



GOOD HEALTH.

A JOURNAL OF HYGIENE.

CONTENTS OF THIS NO.

DEVOTED TO
PHYSICAL, MENTAL, & MORAL CULTURE.

SOUL IN MIND,
A SOUND BODY.

HEALTH IS WEALTH.

PROPER CLOTHING ADEQUATE REST
AMPLE EXERCISE

CLEANLINESS NEXT TO GODLINESS.
TEMPERANCE IN ALL THINGS.



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7.57	3.10	8.22	1.58	4.17	Jackson,	1.04	11.55	8.22	12.45	4.22	
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.....	6.15	7.15	8.05	4.10	Port Huron	a.m.	a.m.	a.m.
.....	7.43	8.31	9.34	5.40	Lapeer	8.42	12.07	8.57
.....	8.17	9.05	10.10	6.20	Flint	7.55	11.37	5.40
.....	8.50	9.35	10.28	7.20	Durand	7.05	11.08	5.03
.....	10.00	10.30	11.50	8.20	Lansing	5.20	10.14	4.00
.....	10.40	11.00	12.25	9.07	Charlotte	4.42	9.43	3.25
a.m.	11.35	11.45	1.20	10.10	BATTLE CREEK	3.45	9.00	2.35
8.00	a.m.	12.05	1.25	p.m.	D	2.45	8.55	1.30
9.45	12.45	2.21	Vicksburg	1.50	8.15	1.43
9.55	12.55	2.32	Schoolcraft	1.35	1.27
10.40	SUN.	1.42	3.19	Acc.	7.20	12.43
11.40	Pass.	2.28	4.07	South Bend	12.00	6.52	12.01
1.02	3.43	4.07	Cassopolis	10.45	5.45
1.38	7.35	4.00	5.52	6.05	Haskell's	10.30	5.32	10.22
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Number 3

TEMPERANCE REFORM IN MEDICAL PRACTICE.*

FRANCES E. WILLARD.

Nothing is changeless except change. The conservatives of one epoch are the madmen of the next, even as the radicals of to-day would have been the lunatics of yesterday. To prove this, just imagine the founders of this hospital declaring to my great-grandfather that because he had taken a cold, was no reason why he should take a toddy; and *per contra* imagine my great-grandfather's doctor marching into our presence here and now, with saddle-bags on arm, and, after treating us each to a glass of grog for our stomachs' sakes, giving us a scientific disquisition on the sovereign virtues of the blue pill, and informing us that bleeding, cupping, and starvation were the surest methods of cure!

That the theory of Evolution is true, I am by no means certain; but that "We, Us, and Company" are ourselves "evolving" with electric speed, it is useless to deny. This very hospital is the latest mile-stone on the highway of progress in the American temperance reform. The conditions that have made its existence possible, have developed in this country within about twelve years.

Public opinion, that mightiest of magicians, has within that time been educated up to this level, and in its omnipotence has said: "Hospital, be!" and, behold, the hospital *is*.

When I joined the ranks of temperance

workers in 1874, a thought so adventurous as that alcoholics in relation to medicine were a curse and not a blessing, had never lodged within my cranium. But, as in duty bound, I studied the subject from the practical, which is the nineteenth century, standpoint.

I investigated the causes of inebriety, and found the medical use of alcoholic stimulants a prominent factor in this horrible result; I sought for expert testimony, and found Dr. N. S. Davis, ex-President of the American Medical Association, saying that in his ample clinical practice he had for over thirty years tested the medical uses of alcoholics, and had *found no case of disease and no emergency arising from accident that he could not treat more successfully without any form of fermented or distilled liquors than with*; found Dr. James R. Nichols, of Boston, so long editor of *The Journal of Chemistry*, declaring as his deliberate scientific opinion that the entire banishment of these liquors "would not deprive us of a single one of the indispensable agents which modern civilization demands;" found Dr. Green, of Boston, saying before the physicians of that city: It is upon the members of the medical profession and the exceptional laws which it has always demanded, that the whole liquor fraternity depends, more than upon anything else, to screen it from opprobrium and just punishment for the evils it entails; and that after thirty years of professional experience, he felt assured that alcoholic stimulants are not required as medicines, and that many, if not a majority, of the best physicians, now believe them *to be worse than*

* Address at the opening of the National Temperance Hospital, Chicago, Ill., May 4, 1886.

useless. Meanwhile I learned that across the sea such great physicians as Dr. Benjamin Ward Richardson, Sir Andrew Clark, Sir Henry Thompson, and Sir William Gull held views which for their latitude, were almost equally radical; and Dr. James Edmunds, founder of the London Temperance Hospital, had demonstrated publicly and on a grand scale, the more excellent way; his hospital having $4\frac{1}{2}$ per cent fewer deaths than any other in London, taking the same run of cases; and that the Royal Infirmary at Manchester, reported the medicinal use of alcohol fallen off 87 per cent in recent years, with a decrease in its death-rate of over one-third. Besides all this, and independent of any such investigation, the "intuitions" of our most earnest women were leading them out of the wilderness. As is their custom, they determined to put this matter to the test of that "experience which one experiences when he experiences his own experience;" and a whole body of divinity upon the advantages of non-alcoholic treatment, could be furnished from their evidence. I was not able personally to pursue this method, my own condition of good health having become chronic. Away back in 1875, in executive committee, one of our leading officers was stricken with *angina pectoris*. A physician was promptly summoned. "Give her brandy," he said, and insisted so stoutly upon it as vital to her recovery that we should probably have sent for it: but the dear woman gasped out faintly, "I can die, but I can't touch brandy."

She is alive and flourishing to-day. Another national officer absolutely refused whisky for a violent attack of a very different character, the physician telling her that she could not live through the night without it; but she is still an active worker—a living witness that doctors are not infallible. Instances like these have multiplied by hundreds and thousands in our Woman's Christian Temperance Unions and Bands of Hope. "No, mamma, I can't touch liquor; I've signed the pledge," is a protest "familiar as household words." Meanwhile, I beg you to contem-

plate something else that has happened. Behold, our own beloved beverage itself,

"Sparkling and bright,
In its liquid light,"

has come grandly to our rescue in this crusade against alcohol in the sick-room. Water has become a favorite—nay, even a fashionable—medicine! The most conservative physicians freely prescribe it in the very cases where some form of alcohol was so long the specific. To be sure, they give it hot, but we do not object to that,

Since water hot
Ne'er made a sot,

and it cures dyspepsia and all forms of indigestion as whisky never did, but only made believe to; while its external use as a fomentation is banishing alcohol even for old folks' "rheumatiz," where, as a remedy, it would be likely to make its final stand.

Farewell, thou cloven-foot, Alcohol! Thou canst no longer hide away in the home-like, old camphor bottle, paregoric bottle, peppermint bottle, or Jamaica-ginger bottle; and a tender good-by, Mrs. Winslow's Soothing Sirup, for be it known to you that the wonderful discovery, stumbled over for six thousand years, has, in our day, been made; namely, that hot water will soothe the baby's stomach-aches and the grown people's pains, and drive out a cold where all else fails. *Jubilate!* Clear out the cupboard and top shelf of the closet, now that the side-board has gone. Let great Nature have a chance to "mother up" humanity with the medicine, as well as the beverage, brewed in heaven.

It occurs to me as one among the many delightful coincidences of this hour, that I, who was the first temperance woman to move an inquiry into the subject of alcoholics in medicine, should be the first to speak at the opening of the first American Temperance Hospital. This was in 1876 when I was Corresponding Secretary of the National Woman's Christian Temperance Union, and suggested that our society send a memorial to the International Medical Congress, which met that Centennial year in Philadelphia, asking its opinion on this great question.

Our memorial was presented by Mrs. Wittenmyer, then President of the National Woman's Christian Temperance Union. This Congress had already tabled a similar request from the gentlemen's temperance society, but could not well treat that of the ladies' so cavalierly. They therefore took the first request from the table, and voted to grant us both a professional reply, which they did after a most convincing argument from Dr. Ezra M. Hunt of New Jersey. The deliverance of this Convention was as follows:—

1. Alcohol is not shown to have a definite food value by any of the usual methods of chemical analysis or physiological investigation.

2. Its use as a medicine is chiefly that of a cardiac stimulant, and often admits of substitution.

3. As a medicine, it is not well fitted for self-prescription by the laity, and the medical profession is not accountable for such administration or for the enormous evils arising therefrom.

4. The purity of alcoholic liquors is in general not as well assured as that of articles used for medicine, should be. The various mixtures, when used as medicine, should have definite and known composition, and should not be changed promiscuously.

That was nearly ten years ago. In 1882 Mrs. Mary H. Hunt, our National Superintendent of Scientific Temperance Instruction, addressed the American Medical Association in Minneapolis at its twenty-third session, seven hundred delegates being in attendance. They passed the following:—

Resolved, That we re-affirm our former resolutions on the use and abuse of alcohol, and its effects upon the race, and recommend instruction in hygiene in our public schools.

Among those "former" deliverances were the following:—

1. *Resolved*, That in view of the alarming prevalence and ill-effects of intemperance, with which none are so familiar as the members of the medical profession, and which have called forth from eminent English practitioners the voice of warning to the people of

Great Britain concerning the use of alcoholic beverages, we, the undersigned members of the medical profession of the United States, unite in the declaration that we believe alcohol should be classed with other *powerful drugs*; that when prescribed, it should be done *with conscientious caution* and a sense of *great responsibility*.

2. *Resolved*, That we would welcome any change in public sentiment that would confine the use of intoxicating liquors to the use of science, art, and medicine.

This very day, the American Medical Association is in St. Louis holding its twenty-seventh annual meeting, with two thousand delegates in attendance, and we have appointed Miss Mary Allen West, our editor, and Mrs. Clara Hoffman, President of the Missouri Woman's Christian Temperance Union, to address them, and secure their latest, and, as we hope, most helpful utterance.* It is an omen in our favor that the Committee on Entertainment resolved to have no wine at the annual banquet.

