk is kept sweet longer.

"Moreover, the milk requires special protection against any foulness in the air. Every one has observed that if a pitcher of cold water stand in a warm room, drops of water from the air will immediately begin to condense upon the outside surface. The colder the milk becomes, as compared with the temperature of the air, the greater is the condensation from the air on its surface. The cream is very often foul from that cause."

#### **CHRONIC TEA-POISONING.**

FOR nearly half a century a few observing physicians have been crying out against the common practice of tea-drinking, as one unwholesome and dangerous to health. Within recent years the number of physicians of eminence in the medical profession who have offered their testimony against the use of tea, has very greatly increased. Recently, Dr. Bullard, of Boston, read an article on Chronic Tea-Poisoning, before the Massachusetts State Medical Society, in which he condemned the use of tea in the following very strong terms:—

"A year and a half ago the author published a paper, giving the results of somewhat extended investigations on the subject. He found that the poison is not readily eliminated, but accumulates in the system; that its prominent effect is on the young and those who are in a depressed physical condition; that the average amount of Oolong and Souchong teas (medium grades) needed to produce injurious symptoms is a little less than five cups a day; and that the most com-

mon symptoms are loss of appetite, dyspepsia, palpitation, headache, vomiting and nausea, combined with various forms of functional nervous affections, hysterical and neuralgic.

"These results have been confirmed by further investigations,—mostly among women who are accustomed to drink a considerable amount of tea daily, without taking adequate food, and when in an exhausted condition."

The nervous disturbance due to chronic tea-poisoning, is of a peculiar character. Says Dr. Bullard: "The normal condition of the nervous system is disturbed and replaced by a condition of hyper-excitability, or of less stable equilibrium.

"This is shown by their want of calmness, their general restlessness and irritability, and the desire to be constantly moving, while, at the same time, there is a subjective sensation of a loss of self-control, and of inability to act slowly.

"Such persons are subject to exaggerated efforts from ordinary impressions; they are startled, jump at unexpected noise or sensations, or, in other words, re-act too freely to slight external influences."

#### **A DIABOLICAL SCHEME.**

THE manufacturers of patent medicines are usually an unscrupulous class. They do not hesitate to claim anything for their vile decoctions, nor to make use of any substance which will bring them gain. The latest and most infamous scheme with which we are acquainted, however, is that of an Eastern firm who manufacture what they call "Scotch Oats Essence." An analysis of this medicine shows it to be a decoction of opium. It is advertised as a "nerve recuperator." The manufacturers of this infamous nostrum have deliberately planned to create a multitude of opium slaves, whose increasing necessities will enrich their pockets, as each bottle of the medicine will invariably create a demand for succeeding ones. We are glad to see that the medical and pharmaceutical journals of the country are exposing this most diabolical plot against human health and life in the vigorous manner of

which it is most deserving. We quote the following paragraphs respecting patent medicine poisons in general, from the *Pharmaceutical Era* :—

“Physicians and sanitarians have tried in vain to convince men of the folly of putting their trust in patent medicines. The belief that the machinery of the human body can be set to rights by swallowing some ‘remedy’ is almost as universal, even among intelligent and educated people, as it is irrational. The papers are full of accounts of wonders that have been worked by some pill or potion; and the most skeptical, when by chance they come upon a certificate from one who has suffered just as they are suffering, will say to himself, ‘Well, there’s no harm trying it.’

“Probably nine-tenths of the patent medicine consumed is taken for the relief of an imaginary ailment, diagnosis being based on an artful recounting of symptoms, most of which are due to laziness rather than to disease. If the medicine is good for anything, it can hardly fail to do harm if it does not do good; if it is inert, the business of advertising and selling it is clearly obtaining money under false pretenses.”

*Mind Cures.*—A physician reports the following experiences, which well illustrate the effect of imagination in the cure of disease:—

“Some years ago, I visited an old gentleman in the country, attacked with acute dysentery and great constitutional disturbance. I had with me a little laudanum and acetate of lead, which I mixed with water in a glass, leaving directions for a teaspoonful to be taken every hour. At my visit the next morning, the old man met me at the door with a beaming countenance, declaring himself to be well, saying that my medicine had just hit his case, and remarking that it tasted just like cider. He had been taking, by mistake, a teaspoonful from a glass of old cider every hour, and had not had even the first dose of medicine.

“A confirmed dyspeptic, a contractor in one of our factories, called upon me for relief, stating that he had been under treatment for

a long time by many different doctors. I had just received ‘Fothergill on Indigestion and Bilioussness,’ which I wished to be able to consult before prescribing for his case; so I gave him a package of *sacch lactis*, with directions to take a small quantity after each meal, and to observe more care in regard to his diet. The man returned at the end of the week, saying that I had hit him exactly, and insisted that I should supply him with a good quantity of the same powder, under which he fully recovered in about two months’ time. He has shown his appreciation of the rare skill exhibited in his case, by sending to me, at different times since, one or two dozen of his dyspeptic friends for some of that same powder, which has certainly been none the less efficacious than the various forms of pepsin usually are, when given for the same purpose.

“I have had a very similar experience with a ‘croup powder,’ which I first gave as a makeshift, but which has since gained quite an enviable reputation in certain sections of the city, and is being much called for at the present time.

“A certain quack, whom I knew well in Litchfield county, sold a headache pill, which gained for him quite a reputation, and had an extensive sale for a while, until they were discovered to be nothing but small, white beans.”