* * * * *

The National Woman's Christian Temperance Union, whose headquarters are to be in Chicago hereafter, will greatly help to re-enforce this enterprise, which will have a base of operations wide as the continent, and a constituency growing larger each day, made up of the most progressive temperance people in America. Its single aim will be to teach the sacred doctrine of a clear brain, and to drive the alcohol tiger out of his oldest and most cherished ambush, all for the good of man, and the hastening of Christ's kingdom.

—Nature has lent us life as we lend a sum of money, only no certain day is fixed for payment.—*Cicero*.

—What key will best unlock the door of hell?—*Whiskey*

*The American Medical Association did all that Miss West asked, re-affirming its previous deliverances, and requesting Congress to pass the Scientific Temperance Education Bill, which it did the next week, thereby introducing systematic instruction relative to the effects of alcoholic stimulants and narcotics into all the Territories and the District of Columbia; also, into all the military, naval, and Indian schools

**DIALOGUE BETWEEN FRANKLIN AND THE
GOUT.**

CONTINUED FROM LAST NUMBER.

Franklin. How can you so cruelly sport with my torments?

Gout. Sport! I am very serious. I have here a list of offenses against your own health distinctly written, and can justify every stroke inflicted on you.

Franklin. Read it, then.

Gout. It is too long a detail; but I will briefly mention some particulars.

Franklin. Proceed. I am all attention.

Gout. Do you remember how often you have promised yourself, the following morning, a walk in the grove of Boulogne, in the garden *de la Muette*, or in your own garden, and have violated your promise; alleging, at one time, it was too cold—at another, too warm, too windy, too moist, or what else you pleased; when in truth it was nothing but your insuperable love of ease?

Franklin. That I confess may have happened occasionally, probably ten times in a year.

Gout. Your confession is very far short of the truth; the gross amount is one hundred and ninety-nine times.

Franklin. Is it possible?

Gout. So possible, that it is a fact; you may rely on the accuracy of my statement. You know Mr. Brillon's gardens, and what fine walks they contain; you know the handsome flight of a hundred steps, which lead from the terrace above to the lawn below. You have been in the practice of visiting this amiable family twice a week, after dinner, and it is a maxim of your own, that "a man may take as much exercise in walking a mile up and down stairs, as in ten on level ground." What an opportunity was here for you to have had exercise in both these ways! Did you embrace it, and how often?

Franklin. I cannot immediately answer that question.

Gout. I will do it for you; not once.

Franklin. Not once?

Gout. Even so. During the summer you

went there at six o'clock. You found the charming lady, with her lovely children and friends, eager to walk with you, and entertain you with their agreeable conversation; and what has been your choice? Why, to sit on the terrace, satisfying yourself with the fine prospect, and passing your eye over the beauties of the garden below, without taking one step to descend and walk about in them. On the contrary, you call for tea and the chess-board: and lo! you are occupied in your seat till nine o'clock, and that besides two hours' play after dinner: and then, instead of walking home, which would have bestirred you a little, you step into your carriage. How absurd to suppose that all this carelessness can be reconcilable with health, without my interposition!

Franklin. I am convinced now of the justness of poor Richard's remark, that "our debts and our sins are always greater than we think for."

Gout. So it is. You philosophers are sages in your maxims, and fools in your conduct.

Franklin. But do you charge among my crimes, that I return in a carriage from Mr. Brillon's?

Gout. Certainly; for, having been seated all the while, you cannot object the fatigue of the day, and therefore cannot want the relief of a carriage.

Franklin. What then would you have me do with my carriage?

Gout. Burn it, if you choose; you would at least get heat out of it once in this way; or, if you dislike that proposal, here's another for you: Observe the poor peasants, who work in the vineyards and grounds about the villages of Passy, Auteuil, Chaillot, etc.; you may find every day, among these deserving creatures, four or five old men and women, bent and perhaps crippled by weight of years and too long and too great labor. After a most fatiguing day, these people have to trudge a mile or two to their smoky huts. Order your coachman to set them down. This is an act that will be good for your soul; and, at the same time, after your visit to the Bril-

lons, if you return on foot, that will be good for our body.

Franklin. Ah! how tiresome you are!

Gout. Well, then, to my office; it should not be forgotten that I am your physician. There.

Franklin. Ohhh! what a devil of a physician!

Gout. How ungrateful you are to say so! Is it not I, who, in the character of your physician, have saved you from the palsy, dropsy, and apoplexy! one or other of which would have done for you long ago, but for me.

Franklin. I submit, and thank you for the past, but entreat the discontinuance of your visits for the future; for, in my mind, one had better die than be cured so dolefully. Permit me just to hint, that I have also not been unfriendly to *you*. I never feed physician or quack of any kind, to enter the list against you; if then you do not leave me to my repose, it may be said you are ungrateful too.

Gout. I can scarcely acknowledge that as any objection. As to quacks, I despise them; they may kill you, indeed, but cannot injure me. And as to regular physicians, they are at last convinced that the gout, in such a subject as you are, is no disease, but a remedy; and wherefore cure a remedy?—but to our business,—there.

Franklin. Oh! Ohh!—for Heaven's sake, leave me; and I promise faithfully never more to play at chess, but to take exercise daily, and live temperately.

Gout. I know you too well. You promise fair; but, after a few months of good health, you will return to your old habits; your fine promises will be forgotten like the forms of the last year's clouds. Let us then finish the account, and I will go. But I leave you with an assurance of visiting you again at a proper time and place; for my object is your good, and you are sensible now that I am your *real friend*.—*Benjamin Franklin.*

—Let your food be simple, your drink innocent, and learn of wisdom and experience how to prepare them aright.—*Tryon.*

COST OF DRINKING AND SMOKING.

Information Gleaned from the Figures of the Internal Revenue.

It will be interesting to our readers to know that, while demagogues continue to complain about the sufferings of labor, the consumption of luxuries, in almost every particular, is greater than it was two or three years ago, and in most classes of expenditure, greater than it ever was in the times called most prosperous. The figures of the internal revenue report, when examined, yield this and much other information. It appears that the consumption of beer increased 1,524,980 barrels. Apparently the consumption is about equivalent to a pint a day for half the adult population.

The increase in the consumption of whisky was 1,606,108 gallons, which makes the consumption for the year 70,763,010 gallons, or 1.19 gallons per capita.

The increase in consumption of tobacco in various forms has been remarkable, but especially in the least wholesome of all forms. Snuff-using, it may be remarked, is on the decline; 195,747 pounds less were used last year than the year before. But the consumption of manufactured tobacco, for smoking and chewing, increased 11,010,574 pounds, reaching 191,023,663 pounds, or 3.22 pounds per capita, which is considerably in excess of the consumption of any previous year. The increase in this form of tobacco would have been greater but for the increase in the consumption of cigars and cigarettes.

The number of cigars consumed increased last year 161,925,855; making a total consumption of 3,510,372,539, or 59.2 per capita. Last year the increase was 252,212,112, or about 25 per cent; making 1,310,556,512 in all, or 22.1 per capita.

It remains to add that, supposing cigars to average only five cents each, and cigarettes twenty cents a package, tobacco a dollar per pound in retail forms, beer five cents a glass, and spirits five cents for half a gill, prices which are certainly not as high as those paid by most consumers, the cost of these articles

to the people of this country is over \$1,189,000,000, or \$19.82 for every inhabitant. This burden is borne by about 20,000,000 wage-earners, however, and for them it averages \$59.46 yearly. All the money that trade unions have added or ever will add to the wages of labor, will not equal half the sum spent last year, mainly by working people, in the consumption of liquor alone, which cost them much over \$800,000,000.—*New York Tribune.*

FOR GOOD HEALTH.

INVOCATION TO HEALTH.

O much abused yet precious gift of God!
In far off Eden upon man bestowed!
We would invoke thy presence, Angel fair,
And seek a refuge, 'neath thy guardian care.

Come with thy blooming cheek and laughing eye,
Thy footstep light, thy brow serene and high!
Come, soothe our aching heads with soft caress!
With gentle hand our throbbing pulses press!
Banish the demons that with ceaseless strife
Attack the very citadel of life!

Dread Fever with incendiary flame,
Shoots burning arrows through the tortured frame;
Go, quench the fiery demon's hideous gleam
With cooling waters from the crystal stream.

Cruel Neuralgia with relentless sway,
Drives gentle sleep from weary eyes, away;
And Rheumatism with his visage grim,
Applies slow torture to each joint and limb.

Dyspepsia, with a heart as hard as stone,
Reigns queen on captive Nature's rightful throne,
With face cadaverous and lowering brow,
She makes her faithful vassals cringing bow,
A myriad army follows in her train,
Besieging Stomach, Liver, Heart, and Brain.

Croup and Diphtheria with their deadly power,
Can make the stoutest-hearted, quail and cower:
Many the victims by these monsters slain;
The new made graves are dotting all the plain.

Fell Scarletina, with a face of fire,
And Yellow Fever, fearful in his ire,
And Cholera, the Asiatic scourge,
Followed behind by hearse and funeral dirge;
These all strike terror to our hearts: and we
Turn with pale cheeks and pleading lips to thee!

O Health! when thou wert ours, we prized thee not:
In following pleasure, thou wert quite forgot;
We slighted thee and drove thee far away;
We knew not 't was thy smile that made us gay;
So sadly grieved by our neglect art thou,
Thou scarcely deignest to smile upon us now.

Come, chase these demons from our mortal frame;
Quench in our veins this burning fever-flame:
Depose the base usurpers that have come
To spoil the temple that was once thy home.

Come, take the scepter, cut the murderers down,
Put on thy royal robes, and wear the crown!
Come, blessed Health, come back to us again!
We've treated thy just laws with proud disdain,
Come back to us, and we will strive to be
More faithful to ourselves, more true to thee!

MRS. R. C. BAKER.

Colony, Kan.

Calisthenics, Is It?—“Mary Ann, phwat's that trill le la loo nonsense yer jiggin' away at in thayre, I want to know? Put down that fut!”

“Don't bother me now; it's practicing me calisthenics, I am.”

“Calisthenics, is it? Is that what ye larn at the seminaries? Calisthenics, ah ho! Lapin' around on the wan fut wid yer toes toorned in. Well, do yez calisthenics around here to the toob, and warm the jint's av yez elbow be roobin' the durt out o' these hickory shirts and overalls. I'll have no more of this jig jaggin' around like a hin on a stove lid. The foorst thing ye know it's joinin' the bally ye'll be, an' spendin' your money for clothes. Calisthenics, oh ho!”—*Burdette.*

—Take a country boy for the first time to see the wonders of the town. He is bewildered, then amused, at last wearied, and then he wants to go home. But bring out your city boy into the green fields. Let him romp on the broad lawn, run up and down among the flower beds or by the stream. Does he want to go home?—Not a bit of it. And what is more, you can let him take his fill of such enjoyments, for you are certain it will never vitiate his tastes, nor corrupt his heart, nor injure his mental, moral, or physical health.—*Nature.*

—*Mamma.* Why, Nellie, how pale you look! Have you been sick?

Nellie (just returned from an unusually complicated supper). Yes, but I unswallowed myself and I'm better.—*Life.*

Seasonable Mints.

—March is called a spring month, but the astronomer insists that fully two-thirds of the month belong to winter, and it is the worst kind of winter weather. Not much snow, but plenty of ice and sleet and slush. The ice storms cover the trees with spangles, and the walks with a glassy film which makes business for the bone-setters, and fills the sky with optical stars.

—“March winds” is a synonym for chapped hands and lips, sore eyes, and a multitude of small ailments popularly attributed to winds and rough weather. Nervous invalids and consumptives who undertake to winter in a northern climate without proper protection find this a most trying season. Every east wind brings new tortures to the victim of neuralgia and rheumatism, and makes business lively for the doctors.

Getting Ready for Germs.—March is the proper month in which to prepare for the annual spring cleaning up of house and premises. Now is the time to clear out of the cellar the odds and ends of perishable things which have been accumulating during the winter.

Apples, potatoes, cabbages, all sorts of fruits and vegetables which have been stored for winter use in the “dark hole under the house,” which constitutes the average cellar, should be gotten out before they begin to decay, if they have not already begun to fill the air with the germs and gases of decomposition. Clear away from the backyard the accumulations of chips and garbage and rubbish of all sorts which careless “hired help” have allowed to gather during the winter months when the frequently falling snows have hidden these sanitary sins under a mantle of white. The first thaw exposes these unsightly heaps in all their hideousness, and, if they are not removed, the warm April sun will speedily set them into an unhealthy ferment, sending out myriads of active and disease-producing germs, a potent cause of spring fevers, diphtherias, “contagious colds,” and “malaria.” The best remedy for germs is starvation. Furnish them no food, and like tramps and other vermin, they will patronize some other back door where they find a more hospitable reception.

Danger under the Mackintosh.—Speaking of the mackintosh, reminds us that these useful rubber garments are not an unmixed good. When worn on a moderately warm day, such as we are likely to experience in March, the skin becomes moist from the perspiration, which the air- and water-proof material retains in contact with the body. Instead of escaping into the air, leaving the skin and clothing dry, the secretion is absorbed by the clothing, so that the garments may become quite damp. When the rubber garment

is laid aside, the rapid evaporation of the retained moisture from the body produces precisely the same effects as though the clothing had been wet in some other manner, and so a cold is contracted notwithstanding the precaution.

The only method of avoiding this danger in the use of rubber overgarments, is to take care not to wear a garment of this sort more than an hour or two at a time, or when this must be done, to change all the clothing when the mackintosh is taken off.

Weather Signals.—The hygienically wise will watch the signals of the weather bureau as carefully as the cautious mariner preparing to put out to sea, or the thrifty farmer in the midst of harvest. If a cold wave is predicted, make ready for it by a cold sponge bath, followed by brisk rubbing with a rough towel and an oil-rubbing. An old traveler asserts that a coat of oil is as good as an extra overcoat. In cold weather, those who suffer with chronic catarrh, dyspepsia, and all who suffer from difficulty in keeping the extremities warm, particularly persons who have dry, harsh skins, should always take an oil-rub after a water bath; especially if soap is used. Nature pours out upon the skin an oily secretion which is an efficient protection against cold, and sudden weather changes, and it is important that when this has been removed by a bath, a substitute in the form of coconut or olive oil should be added after the bath.

Prevention Better than Cure.—When a cold wave is predicted, don't forget to get ready an extra suit of warm, woolen or camel's hair undergarments, and extra thick stockings. A vast deal of vitality and much sickness may be saved by carefully adapting the clothing to the weather. Such kind of self-care involves a little trouble, but far less than does a severe cold, a pneumonia, a violent cough, a “rheumatiz” or an attack of winter cholera.

If it is a thaw and a rain that is coming, get ready with a stout pair of rubbers or rubber-boots (these articles are surprisingly cheap and save much more in shoes and boots than they cost), and a mackintosh, and see that the snow-banks are cleared away from the house so that they will not flood the cellar.

Look out for Slips.—If an ice storm is on the program, do not be afraid to show your independence and your respect for your elbows and your cranium, by marching right down the middle of the street if the sidewalk is unsafe. A cane with a sharp point in the end of it, or a pair of creepers attached to the boot heels, will more than pay for themselves in the dangerous and humiliating downfalls which they will prevent in a half day's preambulating on the streets of a city with stone or concrete sidewalks and paved streets.

❖ 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.

HABIT.

"HABIT at first is but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunbeams of a summer's day ;
A shallow streamlet rippling o'er its bed ;
A tiny sapling, ere its roots are spread ;
A yet unhardened thorn upon the spray ;
A lion's whelp that hath not scented prey ;
A little smiling child obedient, led.
Beware ! that thread may bind thee as a chain ;
That streamlet gather to a fatal sea ;
That sapling spread into a gnarled tree ;
That thorn, grown hard, may wound and give thee pain ;
That playful whelp his murderous fangs reveal ;
That child, a giant, crush thee 'neath his heel."

**HOW A MOTHER ROBBED HERSELF AND
FAMILY.**

BACK and forth from kitchen to pantry and pantry to kitchen went the tired feet of Mrs. Reamy. She awoke with a dull headache, and stooping over the hot stove, had not had a soothing effect upon her overwrought nerves.

At last, the noisy children were off to school, and the fretful baby asleep in his crib. If she could only have gone up to her cool room, and taken an hour's nap, all would have been well; but there was the pile of dishes untouched and the kitchen to put to rights, and only her two hands to bring order out of confusion. She had just finished dusting when the click of the gate announced the arrival of Aunt Maria.

"Oh, dear! is there no rest for me?" sighed the weary woman, impatiently. "Why couldn't aunt have postponed her visit until I felt more like entertaining her?" she groaned as she went forward to meet her.

"It is cool and pleasant in here, Anna; but I want to talk, and will take a seat on the porch," said the old lady, following her niece from the cozy sitting-room.

Though her fingers were busy with the scarlet stocking she was fashioning, her eyes were on the younger woman, and she was soon convinced, by her quick, impatient manner, that something more than a slight headache was troubling her. So, when a chance of offering her assistance presented itself, she said quietly, "Bring your potatoes out here, Anna, and we can work and talk at the same time. You see I believe in combining labor and comfort. There is no use in your wasting yourself in that hot kitchen when you have this cool, breezy place at hand."

"Oh, I never think of enjoying work, and always take the most convenient place to do it," laughed Mrs. Reamy.

"And the hardest way; I noticed you were standing when I suggested changing from the kitchen to the porch."

"I have no time to sit down, Aunt, for I am always hurrying to catch up with the time; that won't wait for me."

"Can you work faster by remaining on your feet, when it would be just as convenient to sit down? Now my way is to get all the rest and comfort I can, out of life."

"There is not much rest to be had, Aunt, where five children are to be fed and clothed, and only one pair of hands to attend to both cooking and sewing. It was past midnight, almost an hour, when I put up my work last night," answered Mrs. Reamy, with a little quiver of impatience in her voice.

"That accounts for your headache to-day, then, Anna."

"I suppose it does; but I must work at night, if I wish to keep my children properly dressed. I was determined to finish Maggie's dress before going to bed, but the baby be-

came so restless, I had to lay it aside for another night."

"That daintily embroidered cashmere that lies on the table?" questioned Aunt Maria, with a nod in the direction of the sitting-room.

"Yes; is it not a beauty?"

"Not if all your sweetness was stitched into the delicate fabric."

"What do you mean by that, Aunt?" asked the young woman sharply.

"I mean, that, if upon that charming bit of cloth, you have expended time that belonged to your family, all its beauty is marred."

"How could I be robbing my children when they were all fast asleep?" insisted Mrs. Reamy, pettishly.

"If you devoted the time that should have been spent in self-improvement, or in acquiring needed rest for the responsibilities of a new day, to work intricate flowers upon your child's dress, will not the loveliness all fade out when you count its fearful cost? I see you do not understand my meaning exactly. The pain that you are enduring to-day, is only the penalty that outraged Nature inflicts for the violation of her laws. If you alone suffered, the injury done would not be so great, but the irritable, impatient spirit that your pain causes you to bring into the home life, must be shared by your family."

"What would you have me do Aunt? The children must be dressed like other little folks, and I am not able to hire my sewing done."

"Is it really necessary that they should be dressed as expensively as the children of their father's employer, or as foolishly as the figures in the windows of a fancy store. If you would dispense with the ruffles and tucks in your little girl's every-day dresses, what a labor-saving experiment it would prove to be; for the washing and ironing, as well as the sewing, must be taken into consideration. The only way to keep your children from growing away from you, is to keep yourself lovable. If you wish your sons to grow up noble and generous, your daughters sweet and womanly, you must surround them with such influences as will mold them according to your will.

Would you not rather that they should carry sweet and lasting memories of their gentle, patient mother, in whose tongue was the law of kindness, than relics of gayly embroidered clothes?"

Mrs. Reamy winced under her aunt's searching questions; but the cool air had soothed her throbbing head, and, without acknowledging herself benefited, she was conscious that she owed her comfort solely to the dear, old woman's management; and when she had taken time to think over all that had been said, she was shocked to discover what trifles she had allowed to come between her and the responsible duties, which, as wife and mother, devolved upon her.

The victory over self did not come at once, often her hasty spirit out-generated her, and the old impatient way made sad inroads upon her new life, but in these troublesome times she found strength in One who never turns away from the needy.