*Look to the Eyes.*—The prevalence of eye diseases is greatly on the increase. Oculists and opticians are multiplying, and find business increasing on their hands. A recent examination of the eyes of the school-children of Columbus, Ohio, showed that just one-fourth had defective vision in one or both eyes. Parents and school-teachers should give this matter careful attention. Many grave defects of the eye-sight can be cured by proper attention at an early age.

—An Irishman, on being admonished by his physician, who had just looked at his tongue and felt his pulse, that he should bathe regularly, replied, “I do, doctor. I go in swimming every Fourth of July.”

**A Wholesome Custom.**—When stopping a few weeks in Vienna, a number of years ago, the writer observed a prevalent custom which must be wholesome in its nature, and which might be advantageously introduced into all other civilized countries. In Vienna every large tenement or lodging house has its porter, or *concierge*, whose duty it is to observe every one passing in and out, and to keep the outer door or gate locked at proper hours. After ten P. M., no one can pass into or out of the house without the services of the porter to open the door. Custom allows the porter to levy a tax of ten kreutzers, or four cents, for each person for whom the door is opened. The effect of this very light tax is to secure the closure of places of amusement, restaurants, clubs, and other places of public gathering in time to allow everybody to get home before the closing hour of ten o'clock. From force of habit, people who do not hesitate to spend many dollars in pleasure in the course of the day, will abruptly leave their pleasures and hasten home, to save the payment of four cents.

**Poison in the Breath.**—Prof. Brown-Sequard, an eminent French physician well known on both continents, has recently been making an experiment to determine more exactly the nature of the poisonous substance which has long been known to exist in the breath. A quantity of the moisture was obtained by condensing the moisture of the breath. From the liquid thus obtained, a poisonous substance was separated, which, when injected under the skin of rabbits, produced almost instant death. It is this poison, which is not yet fully understood, that gives to the air of an unoccupied or unventilated room its poisonous and harmful properties.

—Some genius has invented an antiseptic stationery, so that children detained at home by measles, mumps, or chicken-pox, can write their lessons and send them for correction, thus maintaining their standing in their classes.

**Something about Germs.**—It is now believed by scientists that germs, or bacteria, are not dangerous unless they become dry, so as to float in the air. So long as they are kept moist, they cannot float about and find entrance to the lungs. On this account, an old or unused sewer or drain is likely to be more dangerous than one kept in constant use. An investigation made sometime since, showed a smaller number of germs in the air of a well-kept sewer than in that of a poorly ventilated school-room. Those who are contemplating the introduction of the dry-closet system in connection with school-buildings would do well to consider this fact. Of course this refers only to germ contaminations through the medium of the air. Moist germs are dangerous, if taken into the stomach in food or drink.

**Faith-Cure and Small-Pox.**—The popular faith-cure mode of healing, which is being peddled about the country at the present time, does not seem to prosper well in Kansas. At Salina, recently, one of these mountebanks undertook to cure a case of small-pox by the laying on of hands. As the result, the health officer considered it his duty to interfere, and both the patient and the "healer" are now quarantined in a deserted blacksmith shop in the suburbs. We think small-pox is a good remedy for this class of charlatans.

—An Esquimaux woman, who left her home in Eastern Greenland when fifteen years old, recently lectured in Chicago, on her people and country. She stated that the Esquimaux never wash or bathe in all their lives, which is quite consistent with the fact that they are a degenerated and degenerating race, short lived, and subject to numerous diseases.

—A new discovery in the interest of health is that of a German engineer, who has taken out a patent for a smoke-abating process, in which the soot is condensed from the smoke by means of electricity, and is made to flow back into the furnace, where it is consumed.

# DOMESTIC MEDICINE



## BRICK-DUST URINARY SEDIMENTS.

WHAT is the meaning of that red sediment which appears in the urinary secretion after standing a little time? Or, it may be the sediment has a pinkish tinge, or it may even be almost white in color? The meaning of these sediments is that the liver is not doing its duty. It is the proper work of the liver, or a part of it, to convert these comparatively insoluble and irritating substances, known to the chemist as urates and uric acid, into the more soluble and less troublesome urea, which is the form in which the kidneys remove a vast amount of waste matter from the body. When the liver is overworked or crippled, or when an excess of albumen is taken into the body in the form of flesh food, the liver is not able to do the work of converting all the uric acid into urea, and hence it appears in the urine as a sediment.

What is the consequence of this condition? This is a question of really serious moment, and one which we have not space to fully answer here. It must suffice to say that numerous neuralgias and rheumatisms, headaches, backaches, and possibly some cases of heart disease, and disease of the kidneys undoubtedly owe their origin to this condition.

Most important of all, what is the remedy? There are three things which must be done: 1. Cease overworking the liver. To this end, avoid flesh meats altogether, or at least use this class of food very sparingly. The same must be true of fats, and sweets as well. 2. Take an abundance of hot water, as by this

means the liver is aided in its work, and the uric acid is washed out of the system. 3. Take into the lungs as much oxygen as possible by deep and forcible respiration, and by an abundance of gentle exercise in the open air. In addition to this we have devised a mode of introducing oxygen, which has proved of great service in cases of this kind. It is simply the administration of oxygen in the form of oxygen enemata. When the oxygen is taken in by the lungs, it is distributed to the whole body, and the liver gets only its small proportion of the amount taken in; but when the oxygen is taken in through the bowels, it is all absorbed into the portal vein, by means of which the entire quantity is carried to the liver. By this new mode of treatment we have succeeded in curing some cases of this sort which had resisted all other remedies. Oxygen enemata have also proved of great service in the treatment of certain forms of dyspepsia which seem to be dependent upon a deficient secretion of bile or upon the presence of an excess of uric acid in the system.