Years afterwards, when her children, one by one, came out from the world, and sat down by her side at the table of the Lord, she confided to Aunt Maria what she had before suspected, that the little talk which had taken place on the back porch that autumn morning, had changed the whole current, not only of her own life, but also that of her husband and children.—*Belle V. Chisholm in Mother's Magazine.*

STRIKES.

STRIKES are quite proper; only strike right;
Strike to some purpose, but not for a fight;
Strike for your manhood, for honor and fame;
Strike right and left till you win a good name;
Strike for your freedom from all that is vile;
Strike off companions who often beguile;
Strike with the hammer, the sledge, and the ax;
Strike off bad habits with troublesome tax;
Strike out unaided, depend on no other;
Strike without gloves, and your foolishness smother;
Strike off the fetters of fashion and pride;
Strike where 'tis best, but let wisdom decide;
Strike a good blow while the iron is hot;
Strike and keep striking, till you hit the right spot.
—*Scl.*

—In general, those parents have most reverence, who most deserve it; for he that lives well cannot be despised.—*Johnson.*



Two Little American Girls in Japan Having a Ride in a Jinrickisha.

CURIOUS MODES OF TRAVEL.

Of all the varying characteristics of the different nationalities which inhabit the globe, none, perhaps, are more peculiar than their modes of traveling.

The Japanese, to accord with their miniature houses and narrow streets, have a little vehicle looking somewhat like an enlarged baby-carriage or perambulator, except that it has two shafts between which a coolie, who draws the *jinrickisha* as it is called, inserts himself. A journey in one of these little carriages is both novel and interesting. Says one who made a tour of the interior in one of these *jinrickishas*: "When one takes his seat in it, he cannot help feeling at first as if he were a big baby whom his nurse had tucked up and was taking out for an airing. But one need not be afraid of breaking down the carriage or tiring out the steed that draws it. No matter how great your excellency may be, the stout fellow will take up the thills, standing where the pony or the donkey ought to be, and trot off with you at a good pace, making about four miles an hour. When taking our first ride in one of these vehicles, the impressions at first were irresistably ludicrous, and we laughed at ourselves, to see what a ridiculous figure we cut. Indeed, we did not quite

recover our sobriety during the three weeks we were in Japan. But after all, it is a very convenient way of getting about, and one at least has the satisfaction of knowing that his horses will not run away."

These "human horses" are very muscular and strong and are able to keep up their high rate of speed for long distances.

A lady friend of the writer, who resides in China, where the *jinrickisha* is likewise

used, in a private letter describes her *jinrickisha* and coolies; and in referring to a ride with them, remarks, "We have just been into the city to church and back, a ride of nearly ten miles, over a road which is far from smooth. The poor coolies trotted nearly all the way, and did not utter a complaint the whole time. During the service, they sat out on the side of the street beside the little carriages which they watched with jealous care; and as we came out, they came up for us to burden them again and were soon on a brisk trot,



Japanese Palanquin.

trying to keep ahead of some real horses and carriages."

The *palanquin* is another vehicle used in

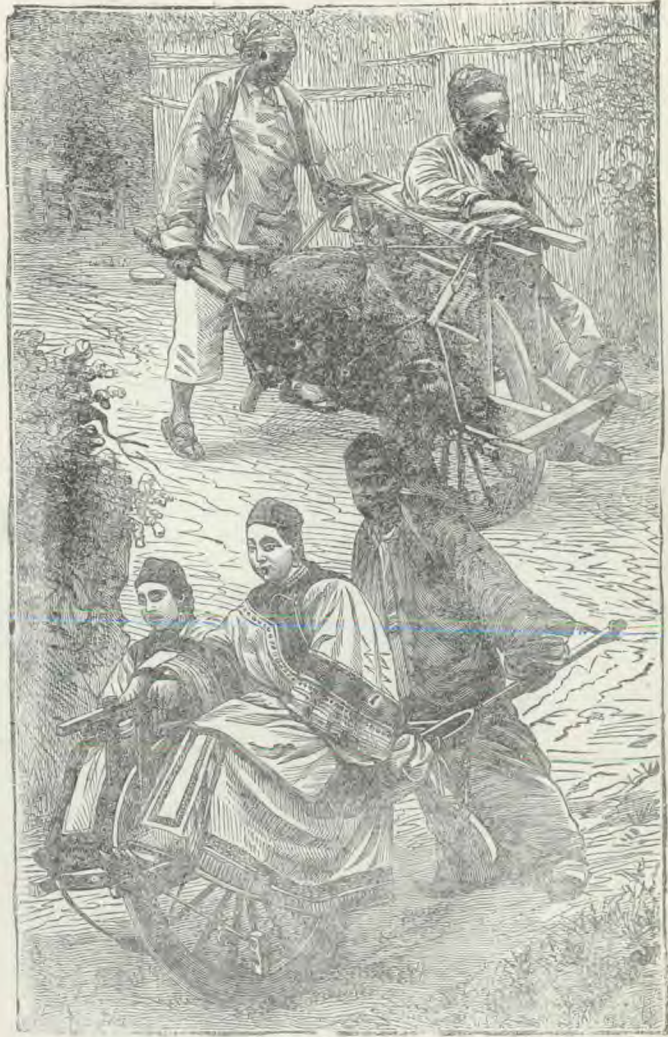
Japan and China. Those of the commoner class are made of bamboo, while the better sort, used by the nobles and people of rank are made of laquered wood. One form of the *palanquin* is shown in the accompanying cut. More expensive vehicles of this sort are borne by four and sometimes six coolies.

In China, large depots of *palanquins* where one can be hired at a moment's notice, are established in the larger cities, and they are in constant use, as it is considered ill-bred to walk, and to pay an official visit on foot is considered a sign of disrespect to the person visited.

The more common vehicle of the native Chinese, however is a *barrow*, "consisting of one squeaky, shrieking wheel, around which is a seat. Two passengers, one on each side, may ride; but the seat was evidently constructed for the comfort of but one limb at a time, for the outside foot must either dangle or be tucked into a rude stirrup. The pusher steadies his vehicle by means of a strap over his shoulders. But woe to both pusher and passengers, if one be fat and the other lean; for the center of gravity must be kept at all hazards."

If the *barrow* happens to have but one passenger, a weight, as a huge block or a stone, may be fastened upon the opposite side to balance; or, as appears in the accompanying cut, one side of the *barrow* may be occupied by a man while a fat hog rides as his fellow-passenger. This custom evidently justifies the well known Chinese proverb, "A scholar does not quit his books or a poor man his pig."

Next month we will give our readers a description of some other curious modes of travel



Chinese Barrow.

among people who dwell in distant and little known portions of the globe. E. E. K.

—Nature makes us poor only when we want necessaries; but custom gives the name of poverty to the want of superfluities.—*John 800.*

—Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing.—*Sydney Smith.*

SPOILING CHILDREN.

CODDLING, pampering, and gratifying every wish of a child, is more the result of selfishness than love. A love that cannot see future good in present discipline, is both narrow and stupid. True love can deprive the present minute of pleasure for future hours of good and pure happiness.

"I try so hard to make my children happy," said a mother, one day, with a sigh in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow; "do as a neighbor of mine does." "And how is that?" she asked, dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them as far as practicable upon their own resources; taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence, they await but one thing—their mother's kiss. Whatever is bought for them is bestowed when the needed time comes. Nothing exciting is allowed them at night, and they go to bed and sleep in a whole, some mental state that insures restful slumber. They are taught to love nature; and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good."

Let a child learn early that future good is worth the sacrifice of a momentary pleasure that will not bring lasting gain.—*Sel.*

—All useless misery is certainly folly, and he that feels evils before they come, may be deservedly censured; yet surely, to dread the future is more reasonable than to lament the past. The business of life is to go forward; he who sees evil in prospect meets it in his way; but he who catches it in retrospection turns back to find it.—*Johnson.*

America's first temperance society was organized in 1808.

Temperance Notes.

—It is estimated that 6,000,000 barrels of beer, at a total cost of \$76,000,000, are annually consumed in N. Y. City.

—A firm in New York City sells on an average 5,000,000 cigarettes per day. The profits of the proprietor of the brand is said to be a third of a million dollars a year.

—The pay-car on the Baltimore and Ohio railroad, on its first trip after the recent accident, carried, besides its pay roll, a temperance pledge which every man was required to sign if he wished to remain in the employ of the B. & O. R. R.

—It is claimed that the statistics of life insurance go to show that the young man of twenty years of age who abstains entirely from all kinds of intoxicating drinks, has a good prospect of living to be sixty-four; while the moderate drinker at twenty can only expect to live to be thirty-five and one-half years old.

—"The World's Petition" which is being vigorously circulated by W. C. T. U. women in all lands, calls for the total prohibition of the drink traffic and opium trade. When two million signatures are obtained to this petition, it will be presented by delegations of women to the various governments of the world, beginning with the United States Congress.

—The Central W. C. T. U. of Chicago carries on a most beneficent work in its Bethesda Mission Inn and Restaurant. During the month of December last, nine thousand meals and six thousand nights' lodgings were given. Its day nursery cares for over five hundred children of working women each month. Its kindergarten gathers in and teaches daily about eighty little waifs.

—Mayor Hillyer of Atlanta, in his retiring message to the Common Council, in discussing the affairs of the city, referring to prohibition, said:—

"Allusion has been made in print to alleged prosperity in other cities where the liquor-traffic is still tolerated. I assert confidently that Atlanta has prospered more than any of them in our State, and I think it highly probable that Atlanta has, during the last two years, advanced and increased more in houses built and in population, and in the general elements of prosperity, than all five of the next largest cities in Georgia put together, that hold on to the bar-rooms. Is there any other city, where they have bar-rooms, that has a surplus of over \$225,000 in the treasury on a clean balance sheet, at the end of the year, and can sell 4½ per cent bonds at par?"

POPULAR SCIENCE.

—Paper pulp strengthened with twine is now used for the manufacture of bed-clothing.

—According to Prof. Tyndall the blue of the sky is due to the particles floating in the air.

—One hundred and seventy-two species of blind creatures are found in the various caves of North America.

—The discovery of an aqueduct probably dating back to the time of King Solomon, is reported from Jerusalem.

—The Australians have a rival for the famous anesthetic, *cocaine*, in a newly discovered drug named *dramine*.

—A tunnel four and one-half miles in length now connects England and Wales. The cost of the work was over \$10,000,000.

—The speed of the flight of swallows was lately tested in Italy and found to be eighty-seven and a half miles per hour.

—It is now possible to record, by means of ingenious electrical instruments, air-, steam- and water-pressures, as well as temperatures, at points distant from the place of observation.

—The enduring character of human hair has a remarkable illustration in the case of a wig lately found in a temple at Thebes which is supposed to have belonged to an Egyptian priest at a period not less than three thousand four hundred years ago.

—Prof. C. L. Ford, of Ann Arbor, discovered many years ago that the lower limbs of human beings are not usually of equal length. This view has been confirmed by recent researches, which prove that the legs are equal in length in only about one person in ten.

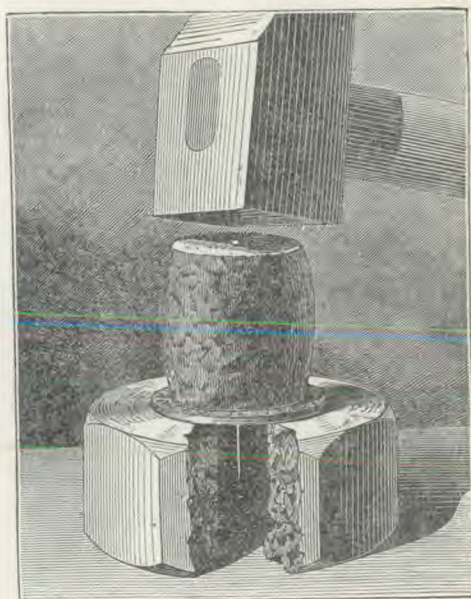
—It is said that the coast of Norway is gradually sinking, while that of Sweden is continually emerging, and that the Baltic is becoming more and more shallow. Landmarks made on the Swedish coast by the celebrated naturalist Linnaeus at the beginning of the 18th century, show that this upheaval raises that coast nearly four feet in the course of one hundred years.

—Prof. Crookes, of England, in a recent address announced the belief that science will yet show that all the elements were originally from a single sub-

stance which he names, protyle. This theory seems probable, but is yet unproved.

Gigantic Sea-Weed.—A specimen of sea-weed discovered in the Atlantic near the equator, measured over 1500 feet in length.

“Mind-Reading.”—Mr. Cumberland, the famous “mind-reader,” writes in the *Nineteenth Century*, an account of his experiences, and confesses that his “mind-reading” faculty is simply a capacity for appreciating slight muscular movements. “Willing is either digging or pushing,” is the formula upon which the mind-reader operates.



A CURIOUS EXPERIMENT.

If some one should propose to drive a pin through a copper penny, you would think the proposition very absurd; but the thing can be done, and very easily. Here is the way. Find a cork about an eighth of an inch longer than the pin. Put the pin into the cork, then place the penny over some solid thing with an opening through it, as an iron nut, and place the cork on the copper. Now hit the cork a smart blow with a mallet, and the pin will go through the coin as shown in the cut.

Changing Wine to Milk.—An interesting chemical experiment, which to the uninitiated, appears little less than miraculous, may be made as follows: To a quantity of tincture of iodine, add some glacial acetic acid, a red liquid resembling wine in appearance will result. Now add a solution of hyposulphite of soda, and the liquid will acquire the color of milk.



SOCIAL PURITY.

"Blessed are the Pure in Heart."

A Michigan Slave Pen.—It is now more than a generation since slaves were legally held in Michigan, but from a recent disclosure it seems that a slave system has for years been carried on in the upper peninsula which is vastly worse than any of the ordinary phases of the negro slavery of the South in *ante-bellum* days. In the early part of the present session of the State Legislature, Hon. Bartlett Breen, member from Menomonee introduced a bill increasing the penalty for keeping a house of prostitution from one year's imprisonment in the county jail to five years' in the State's prison. In presenting his bill, he called attention to a condition of affairs in the upper peninsula of the State, described as follows:—

"In the new settlements the trade in young girls, seems to be an established business. Advertisements, cunningly devised, are used in coaxing working girls from their homes. The girls are kept in rough board shanties or tents. There are a dozen or more in each place. A system of fines is in vogue by which the poor wretches are kept constantly in debt to the overseers.

"Dogs are kept to guard against the girls running away. In one case, which has been fully investigated, a girl escaped after being shot in the leg, and took refuge in the swamp. Dogs were let loose on her trail, and a gang of overseers started after her. She slept in the swamp one night, but was finally hunted down and taken back to the den.

"I personally investigated the way in which a Chicago girl of undoubted respectability was kidnapped. She was decoyed from an honorable life by an advertisement offering large

wages in a boarding-house. When she had nearly reached her destination, she for the first time learned the horrible life she was going to, and sought to turn back, but was compelled by force to go on."

It is an honor to Michigan legislators that the new law was enacted, to take effect immediately; and it is hoped that the effect may be to lessen, though it will not wholly abate, this infamous traffic in human souls.

Pure Thoughts—Many a man has said, "I would give the world if I could wholly cast out of my mind evil thoughts." How many would give worlds, if they possessed them, to be rid of the impure mental imagery thrust into their minds when young, by evil companions or evil books! This defiling of the mind is terrible business. A person who deliberately robs childhood of its purity and innocence by evil communications, ought to be quarantined as much as one afflicted by the cholera or the small-pox.

It is almost as easy for a leopard to change his spots as for an unclean mind to become pure. The most earnest human effort, aided by the divine agency of prayer, alone can succeed. Here is a suggestion which the writer has often made to those who sought advice and help: Write upon a card a list of suggestive words or short sentences which will call to mind the most interesting or the purest experiences of one's life. When an evil thought or suggestion enters the mind, at once bring out the card and seek to divert the mind by recalling the sentiments or experiences which it suggests. Many have found this simple device of service.

Slavery in India.—An Indian journal calls attention to the fact that the Indian Emigration Act is virtually a slave law which encourages a condition among the Indian coolies in the tea-districts of India and Ceylon, no better than that of the negroes in the southern States before the war. The worst feature of this coolie traffic, is the open and almost universal licentiousness which it encourages. Modesty and purity are practically impossible among the coolies themselves when penned together by the hundred, all sexes and ages in open sheds, with not even the protection of a screen or a mat partition between families. Besides this, an enormous traffic in India girls is carried on under the protection of the Coolie Act. It is about time that Christian England was clearing her skirts of these enormities which have grown into existence wholly through the efforts of legislators to satisfy the greed of English capitalists who fill their coffers with the price of human blood and degradation.

Social Purity Work in India.—A valued exchange, the *Indian Purity Trumpet*, an eight-page journal published monthly at Bombay, India, is doing good work for the women of that country, to so many of whom civilization has brought disgrace and degradation. The presence of the immense military establishments which have been quartered in this country for many years, has had a most pernicious and demoralizing influence. The infamous "Contagious Diseases Acts" are still in force in the British Provinces in India and other parts of the world, though repealed in Great Britain; thanks to the efforts of Mr. Stead, the editor of the *Pall Mall Gazette*. The *Trumpet* attacks these and other strongholds of vice with no uncertain sound.

NO DISTINCTION.

THAT quaint personage, Josiah Allen's wife, offers the following sensible thoughts respecting an equal standard of right for both sexes:—

"Josiah Allen's children have been brought up to think that sin of any kind is jest as

bad in a man as it is in a woman; and any place of amusement that was bad for a woman to go to, was bad for a man.

"Now when Thomas Jefferson was a little feller he was bewitched to go to circuses, and Josiah said: 'Better let him go, Samantha; it hain't no place for wimmen or girls, but it won't hurt a boy.' Says I: 'Josiah Allen, the Lord made Thomas Jefferson with jest as pure a heart as Tirzah Ann, and no bigger eyes and ears, and if Thomas J. goes to the circus, Tirzah Ann goes too.'

"That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was jest that easy turn that he would have let him go with 'em. But says I:—

"'Josiah Allen, if Thomas Jefferson goes with those boys, and gets to chewin' and smokin' tobacco, I shall buy Tirzah Ann a pipe.'

"Josiah argued with me; say she, 'It don't look so bad for a boy as it does for a girl.'

"Says I, 'Custom makes the difference; we are more used to seein' men. But,' says I, 'when liquor goes to work to make a fool and a brute of anybody, it don't stop to ask about sect, it makes a wild beast and an idiot of a man or woman, and to look down from heaven, I guess a man looks as bad layin' dead drunk in a gutter as a woman does,' says I; 'things look differently from up there, than what they do to us—it is a more sightly place. And you talk about looks, Josiah Allen. I don't go on clear looks. I go onto principle. Will the Lord say to me in the last day, 'Josiah Allen's wife, how is it with the sole of Tirzah Ann—as for Thomas Jefferson's sole, he bein' a boy, it hain't of no account?' No! I shall have to give an account to Him for my dealings with both of these soles, male and female. And I should feel guilty if I brought him up to think that what was impure for a woman was pure for a man. If a man has a greater desire to do wrong—which I won't dispute,' says I, lookin' keenly onto Josiah, 'he has a greater strength to resist temptation. And so,' says I, in mild accents, but as firm as old Plymouth Rock, 'If Thomas Jefferson hangs, Tirzah Ann shall hang too.'

* BIBLE HYGIENE. *

WHAT THE BIBLE SAYS ABOUT TOBACCO.

CONTINUED FROM LAST NUMBER.

BY G. W. AMADON.

1. "I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Instead of presenting the body a living sacrifice unto God, those who use tobacco are offering a dying sacrifice unto him that has the power of death; namely, "The Devil." See Heb. 2:14. Is not such a sacrifice "an abomination to the Lord"? Prov. 15:8.

2. "God hath not called us unto uncleanness." 1 Thess. 4:7. We cannot indulge in the use of tobacco without becoming morally and physically defiled. Its use renders a person positively unclean. If a single soul in ancient Israel had used tobacco, he would have been pronounced "unclean," and thrust out of the camp.