**Bandaging Babies.**—Mrs. Elizabeth Cady Stanton tells a story of a visit to the home of a young couple, while on a lecturing tour out West, where she had been invited to give some advice about a worrisome baby. Her account of what she found, and how the baby and its parents were made comfortable and happy, may be of service to some mother among our readers who has not yet been emancipated from old and erroneous notions respecting the care of children:—

"I found a sweet-looking, pale young mother, weary and worn with the care of a child that seemed to be in great suffering, wriggling and twisting like an eel. She said it never seemed at ease day or night. Taking it in my arms, I soon saw that it was bandaged as tight as a drum, from its arms to its hips. I took every pin out, leaving all the clothing loose, gently rubbed its little back and breast, and laid it on an even surface on the bed, at peace, where it slept quietly all the time I remained, and, as the father told me next day, long after, the first comfortable nap the poor little soul had had since it was born.

"I sat a long time, telling the young mother how to take care of herself and her baby, giving the reasons for all my directions. I have asked many mothers why they bandage their children, and have never yet heard one good reason. To show how ignorant they are, one told me her nurse said a baby must be bandaged, as it would be in danger of falling apart, if not tightly pinned together. I replied that it was rather remarkable that kittens and puppies should have been made so as to hold together, and the human family left wholly at the mercy of a bandage."

**Alcohol for Colds.**—It is a popular notion that among the things for which alcohol is unquestionably a good remedy, even if it is somewhat dangerous, is its use as a preventive of colds acquired by exposure. Believing this, many persons habitually take with them a supply of alcoholic liquor whenever they expect any possible exposure. We have known many instances in which persons who had been reformed from the habitual use of liquor have been led into the habit again, through the seductive influence of this popular error. We are glad to see that so excellent and eminent a medical authority as Dr. Johnson, of Washington, D. C., has put himself on record as opposing this dangerous error. We quote the doctor's view, in the following paragraph from a recent article from his pen on the subject of pneumonia :—

"The common belief is that potations of alcoholic liquors will stop or prevent a cold,

but of all popular beliefs it is the most fallacious; for no habit like that of intemperance so readily invites an attack of pneumonia during the continuance of cold, damp weather, attended with north and northeast winds. This is a fact not generally recognized; but an individual who is not a drinking man has three times as good a chance to recover from an attack of pneumonia as has one who is an habitual drinker; for, by the exciting effect of alcohol, the lungs of all drinking men are continually kept engorged with blood, far in excess of a healthy standard; and consequently, *drinking men are never without a cough*. When the lungs are in this unnatural state of engorgement, they are most apt to receive the causes of their inflammation with great readiness and fatality."

**Sea-Sickness.**—The time for ocean travel has arrived, and many persons who are anticipating a trip abroad are beginning to inquire of their family physicians for a remedy against sea-sickness. Bromide of potash, antipyrine, and a hundred other drugs have been recommended for this very distressing inconvenience of ocean travel. Both of the drugs named, as well as others, have been greatly extolled by those who claim to have derived much benefit from their use. It ought to be known, however, to all who rely upon these or other drugs for relief from sea-sickness, that the relief thus obtained is not an unmixed good. The drugs named, as well as all others which are capable of producing such a state of insensibility in the nervous system as will prevent this disease, are capable of doing so, only when administered in doses which are really poisonous, and capable of doing serious injury. In smaller doses than this, they rarely afford any relief. It really is a question, as to which is the greater evil, the nausea and distress of sea-sickness or the poisoning of the nervous system for several days in succession, before and during the journey. Sea-sickness is rarely fatal, and generally leaves an individual none the worse, if indeed he is not really better, for the general clearing out and the enforced abstinence.



#### THE WEED.

WHAT makes my teeth, from day to day,  
Exhibit symptoms of decay ;  
With pain and anguish rot away ?  
The weed, the weed.

What makes my breath so fetid, foul ?  
What makes the ladies at me scowl,  
And shun me as they would an owl ?  
The weed, the weed.

What makes me, when I'm called to speak,  
Fly quickly lest my mouth should leak,  
The spit-box or the door to seek ?  
The weed, the weed.

These are the facts ; then let us shun  
That which so many hath undone,  
And our just vengeance wreak upon  
The weed, the weed.

—*London Penny Magazine.*

#### "IT BITETH LIKE A SERPENT."

(*Prov. 23 : 29-35.*)

BY EMILY HUNTINGTON MILLER.

IF I could bring together a thousand boys and girls from one city, and a thousand from another, and so go all over this country, and ask each one, "What do you expect to be when you grow up?" not one would say, "I expect to be a drunkard." No one wants to be a drunkard. When we hear the name, it brings up in our mind a man in shabby clothes, with red, bloated face and blood-shot eyes, reeling along the streets, saying foolish things, quarreling with those about him, fighting, and at last lying down helpless in the gutter.

This is a dreadful sight that nearly all of us have seen, and drunkards must have been just the same in the days of Solomon, although they had no whisky then, and could only get drunk upon wine. Hear what Solomon says about the drunkards of his day : "Who hath woe ? who hath sorrow ? who hath con-

tentions ? who hath babblings ? who hath wounds without cause ? who hath redness of eyes ? They that tarry long at the wine ; they that go to seek mixed wine."