3. "Flee from idolatry." 1 Cor. 10:14. Tobacco-using is a disgusting species of idolatry. Said that great scholar, Dr. Adam Clarke, "If I were going to offer a sacrifice to Satan, I would take a swine, and stuff it with tobacco."

4. "If any man defile the temple of God, him shall God destroy." 1 Cor. 3:17. The "temple of God" here spoken of is not a building, but the physical person. Now it is a moral and physical impossibility for a person to use tobacco and not defile this temple.

5. "And there shall in no wise enter into it [the New Jerusalem] anything that defileth." Rev. 21:27. This passage is a divine *pronunciamento* against the defiling practice of tobacco-using. What will those persons who are tobacco-conized and nicotinized through and through, do with this awful interdiction of the Holy Ghost?

6. In 1 Tim. 6:9, the apostle speaks of "foolish and hurtful lusts, which drown men in destruction and perdition." Read the text again. Is not tobacco-using just such a lust? It is "foolish;" because dudes, dandies, fops, and simpletons are carried away with this tobacco craze. It is "hurtful;" for it costs the United States alone about three hundred and fifty millions annually. This accursed and soul-destroying habit must be begotten of Satan.

7. "My breath is corrupt." Job 17:1. There are many, many bad smells in this fallen world of ours, but pre-eminent among them is the breath of the inveterate tobacco-user. Mr. Moody thinks "a man *can* use tobacco and be a Christian; but then he will be a *nasty* Christian."

8. "They are drunken, but not with wine; they stagger, but not with strong drink." Isa. 29:9. This passage may at least answer as a correct description of persons besotted and stupefied and narcotized by tobacco.

9. "Keep thyself pure." 1 Tim. 5:22. This is absolutely impossible for the tobacco-user to do. This unnatural practice excites lust, defiles the mind, corrupts the breath, pollutes the person and apparel, and contaminates all the surroundings. No one can be pure and use tobacco.

10. "Lest there should be among you a root that beareth gall and wormwood" [margin, "a *poisonful herb*"]. Deut. 29:18. The tobacco-plant is just this "poisonful herb." Let those persons who raise and sell and use tobacco, remember this awful text. It may be a sort of prophecy pointing to the present tobacco-using epoch. Let all the guilty ones take it fully in.

REFLECTION.

Tobacco is one of the foul demons of the

land. It is the twin curse of intemperance. It is the Moloch of the nineteenth century. Those who smoke their meerschaums and cigars are offering incense to Baal. Tobacco and whisky are the world's drink-offering to the spirit of the bottomless pit. A coffin was once landed at a sea-port, filled with cigars! They were sent in this way to avoid the duty. But this was not the first or last coffin filled by cigars. Let the boys and young men make a note of this. When excessive users of the weed have been in your room, leaving their tobacco effluvia behind, you feel as if you wanted to disinfect with corrosive sublimate, or chloride of lime, or burn pastils on a chafing-dish.

By the use of tobacco we have become a nation of spitters. A foreigner sarcastically says: "The eagle on your coat of arms ought to drop his thunderbolt, and clutch a spittoon." Even the wild Arab regards spitting in his presence as an insult. But alas! how is it with the American people?

Tobacco also creates a fiery appetite for alcoholic drinks. Nine drunkards out of ten, probably ninety-nine out of a hundred, are tobacco-users. Tobacco feeds a fire which no temperance logic can quench. Every tobacco-chewer, to be consistent, must rank himself with other "unclean animals" that "chew the cud."

"KID IN HIS MOTHER'S MILK."

In that wonderfully interesting work, "The Land and the Book," Rev. W. M. Thompson remarks as follows upon the passage which contains the command, "Thou shalt not seethe a kid in his mother's milk":—

"While on the subject of cooking, take another favorite dish of the Arabs. They select a young kid, fat and tender, dress it carefully, and then stew it in milk, generally sour, mixed with onions and hot spices such as they relish. They call it *Lebu immu*—'kid in his mother's milk.' The Jews, however, will not eat it. They say that Moses specifically forbade it in the precept, 'Thou shalt not seethe a kid in his mother's milk' (Ex. 23:19; 34:26; Deut. 14:21), which he repeated three different times and with special emphasis. They fur-

ther maintain that it is unnatural and barbarous to cook a poor kid in that from which it derives its life. This may have been one reason for the prohibition; many of the Mosaic precepts are evidently designed to cultivate gentle and humane feelings; but 'kid in his mother's milk' is a gross, unwholesome dish, calculated also to kindle up animal and ferocious passions; and on these accounts Moses may have forbidden it. Besides, it is even yet associated with immoderate feasting; and originally, I suspect, was connected with idolatrous sacrifices."

HEALTH BIBLE-READING.

1. WHAT does the Bible teach respecting the origin of man? Gen. 1:27.
2. What human theories have been offered in modern times in opposition to the inspired account?
3. In what particular is the human theory most unsatisfactory?
4. Does the Bible account for the origin of all living creatures? Gen. 2:7, 19.
5. What is man's position among created things? Gen. 1:28; Ps. 8:5-8.
6. What does science teach us of the composition of the body?—*Cells, fibers, fat, bone, cartilage, muscles, nerves, tissues, organs.* See Chart No. 1, and Home Hand-Book.
7. What was David's comment upon the structure of the body? Ps. 139:14.
8. What does science tell us respecting the form and structure of the body? See chart No. 1; also Home Hand-Book, p. 50. (Note especially the framework or skeleton.)
9. What is the number of the bones?
10. Mention a remarkable fact respecting the composition of the bones.—*One-third earthy, two-thirds animal matter.*
11. How does the composition of the bones differ at different ages? See Home Hand-Book, pages 66 and 67.
12. What relation has the food to the bones? See Home Hand-Book, p. 68.
13. Relation of clothing and attitudes to the bones. See Home Hand-Book, pp. 72-75. (Mention head of flat-head, Indian child, Chinese woman's foot.) See Chart No. 7.
14. What are the chief uses of the bones?—*Support, protection, skull, spine, chest, pelvis, motion.*
15. To what injuries are the bones and joints subject?
16. Mention some interesting facts about the bones of lower animals compared with those of the human skeleton—the turtle, the lobster, feet.
17. What is Paul's exhortation respecting our bodies? Rom. 12:1.



J. H. KELLOGG, M. D., EDITOR.

TERMS, \$1.00 A YEAR.

BATTLE CREEK, MICH., MARCH, 1887.

THE "mind-cure" craze still rages in certain districts; and some good people, even those who are intelligent on many subjects, are sometimes beguiled into the ranks of the worshipers of this modern fetich. The wild contortions of the Indian "medicine man," and the wierd incantations of the "rain-maker" of Uganda, are no more at variance with the plain dictates of reason and science than are the preposterous claims and the absurd procedures of the so-called "mind-cure," alias "Christian science (?)," alias "Christian metaphysics (?)," alias "metaphysical cure," *et al.*

To such sublime perfection has this miracle-working science now attained, it is no longer necessary to have the patient close at hand. It is only required to have his name and the usual fee, and the patient may be a thousand miles away, and the cure proceeds just as well. It is claimed that it is not even necessary that the patient should attempt to comprehend the mysteries of the new mode of healing. The "mind-cure" doctor has no medical knowledge, and so it is not even required that he should know the nature of the disease or the symptoms. He simply sits down in his office, or is supposed to do so, and meditates upon the beauties of health and the utter impossibility of being sick, with the names of his patients, one, twenty, or a thousand, written down—or supposed to be—and the patient has nothing to do but get well.

THIS mode of cure certainly rivals homeopathy in the cheapness of its medicines, and far outstrips the high potencies of Hahneman in its attenuations. Even the latest of homeopathic novelties, a human hair dissolved in the lake of Geneva (Jaeger), is strong medicine compared with the diluted extract of an idea, spread out over a million square miles of space. A constitution sensitive to such a marvelously "potentized" remedy as this, should be most carefully protected from such coarse and powerful agents as starlight and moonshine, terrestrial magnetism and such like forces. A person so affected, would hardly be safe outside of a diver's coat of mail or a glass case.

"By their fruits, ye shall know them." Here are a few fruits. One of the "chief medicine men" of the "mind-cure" fraternity, said one day to a lady suffering with paralysis in the legs which made the use of crutches indispensable, "I am operating upon your case. Next Monday morning, at nine o'clock, you will be well, and may throw away your crutches and walk." The next Monday morning, at the time appointed, the lady was in readiness, and a number of her friends gathered in to see the "mind-cure" work; but it did not operate. The legs stubbornly refused to go, and the crutches are still in use.

IN another case, a lady, who was a cripple from rheumatism, was promised a cure in a month. The cure was advertised in advance

as accomplished, so great was the faith of the friends. At the end of a few weeks, the "doctor" was discharged, the patient being no better, and to-day she is as helpless as ever.

A YOUNG lady who had suffered many months from a very severe form of dyspepsia and nervous exhaustion, placed herself in the hands of a "mind-cure" doctor for several weeks. Each day, the doctor assured her that she was sick only in imagination, that the pain in her stomach and in her spine was but figments of a disordered fancy, that she must forget her ailments and act as though she was well. She tried hard to smother her symptoms and to forget her sufferings; but, as she said to the writer, her stomach would ache, and spine would throb and smart, and so, after weeks of fruitless effort, the "mind-cure" doctor was dismissed in disgust.