But all the drunkards in the world have been made. They were not born so ; they have been made out of bright-faced children, with clear eyes, and pure, sweet breath, and strong, steady steps, and happy voices—children who never meant to be drunkards, and who never would have been, if they had taken Solomon's advice. He says there is only one way to be safe, and that is, not to begin ; to let wine alone ; not even to look at it. He says : "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright : at the last, it biteth like a serpent, and stingeth like an adder."

This red wine that sparkles in the cup, and has a pleasant taste, is like a beautiful serpent that is moving its beautiful coils, and getting ready to bite you. A cluster of grapes is a beautiful thing, and when you crush the grapes in your mouth and swallow the delicious pulp, you are taking what is harmless and nourishing. But if you squeeze out this refreshing juice, and let it stand a very few hours, it begins to change. A part of it turns into the poison that is called alcohol ; all that could nourish and feed your body is destroyed, and the juice becomes wine, just such wine as Solomon said bites like a serpent.

If you mean to take Solomon's advice, and not even stop to look at this dangerous enemy, that can seem so harmless at first, and yet sting like a serpent afterward, you must remember and not go with those who drink wine. Do n't be found among them ; keep away from them ; give them no chance to tempt you : for if the children should grow up right for one generation, we would have no more drunkards.—*Selected.*

—What is the longest and shortest thing in the world, the swiftest and slowest, without which nothing can be done, which devours all that is small, and gives life to all that is great?—*Time.*

### SOME QUESTIONS AND ANSWERS FOR LITTLE FOLKS.

A GOOD man, like a good tree, may be known in what way ?

By his fruit.

What is one of the most valuable fruits of a good man's life ?

Temperance in all things.

What are people who are intemperate in drinking called ?

Drunkards.

What is an intemperate eater called ?

A glutton.

Why is gluttony wrong ?

Because it injures health, and leads to intemperance in drink.

What kinds of food should we use ?

Only such kinds as will make us strong and healthy.

When and how much food should we eat ?

We should eat at regular times, and only so much as is needed for our health and comfort.

### MY SMOKE HOUSE.

A MAN who lives in Albany, and whose business is that of a clerk, said that he had lately built him a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke house."

"Your smoke house! What do you mean?"

"Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, together with the interest, into my house. Hence, I call it my smoke house."

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to spend in smoke.

**Diet for Children.**—Many wise parents are learning that children do not require large quantities of flesh food. Indeed, it is certain that young persons may dispense with the use of flesh as food altogether, provided the dietary is properly regulated. Milk is a perfect substitute for all the good qualities of flesh food; and it is not impossible, as has been suggested, that parents may often find cow's milk far better than cow's hide, in the management of hot-headed and refractory sons.

### A LESSON FROM NATURE.

IN the accompanying engraving the artist has undertaken to teach a lesson in dietetics. The man and the monkey are both helping themselves to the food which suits their respective palates. The man is attacking a "rare roast," in a manner and with an expression which indicates his carnivorous disposition, while the monkey reaches to the farther side of the table for a ripe peach. Which is the truer to natural instincts? Which has the more elevated taste, the man or the monkey ?

The scientist tells us that the monkey is of all animals the most nearly related to man, not only in his structure, but in the natural requirements of his system. The monkey finds no occasion for taking the life of any fellow-creature, to supply himself with food. Man, who is infinitely superior intellectually



The Wise Choice.

and morally to his humble relative, does not hesitate to slay and devour the unresisting ox, the innocent and inoffensive lamb. Surely, man has departed far from the pure and simple ways of his primitive ancestors, who, like the ape, found ample sustenance and full gratification of his palate, in the luscious fruits, and nourishing seeds of the world.

Some time ago the writer was walking along the streets with a gentleman, whose attention was suddenly arrested by a fine ox which was being led to the slaughter. As he looked at the magnificent animal, his eyes shone with a look of satisfaction, and he began smacking his lips, saying, "How I would like a steak from his loins!"

"How horrible!" we replied.

—What is that which we wish for, and when we have gotten it we never know we have it?—Sleep.

—Eat to live, not live to eat.

## Question Box.

**Hoarseness—Whooping-Cough—Glasses.**—C. W., California, asks:—

“1. Can you inform me of anything that can be used by inhaler, atomizer, or gargle that will clear the throat and voice for singing? At times they are perfectly clear, then again become suddenly impaired. Is there any confection that would be of any use?”

“2. Is it possible for children to have whooping-cough without the characteristic whoop? Is anything known to relieve it?”

“3. Is it advisable, when the first signs of presbyopia manifest themselves, to resort to glasses, or is it better to defer it as long as possible?”

*Ans.* 1. There are valuable remedies which may be used by each of the different methods mentioned. For the steam inhaler, compound tincture of benzoin or tincture of tulu will be found an excellent remedy. With the atomizer, a solution of tannin, one dram to the ounce. As a gargle, use glycerine in proportion of one part to ten of water. Lozenges medicated with tincture of guaiac are also useful in cases of this sort.

2. It may be possible for an older person to have whooping-cough without the spasmodic coughing characteristic of the disease. Cases of this sort are rare, however. There is no medicinal agent or other remedy which will prevent whooping-cough. The only thing that is to be done is to prevent the unnecessary prolongation of the disease. It has been suggested that the disease may be greatly shortened by the frequent disinfection of the sick-room. It is proposed that on alternate days a different room be occupied by the patient, the room occupied one day being disinfected, while vacant the following day, by fumigation with sulphur, in proportion of three pounds of sulphur to one thousand cubic feet of air. The sulphur should be burned as for disinfection after diphtheria or any other contagious malady, and the doors and windows should be opened for at least two or three hours, so as to remove the fumes of sulphur before the room is occupied by the patient.

3. Presbyopia, or old sight, begins at about the age of forty-two years; persons who are naturally near-sighted may not suffer any inconvenience from this cause for a number of years later, or not at all. Persons whose eyes are normal in other respects should begin to wear glasses for reading and near work as soon as they find it necessary to hold a book or newspaper or fine work much farther from the eye than the ordinary reading distance. We have frequently been consulted by persons who were really suffering serious injury, in consequence of neglecting to supply themselves with proper glasses.

**Adipose Tissue.**—E. B., South Wales, inquires, as follows:—

“Can you tell me what are the causes and diet which form adipose tissue, and what hygienic rules and diet should be followed to reduce and prevent it?”

*Ans.* The food elements which go to make up fat or adipose tissue are starch, sugar, and oil, or fats. These substances are also useful to the body for two other purposes; namely, the production of heat and force for use in muscular and other efforts. If a person takes into his system more of these elements than are needed for the production of heat and force, they will, if digested, be deposited as fat. The tendency to the overproduction of fat may be distributed in two ways: 1. By limiting the proportion of fat-making elements taken as food. 2. By increasing the use of these elements for the production of force. The latter purpose is accomplished by active muscular exercise, which not only uses up the fat-producing elements in supplying the force needed for muscular effort, but by increasing the amount of oxygen received into the system, causes an increased oxidation, or burning up, of the fats.

We do not recommend a diet wholly free from fat-forming elements; neither, for a person in whom the natural production of fat is too great, do we recommend the employment of hot baths, anti-fat drugs, or any other medicinal agent for this purpose. A large production of fat is evidence of a vigorous liver, as the fat-forming elements are all digested by the liver. A person with a torpid liver is necessarily lean, or at any rate not overfat. The free use of water need not be interdicted in persons who are overfat. Water aids in the process of dissimulation, as well as in assimilation.

**Mesquite Beans.**—Mrs. R. A. W., Minnesota, wishes to know where the Mesquite beans can be obtained.

*Ans.* We know of no place where this article, which is so largely used as food by the Indians of New Mexico and Arizona, can be obtained in quantity. It is really a poor food, compared with the cereals, the legumes, the potato, and other vegetable foods in common use among civilized people. The small quantity of these beans which we have in our possession we obtained from the Yuma Indians, located at Fort Yuma, Arizona.

**School-House Ventilation.**—T. A. C., Ontario, wishes directions for the ventilation of a school-building.

*Ans.* We cannot answer this question in this department, as our space is too limited to do the subject justice. If our correspondent will address Dr. H. B. Baker, Secretary of the State Board of Health, Lansing, Michigan, he can obtain a paper on this subject, which will doubtless be of service to him.

## Literary Notices.

THE opening article in the *Woman's World*, for June, is "The Uses of a Drawing Room," which uses are interpreted to be, not for the entertainment of the rich and great, but for the occasional entertainment of the working people, who are unfamiliar with tasteful homes, and to whom a compliment of this sort is a never-to-be-forgotten pleasure. The "Records of a Fallen Dynasty," follows this, and gives some interesting anecdotes in connection with Prince Charles Edward Stuart. Dublin Castle is described, and a fine place it is, too, or was, for its glory has departed. Another interesting paper is on "Modern Greek Poets," with portraits of the more important of them. "St. George the Chevalier," is a contribution from the pen of the late Dr. Anna Kingsford, and is followed by a paper on "Smocking." Mr. Johnstone's paper on "Fashions" brings the number to a close. Cassell & Company, 35 cents a number, \$3.50 a year, in advance.

AMONG the notable articles in *The Library Magazine*, for May, are the following: "The Negro Question in the United States," by George W. Cable; and the concluding paper on the "Constitution of the United States," by Hon. E. J. Phelps, U. S. Minister to Great Britain; the fourth of a series of scholarly articles on "Post-Talmudic Hebrew Literature," by Dr. Bernhard Piek; "Snowed up in Arcady," by Rev. Dr. Jessopp; "A Model Factory" in England; "Education of the Emotions," and "Domestic Service and Democracy." The editorial miscellany, entitled, "Current Thought," is unusually full and interesting. The issue contains 196 pages, in large type. Price, \$1.00 a year, or 10 cents a copy. John B. Alden, Publisher, 393 Pearl Street, New York; 218 Clark Street, Chicago.

*The Progressive Age and Water Gas Journal*, which is now in its sixth year, with its May 1st issue became a semi-monthly, with a considerably enlarged field of action, covering the entire range of gas topics. The place of publication has also been removed from Philadelphia to New York City, 30 and 36 Park Place. All persons interested in gas topics will find the "Progressive Age" invaluable.

*Forest and Stream*, with its May 17th issue, begins an interesting series of articles by Dr. Yarrow, of the U. S. National Museum, in which he reports his experiments to discover an antidote for serpent venom. This article, together with the many other interesting subjects discussed, go to make a most valuable number. Forest and Stream Publishing Co.: New York City.

THE *Atlantic Monthly*, for June, offers its readers an interesting table of contents. Julia C. R. Dorr, under the head of "To Cawdor Castle and Culloden Moor," furnishes a bright and interesting account of a visit to the ancient home of King Duncan. Theodore Child has a contribution on "The Literary Career in France." "The Discovery of the Rocky Mountains," by Francis Parkman; and "The Queen Behind the Throne," by Ellen Terry Johnson, are other interesting features of the present number of this well-known journal. Houghton, Mifflin, & Co., Publishers, Boston.