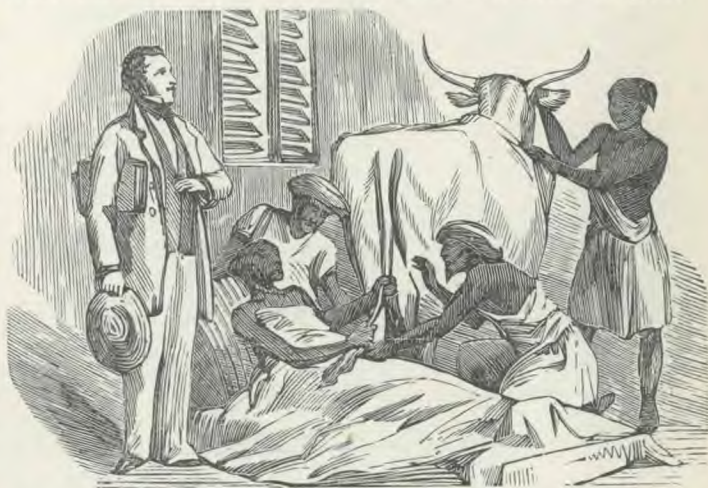
A LADY was suffering with a small tumor of the breast, supposed to be cancer. She was induced to try the virtues of "Christian science" in Chicago. She was treated for five months by the mental method; told all the time she must give the matter no thought; that it would certainly be cured, that it really did not exist, etc. When she returned to her home, her daughter found the cancer had increased many times in size, and the case has probably become hopeless by the delay.

A DYING senator in a Western State, in despair of all other remedies, sent for an eminent "mind-cure" apostle. He was assured that he should be made whole. The next day he was in his coffin.

A LADY to-day lies dying of exhaustion from long continued hemorrhage from an internal tumor. The hemorrhage might have

been stopped by the use of rational means. The "mind-cure" offered a delusive hope. Friends urged a trial. For weeks the "mind-cure" doctor assured her she was getting better very fast, notwithstanding the vital fluid was wasting in a constant flood. At last, the ghastly countenance, the hollow cheeks, the wasted form, too plainly exposed the "doctor" as either a mercenary impostor or an ignorant enthusiast, and rational means of treatment were employed, but too late. Within a week, a new made grave will probably hold another victim of this mischievous delusion.

"BUT it can do no harm, if it does no good,"



Mind-Cure among the Brahmias.

say the votaries and the friends of this new school of medicine. As a rule with few exceptions, it is true that remedies which are impotent for harm, are powerless for good. But how is it with this? Read again the preceding paragraph, and then say, if you can, that "mind-cure" can do no harm. Who knows how many valuable lives have already been sacrificed by the "innocuous desuetude," to use a newly coined political phrase, of this modern delusion. Here is a picture of a pious Brahmin, whose faith in the power of a sacred cow to rescue him from death, is just as good a substitute for rational treatment as is the mummery of the "mind-cure" magicians. If the time spent in holding on to the

cow's tail and muttering prayers, to the bovine divinity had been devoted to cool baths to quench the fever's fire, or if he had even mounted the cow and rode away from the pestiferous swamps into the health-giving breezes of the hills, our pious, but deluded Hindoo might now be well, his black eyes sparkling with the light of health, rather than grown dim and lusterless with the haze of death. The "mind-cure" philosophy claims affinity with the mystic religion of Brahma. It is not inappropriate that there should be such a marked affinity in its modes of treatment. Who can number the innocent, trusting, suffering invalids who may have gone down into the dark waters of death fondly clinging to a figurative cow's tail under the name of "mind-cure."

THE HYGIENE OF DREAMS.

THE modern mode of studying the brain and its functions has revealed the fact that much greater importance is attached to dreams, as regards mental, moral, and physical health, than is generally known. Let us briefly note some of these relations.

1. The relations of dreams to the physical health. Dreams are the result of a sort of mental activity during unsound sleep, in which many of the faculties are active while the will is dormant. The mind, in this unbalanced state, is like a ship without a helm, driven hither and thither in obedience to the prevailing wind.

All are familiar with the influence of indigestion and heavy or late suppers in producing horrible dreams. Extreme fatigue, especially of the nervous system, has a similar effect. "Nightmares," in adults, and "night terrors" in children, are the result of these causes. Frightful or unpleasant dreams are also very often a symptom of disease, particularly of a form of nervous disease commonly known as neurasthenia, or nervous debility.

Dreams are not only a result of physical conditions, but they have an important influence upon the physical health. A person who in his dreams engages in violent contests with robbers or after violent struggles barely es-

capas with his life from a conflict with wild beasts, or suffers an extreme degree of mental or nervous excitement from some mental picture which his ungoverned and fantastic fancy may have created,—such a person awakes from his night of troubled sleep little more refreshed than though he had not slept, or even in a state of physical and nervous exhaustion corresponding to the mental and nervous exertion which he has made.

Dreams are not natural, and do not exist in healthy sleep. The dreamless sleep of a healthy child, is vastly more recuperative than the dream-troubled slumber of older years.

2. The relation of our dreams to mental and moral health. The relation between our dreams and the thoughts and experiences of our waking hours is too obvious to need more than mention. It has been truthfully observed that an individual's dreams are the best index to his character. We often meet persons who are constantly apologizing for some rude or otherwise unfortunate remark, by saying, "I didn't think." "I spoke before I thought. I did not mean it." We are never so truly ourselves as when we speak and act spontaneously, without that reflection which leads us to act in a manner which may appear polite or proper, rather than as we are really prompted to do by our impulses. Let us say in parenthesis that we do not contend that it is best "to be natural" as some writers recommend us to be. For the most of us, to be natural would be to be uncouth, depraved, wicked, anything but what we ought to be. The ambition of every one should be to discipline himself to conformity to an ideal standard or pattern of behavior. The "second nature" thus attained, is pretty certain to be much more attractive, and much more in harmony with the laws of God and man and nature than that which it displaces.

But to return to our subject. It appears, then, that the best way for a person to study himself, to make a careful scrutiny of his real inner nature, to examine his heart,—his purposes and his motives, is to examine his dreams.

In dreams, his mind acts automatically, without the restraints of the will or of any external influence, so that his real self comes out. Often the exaggeration may be so great that the identity may be difficult to recognize, or the dream character may be so repulsive that one is disposed to disown the kinship; but the real man, the actual woman is there, divested of all masks and ornaments and drapery, and projected out in bold relief by isolation from the confusing experiences of real life, and the magnifying influences of dream-land. Before we repudiate the experiences of dream-life as being born of our voluntary thoughts and acts, we should remember that the whole material of our dreams is gathered during our waking hours, and that dream experience is simply like the ever changing pictures of a kaleidoscope. Every turn of the instrument gives a different picture, each seemingly very unlike the little bits of colored glass put into it, but, nevertheless all true reflections of the varied groupings which the objects chance to take.

Thoughts, impressions, experiences, long ago forgotten, in dreams come back to us with endless changes and modulations, like the echoes in an Alpine gorge, now loud and strong, then soft and low and scarcely audible, then swelling out again as if reinforced by some vast sounding board. Thoughts which chanced to stray into the mind in some moment of abstraction, but were entertained scarcely long enough for recognition, impressions that were so fleeting that we scarcely knew we felt them, are registered upon the brain, and in our dreams come back, not the half-thoughts, the feelings scarcely felt, but like the whisper underneath a vaulted dome, intensified, and amplified until the molecule becomes a mountain, the grain of sand a planet. Thus we see there is a moral responsibility for our dreams, and hence for their effects.

But there is yet another thought which adds still greater gravity to this theme, which puts our dreams among the most important experiences of our lives. We not only dream as we think and act, but to a degree we think and act as we dream. Our dream-selves are to us as

companions. The dream echoes of our waking thoughts, come back to us as the voices and examples of associates. The involuntary experiences of our dreams, are registered upon our brains the same as those of our waking moments. The old adage, "Evil communications corrupt good manners," applies to the communications from our dream-selves as much as to those received from other sources. And that other adage, "As a man thinketh, so is he," also fits aptly to our cogitations in dream-land as well as the meditations of our hearts when wide awake.

Who has not at some time found it difficult or impossible to distinguish clearly between his dreams and real experiences? How much less is it possible for any one to distinguish between the reflex influence of his dreaming and of his waking thoughts. Bad dreams make bad thoughts and acts, just as bad thoughts and acts make bad dreams, only in a much less degree. This may be a new thought to some of our readers, but it will bear consideration.

Much more powerfully than by the dreams of sleep, are our characters influenced by those day-dreams, or half unconscious reveries in which some persons spend many idle hours. The will is in abeyance; and while the fancy runs riot, the brain receives even more intense impressions than while dreaming.

It is evident, then, since we make our dreams and our dreams make us, that the making and controlling of our dreams is a thing which comes within the category of moral obligations, and becomes a part of our daily life-duties the same as the proper regulation of our words, acts, and thoughts; and to the ancient adage, "As a man thinketh, so is he," may be added, "As a man dreameth so also is he."

A Chinese Woman's Opinion.—A lady missionary was showing to a Chinese woman the plates in a fashion magazine. The heathen woman, who had been well lectured upon the absurdity and wickedness of deforming the feet according to the fashion of her country-women, pointed to the deformed waist of one

of the gaily colored figures, exclaiming, "Life—squeeze—wicked, Christian women squeeze God's life." Here is something for every "Christian woman" to think of.

PROHIBITION IN MICHIGAN.

THE opportunity has at last come for Michigan to assert herself upon the subject of the prohibition of the liquor traffic. Both branches of the State Legislature have passed a bill placing this question before the people at an election to take place in April next: and it will, in a few weeks, be decided whether the people of the Peninsular State are willing to see thousands of their fellow-citizens made wretched, depraved, degraded, and ruined for this world and the next; to see their prisons, poor-houses, jails, lunatic asylums, and hospitals, filled with the victims of the demon drink; and to allow the brewery, the bar, and the saloon with its associated vices, to flourish in their midst, an unmitigated curse without one redeeming feature, without an attempt to stop this criminal traffic in human life and in all that the human heart holds dearer still than life, by the exercise of the strong arm of the law.

In the whole history of this great State, so important a crisis has never before been reached. Our commonwealth has come to the supreme moment of its existence. What will be the result? is a question which many thousands of anxious hearts are pondering, not only in Michigan, but in our sister States, more than one of whom have already won at the polls a triumphant victory over this mighty destroyer. With such a tremendous issue at stake, and with such a noble opportunity to lift by one supreme effort, thousands of those who are dwelling in "the valley of the shadow of death" into the sunlight of a healthy, happy, and respectable life, certainly every intelligent citizen of this great State ought to feel himself under solemn obligations to do his duty at the polls on election day, and to vote for the total and unqualified prohibition of the manufacture and sale of intoxicating drinks. Let every reader of this Journal who is a legal voter in this State, keep this

matter in mind, and be sure to be on hand with his ballot at the appointed time and place.