LITTELL'S LIVING AGE.—The numbers of *The Living Age*, for the weeks ending May 19th and 26th, contain "Kaspar Hauser," *Quarterly*; "Reminiscences of Cardinal Mazarin," *Westminster*; "Islam and Civilization," *Contemporary*; "Hymns and Hymnals," and "Among the Islands of the South Pacific;" "Fiji," *Blackwood*; "Marino Faliero," and "Dickens' Characters and Their Prototypes," *Temple Bar*; "The Topographical Instinct in Animals," and "Ruskin's Forge," *Leisure Hour*; "Matthew Arnold, Reality and Romance," and "The Cashiering of the Tin Soldier," *Spectator*; "Old Naval Families," *St. James*; "Boyish Freaks," *Chambers*; "Mr. Matthew Arnold's Earliest Publication," *Athenæum*; "Death of Matthew Arnold," and "Elements and Meta-Elements," *Times*; "Scientific Progress in Elementary Schools," *Nature*; with "The Polruan Ferry-boat," "The Hermit of Le Croisic," and poetry.

### THE LOMB PRIZE ESSAYS.

No. 1. Healthy Homes and Foods for the Working Classes. By Victor C. Vaughan, M. D., Ph. D.

No. 2. The Sanitary Condition and Necessities of School-Houses and School Life. By D. F. Lincoln, M. D.

No. 3. Disinfection and Individual Prophylaxis against Infectious Diseases. By Geo. M. Sternberg, M. D., U. S. Army.

No. 4. The Preventable Causes of Disease, Injury, and Death in American Manufactories and Workshops, and the Best Means and Appliances for Preventing and Avoiding Them. By George H. Ireland.

We have received copies of the above, printed in pamphlet form. These essays are plain, intelligible lessons of the most practical character, written by well-known sanitarians, upon topics of every-day concern, in which all classes of people are, or ought to be, interested.

The prices of these essays are as follows: No. 1, 10 cents; Nos. 2, 3, and 4, 5 cents each. The whole, in book form, well bound in cloth, 50 cents. To be had at book-stores, or by addressing Dr. Irving A. Watson, Secretary of American Public Health Association, Concord, N. H.



### SEASONABLE BILLS OF FARE.

#### DINNER NO. 1.

Potato Soup,  
 Asparagus with Egg Sauce,      Stewed Tomatoes,  
 Baked Potato with Brown Sauce,  
 Cracked Wheat with Strawberries and Cream,  
 Orange Float,      Apples.

#### DINNER NO. 2.

Asparagus Soup (See June No., 1887.),  
 Mashed Potato,      Baked Beans,  
 Radishes,  
 Steamed Rice,      Strawberry Short-Cake.

**Orange Float.**—Heat to boiling one quart of water, the juice of two lemons, and one and one-half cups of sugar. When boiling, stir into it four table-spoonfuls of corn starch rubbed smooth in a very little water. Cook until the whole is thickened and clear. When cool, stir into the mixture five nice oranges sliced, taking care to remove all seeds and white portions, or the oranges will give a bitter flavor. Meringue, and serve cold.

**Bean Curd.**—According to the *Journal of the Society of Arts*, the curd which the Chinese and Japanese people are in the habit of making out of beans more nearly approaches in its composition to that of animal food than any other vegetable food known. It contains about one-fifth of its weight of fat and nearly two-fifths of nitrogenous matter, and has double the nutrient value of beef. It is prepared by soaking the beans in water twenty-four hours, then grinding them in a stone mill with pure water, so as to form a thin pulp. This pulp is next heated to boiling, more water is then added, and it is boiled again, after which a quantity of cold water is added, and the whole allowed to stand. The liquor

is then strained out through a bag, and brine is stirred into it. This produces a coagulation, and the curd is then pressed, as in making cheese. The cost of producing such bean curd is about six cents a pound.

**Asparagus with Egg Sauce.**—Prepare and tie the asparagus into bunches, and drop it in at the first boil of the water, which may be slightly salted. When tender, drain thoroughly, and serve on a hot dish, or on slices of nicely-browned toast, with a sauce prepared in the following manner: Heat a half-cup of cream to boiling, add salt, and turn into it very gradually, stirring constantly at the same time, the well-beaten yolk of an egg. Let the whole just thicken, and remove from the fire at once.

**Strawberry Short-Cake.**—Beat together one cup of thin cream, slightly warmed, a table-spoonful of yeast, and two small cups of flour. Set in a warm place till very light. Add sufficient warm flour to mix soft. Knead thoroughly for fifteen or twenty minutes. Divide into two equal portions, and roll into two sheets about one half inch in thickness, making the centers a very little thinner than the edges, so that when risen, they will not be highest in the center. Place in tins, and set in a warm place until perfectly risen, or until they have doubled their first thickness. Bake quickly. Spread one cake with the fruit, and cover with the other. If the berries are large, they may be chopped fine with a knife, or mashed with a spoon.

—Strawberries for the table should not be hulled until just before needed, as they keep much fresher with the hulls on. Never allow them to stand after being sugared. Prepare them at the last moment, handling as little as possible in removing the hulls, and add sugar and cream at the table.

—Blemishes on velvet that will result from the falling of a rain drop upon it, may be removed by steaming the goods and passing over it a hot iron. Then with a delicate brush touch the nap.

**CARE OF TABLE LINEN.**

MUCH of the attractiveness of the table depends upon the linen used; if this is not well cared for, the costliest silver and china will have little attraction for most people. A writer in the *Farm and Fireside* offers the following suggestions for the care of table linen:—

“In washing table linen, the less rubbing it gets the better. If it has been soaking over night or for an hour or two, it will require but very little rubbing, in fact, not much more than a slight squeezing; but if it has not been soaking, to be sure, it will need to be rubbed harder. It takes but a short time for linen to show the effects of hard rubbing, for there is nothing that will wear it out quicker; and to obviate this, it is well, when it can be conveniently done, to put the article to soak in ammonia or borax water for at least two or three hours before washing. Two teaspoonfuls of prepared household ammonia to a pailful of water is the usual quantity. When they have soaked the given time, they will be found to need but very little rubbing, for the ammonia or borax will have done all the hard labor. The water in which they are rinsed should be quite blue, for these goods will soon grow yellow, if care is not taken in this respect.

“A great deal depends upon how table linen is hung on the line; far more of it is ruined by carelessness in this respect than by all the faulty washings it would get. Do not hang the table-cloth with about two inches over the line and a clothes-pin at each corner, which is the usual way of doing this work. When the wind lifts it, the center falls from the line, and the whole strain comes upon the corners, and, if a brisk breeze, so much the worse, for one clothes-pin is sure to give way, and in a short time the cloth, after being blown here and there, is twisted around the line, and if in cold weather, it is almost impossible to untwist it, if it has been left any length of time, without tearing. If the pins hold firm, there is still a great strain on the corners. The reason why table-cloths and napkins fray at the corners, which are usually the first places to show signs of wear, is because of the custom of putting clothes-pins at the corners. Napkins in summer are much nicer if dried on the grass; but if hung on the line, two pins should always be used, and enough of the linen thrown over the line to keep the strain from the corners. Six inches of the table-cloth, at the least, should be over the line, and three clothes-pins used to hold it in place, one at each end and one in the center. If of a very large size, four clothes-pins may be used. Never hang a table-cloth near a tree, post, or pole, for it is sure to be injured if there is any breeze at all.

“If ironed the same day they are washed, they will look much nicer. They should be taken from the line when not quite dry, rolled tightly, let lie a few

minutes, and then ironed with a hot iron. This will make the flowers show splendidly, and if there are any marks from clothes-pins, they will come out quicker, if ironed in this way. If this cannot be done, do not take them in until thoroughly dry, then sprinkle and fold the same as the rest of the clothes.

“When the first tiny hole or thin spot appears, stay it with a piece of fine linen; if it is darned neatly, it will never be noticed. Also see that the corners, when they begin to fray, are darned immediately, for it is equally true of this as of other things, that ‘a stitch in time saves nine.’”

**Evils of Bad Cookery.**—Dr. Cutter, in a recent number of *The Microscope*, writing upon the “Morphologies of Cooking,” offers the following important thoughts:—

“Say what we may, there are queens in our kitchens, who govern the whole house. The foods prepared by them form the staple of our lives. If we have poor food, we are not well; if we have good food, properly cooked, then our lives run smoothly and in health. The evils of strong drink are great, but the evils of bad cooking and ill-selected food are greater. It is one of the curious things of our ethics that the really most important matters of our households are too often intrusted to the lowest intelligences we meet with in society; that when we hire cooks, we trust our lives and health to persons who can neither read nor write (in many cases), and who do not have any clear idea of what they are about, save to get all the money they can, break all the crockery, and dress in what finery they can on Sunday.

“Would that the time spent by the queens of our parlors on crazy quilts, screens, and fancy needlework (well enough in their places) were given to the solution of the beautiful problems connected with food, that are so vitally important, and constantly pressed on our attention every time we eat.”

—If it is desired to bake potatoes when one does not wish to build fire enough to bake them in the oven, they can be cooked on the top of the stove. Put the potatoes on a wire toaster, or on something to hold them up from the stove a little, and place on the stove where they will not burn; cover with an old pan or basin, watch closely, frequently turning them, and they will bake quickly and nicely.

—Ink stains on mahogany furniture will disappear, if treated as follows: Put six drops of spirits of nitre into a tea-spoonful of water, and touch the stained parts with a feather dipped in the mixture. Immediately after this, rub with a soft cloth and cold water, to prevent a white mark.

## Publisher's Page.

The editor of this journal expect to be at Des Moines, Iowa, on May 31, and at Minnehaha Falls, Minnesota, one week later. He will speak at both places in the interest of of sanitary and temperance reform.

The usual article on catarrh, by the editor, does not appear this month, on account of the urgent press of business, making its preparation impossible, occasioned by temporary absence in attending the recent annual meeting of the AMERICAN MEDICAL ASSOCIATION, at Cincinnati, Ohio.

We learn from W. C. White, and others connected with the Rural Health Retreat, that a training-school for nurses has been organized in connection with that institution, and that the school has opened with many promising students. This school will undoubtedly afford the best opportunity for the study of the nursing of the sick by rational methods, to be found on the Pacific Coast. This new enterprise has our most hearty wishes for its success.

The managers of the Sanitarium have engaged the services of Prof. J. E. Harper, of Chicago, who fills the professorship of diseases of the eye and ear, in the College of Physicians and Surgeons of that city, as counseling physician and surgeon to the Sanitarium in these specialties. Dr. Harper's wide reputation as a skillful surgeon in his specialty, is ample guarantee of the wisdom of the Sanitarium management in securing his valuable services.

The frontispiece which appears in this number, and the article entitled, "Water Contamination," will well repay a careful study, especially at this season of the year. The information in this article alone is worth to any intelligent reader more than the cost of the journal for many years. If information of this sort could be placed in every household in the land, and could the public be aroused to an appreciation of the importance of giving attention to these matters, many of the most deadly diseases would soon disappear from the mortuary tables.

We feel sure our readers will be interested in the article by Miss Ambrose found in the present number, entitled, "The Karens and their Customs." Miss Ambrose, after having spent nine years in Burmah, among the people of whom she writes, was compelled to return to this country something more than a year ago by reason of broken-down health. As the result of careful medical treatment, she is now so nearly restored to health that she expects to return to her work again in a short time, and promises to make excellent use of the knowledge of hygiene she has gained while in this country, among the people to whose interests she is devoting her life. We shall nope to hear from Miss Ambrose occasionally, after she returns to her far-away mission home.

We are informed that a new health institution known as the "Health Home" has recently been opened at Mt. Vernon, Ohio. It is located a short distance from the village, upon the property formerly known as the Magnetic Springs. We have not visited the establishment, but understand that the location is a very pleasant one, that an abundant amount of pure water is supplied by natural springs; and that suitable buildings, which have been in course of erection for the last two years, are completed and furnished. This institution is not connected with the Sanitarium at Battle Creek, but we believe that the managers desire to conduct it upon rational principles, and to make it an establishment worthy the confidence and esteem of the public. The institution will be under the medical charge of Dr. Maxson, late of Texas, who,

with his wife, recently spent a few weeks at the Sanitarium in this city. We can commend Dr. Maxson and his wife as excellent Christian people worthy of confidence and esteem.

The managers of the London office of this journal, located at 43 Paternoster Row, Paternoster Chambers, London, England, report an increasing interest in the journal and a large sale of health literature. GOOD HEALTH may now be obtained of the leading news dealers throughout Great Britain, and it is gratifying to the publishers to know that it is well received by our English friends. The editors hope to be able to make the journal increasingly valuable and interesting to practical and thoughtful people. The steady and rapid increase of the circulation of the journal in this country affords assurance that it is appreciated at home, as well as abroad.

Our readers will be glad to know that we have been promised an article by Dr. Norman Kerr, of London.

Dr. Kerr has recently completed a most valuable work entitled, "Inebriety," a brief review of which we gave in last month's issue. This work we consider the most valuable contribution to temperance literature which has appeared in recent times. It combats some popular and mischievous errors respecting inebriety, or habitual drunkenness, and points out the only method by which a radical and permanent cure may be affected. It is a work that ought to be in the hands of every temperance worker in the country, as well as of all who are interested in the reclaiming of habitual drunkards. This work can be obtained at this office, by sending publisher's price, \$3.00 dollars.

We feel sure our readers will enjoy a feast from the perusal of an article from the pen of Dr. Kerr, which we trust will appear in an early number.

Dr. Riley, of the Sanitarium, is spending a few weeks at the University of Michigan, devoting special attention to the study of electricity.

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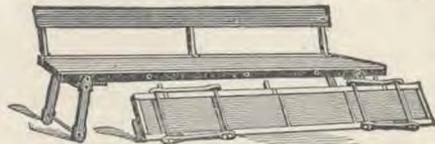
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Ann Arbor	.....	8.18	10.30	2.32	11.35	9.12	5.30	.....
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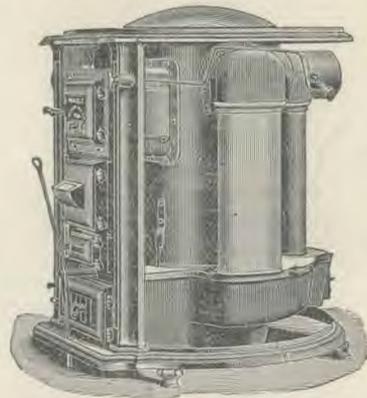
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GOING WEST.				STATIONS.	GOING EAST.				
Chgo. Dep.	Mail.	Day Exp.	P'ette Exp.		Mail.	Local Exp.	Alto Exp.	Bus. Pass.	Dep'ta Pass.
.....	am	am	pm	Dep.	.....	pm	am	am	am
.....	5.55	7.15	8.35	.....	.....	10.20	1.15	7.35	10.50
.....	7.28	8.21	9.34	.....	.....	8.4	11.57	6.17	9.17
.....	8.05	9.10	10.15	.....	.....	7.55	11.27	5.43	8.40
.....	8.48	9.35	10.58	.....	.....	7.05	10.58	5.03	8.05
.....	10.0	11.30	11.58	.....	.....	5.20	10.07	4.00	6.45
.....	10.57	11.00	12.35	.....	.....	4.42	9.37	3.25	6.15
.....	11.30	11.45	1.1	.....	.....	3.45	8.55	2.35	5.50
6.30	am	12.05	1.20	.....	.....	3.40	8.50	2.30	am
7.18	.....	12.45	2.21	.....	.....	2.41	8.11	1.43	.....
7.30	.....	12.55	2.32	.....	.....	2.31	.....	1.27	.....
8.17	Sun.	1.45	3.10	.....	.....	1.6	7.25	2.43	.....
9.00	Pass.	2.28	4.07	.....	.....	1.6	6.50	12.01	.....
11.10	am	3.43	.....	.....	.....	11.47	.....	.....	pm
11.30	7.35	4.05	5.52	.....	.....	11.45	5.30	10.29	3.40
12.40	10.00	6.25	8.10	.....	.....	9.03	3.25	8.15	1.15
pm	am	pm	am	.....	.....	am	pm	pm	pm

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