Miss Frances E. Willard, Mrs. Lathrop, Mrs. Mary Woodbridge, and other talented speakers will be doing active service in this State during the next six weeks. Their eloquent appeals and cogent arguments will convince and stir to action, those who hear them. If any of these able advocates of temperance reform are coming to your place, do not fail to hear them, and to see that they have a good audience of those who ought to hear them, also.

Interesting to Coffee Toppers.—The *Scientific American* is responsible for the following:—

"Most people think if they buy coffee in the berry, roast and grind it at home, they are sure of having obtained a healthy article—the Simon Pure Java. But it may be they have been both deceived and poisoned. In Brooklyn the health inspectors recently found several well-known coffee dealers who were in the habit of doctoring cheap Central-American coffee so as to make it resemble and sell for true Java. This was accomplished by polishing the coffee berries in rotating cylinders, with the addition of such stuffs as chromate of lead, Silesian blue, yellow ochre, Venetian red, drop-black, burnt-umber, charcoal, soapstone, chalk, and Prussian blue. Some of these substances contain lead, copper, arsenic; and when the doctored coffee was subjected to chemical test, these metals were found in poisonous quantities."

A Newly Discovered Danger.—The researches of scientific men, are constantly bringing to light new sources of danger to human life. According to a medical journal, a queer case of lead poisoning was recently reported in which the source of the poison was the lead paint on painted boards which had been burned in the stove. The woman had been in the habit of using these boards for fuel and this time inhaled enough of the fumes to produce a fatal effect.



DOMESTIC MEDICINE.



A CHRONIC COLD IN THE HEAD.

No simple malady is more distressing or a much greater inconvenience than a severe cold in the head, especially when the malady becomes chronic.

A lady correspondent sends us the following clipping from a newspaper, which was evidently written by one afflicted in this manner, and adds that "Ann Eliza" wants a prescription:—

"Speak! and tell us, Ann Eliza, with a terrible coryza,
And a wheezing respiration full of sighs and husky
moans;

With a constant lachrymation, and a nasal intonation,
From catarrhal inflammation o'er the turbinated
bones!

"Why, thou young and happy maiden, is thy conversa-
tion laden

With a copious addition of abortive *b's* and *d's*?
And from whence did you derive a red and swollen
conjunctiva,

And a frequent inclination to incontinently sneeze?

"Is this malady outrageous which you suffer with, con-
tagious,

Epidemic or endemic? Tell from whence the thing
arose,

Where its place of incubation, what its future destina-
tion!

Spake the suffering Ann Eliza, smiling sadly, 'No
one nose.'

One of our contributors who offers the fol-
lowing in reply, has managed to weave into
rhyme the most valuable remedies and means
of treatment for this common disease:—

PRESCRIPTION FOR ONE SUFFERING FROM A CHRONIC COLD IN THE HEAD.

Miss Anabel R.
Had a chronic catarrh
Which afflicted her, sore,
And which grew more and more
Afflicting, till, at last,
The disease gained so fast

A hold on her nose,
Things came really "to blows"
(With a kerchief of course);
And her voice was so hoarse,
And so nasal her tones,
From enlarged nasal bones,
She at last felt so bad,
She was only too glad
To tell her condition
To a great "nose" physician.
And here's a description
Of the doctor's prescription
For Miss Anabel R.
With the dreadful catarrh:
Each morning when you first arise,
With water hot bathe face and eyes,
And then the nose; and don't forget
To use, for nasal douche—a sponge, quite wet
With water holding common salt,
A spoonful to each pint; but, halt,
If salt is scarce and hard to get;
Soda or borax is better yet;
Or, if one fails the disease to reach,
You may combine one-third of each.
This done: we next, to cure a mild coryza,
Use medicated spray with atomizer.
Witch hazel, tannin, golden seal,
Has each a magic power to heal.
Cocaine, Ammonia, Camph, and Menthol,
Has each been generously extol-
Ed by men thought to be nose wise,
Respecting remedies for coryz-
A, and those other sad diseases
Which Nature sends with snores and sneezes;
Tincture benzoin, compound or not,
Inhaled from water piping hot,
Balsam Peru, also taken thus,
Will often save a deal of fuss
In clearing of the throat of phlegm,
And cure many a harrassing *hem*.
Gum myrrh, well powdered, taken as a snuff,
Or with a patent insufflator—puff—
Or acidum boracis, in a powder fine,
Used after cleansing well the nose with brine,
Will shrivel up hypertrophied bones,
Banish the nasal twang from patient's tones,
Silence the heavy sleeper's bugle snore,
By letting air in through his nose once more.

Of patent nostrums for catarrh, beware ;
They very seldom cure ; and often are
The dupes who seek their vaunted aid,
Far worse than at beginning made.

March Diseases.—The exceeding changeableness of March renders it a trying month even to those of rugged constitution. The cold snaps and sudden thaws are pretty certain to catch a sufficient number of persons off their guard to elevate the mortality rate considerably above the average of the other cold months of the year. Colds, sore throats, and influenzas are the order of the day among those who do not know how to take care of themselves, or who are too heedless or negligent to take the trouble to adapt their clothing and other controllable conditions to the exigences of wind and weather.

To avoid March maladies, heed carefully the "seasonable hints," given in another department, and give careful attention to diet and exercise. It is a mistake to shut one's self up in the house as many do ; this only increases the susceptibility to weather changes.

A Word for the Babies.—Unfortunately for the coming babies, our own personal reminiscences do not extend to the first twelve months when we were the victims of the mistaken fondness of an untaught mother, or the persecutions of a stiff-necked generation of nurses. We cannot remember how we used to feel when we were obliged to lie across the maternal lap with head lower than heels till our thin skull nearly burst from the pressure of blood ; and we have quite forgotten about the deadly sickness at the stomach from being tossed and whirled and rocked and jolted on somebody's bony knee. It is a very dim recollection, indeed, we have about the pin torture which we endured, and for which the only compensation was an extra bottle of milk or a sugar plum when we cried, which only gave us a "wind colic" in addition to our other afflictions. If a baby could only "rise and explain," would n't there be a list of grievances and misdemeanors for mothers and nurses to an-

swer for ? Before you begin to toss a baby up in the air and catch it as it comes down, to jog it on your knee till its toothless gums chatter, to chuck it under the chin, to pass it around to be kissed, or to subject it to any other of the hundred ingenious indignities to which babies are treated, just pause a moment to think how you would like to be treated in the same way yourself by some such "Jack-the-Giant-Killer" monster as you used to dream about.

Give the babies a fair chance, and see how good natured they will be. Treat them with decent respect, and you will save yourself a good many wakeful hours, and a good many self-reproaches when you become awakened to an appreciation of babies' rights and wrongs.

For Baldness.—If the hair begins to come out, cut it short at once. The object of this is to lessen the weight of the hair, which is the immediate cause of its falling out, the weakened roots not being strong enough to support the weight of long hair.

Every morning, shampoo the scalp with a soft brush and cold water, and rub until red with the ends of the fingers.

If there is dandruff, cure by tri-weekly shampoo with castile soap or white of egg, applying afterward a mixture of equal parts of castor oil and alcohol.

Sun-Baths for Hydrocephalus.—This formidable disease of early childhood has long been considered incurable in most cases. Recently, however, an Italian physician has revived a method of treatment recommended by the ancients—the application of solar heat to the head. The child is laid in the sunlight with the head toward the sun, and allowed to remain thus for only a few minutes the first time, and longer each time until the sun-bath is prolonged to thirty or forty minutes. In mid-summer the time is lessened, and in winter lengthened.

It is reported that several cures have been effected by this simple mode of treatment.

HYGIENE FOR YOUNG FOLKS.

TOMMY AND HIS NEW BOOTS.



NEW BOOTS.

TOMMY was in high glee because his papa had brought him home a pair of new boots from the city, with narrow toes and high heels, just like those he had felt so envious about whenever he had met Willie Smith, a little boy whose father was supposed to be the richest man in town and who lived in the big, brown stone house with a beautiful lawn and two great stone lions in front of it. It had been the height of his ambition to have a pair of fashionable boots



PULLS THEM ON.

with red tops just like Willie Smith's; and now that they had come, he was almost beside himself with

joy. See how he is capering about; and he swings the boots in a gay fashion for the benefit of a school-mate who, he knows, is looking over the fence, but does not wish to seem to notice.

Anxious to see how his new boots will look on his feet, Tommy runs into the house, pulls off his shoes, and after a deal of tugging and grunting, succeeds in getting his feet into them. It does seem as though there was not quite room enough for his toes, which are all twisted up together in half the space they need, and there is a place that hurts on the top of his foot, and something that digs into the back of his heel as though it was put there on purpose to hurt him; but he is sure the boots must be all right, for they are just like Willie Smith's and Willie's father is the richest man



SAYS, "O, DON'T THEY LOOK NICE?"

in town, so he makes up his mind to endure it manfully, and proudly walks into the parlor to take a look at them in the big pier glass where he saw his sister Jane admiring her finery when she was dressed up for the party the other night. He feels now that he is of just as much importance as Willie Smith or any other boy, even if his father is not the richest man in town; for he has on a pair of brand new boots of the latest and most fashionable pattern.

Tommy feels so proud of his new boots, that he soon runs out to find Sammy Jones who was looking over the garden fence when he first got them. He thinks to himself, Won't all the boys wish they had some boots like mine, too; and won't they feel ashamed of their bare feet or old fashioned shoes!

Tommy finds Sammy close by, with a fishing rod under his arm. He is going down to the brook to catch minnows, a cruel kind of sport which little boys sometimes amuse themselves with; so Tommy thinks it will be nice to go too; and he hunts up his toy ship,



WISHES THE BOOTS WERE OFF.

and feels sure he will have some fine sport playing "Go to Sea" with his little sail boat. You see Tommy and Sammy talking together about toy ships and new boots, and Sammy wishes he had a pair too, but Tommy's feet begin to ache so badly he really wishes they were off.

But he wouldn't have Sammy know it for anything, so he trudges along and pretty soon they get to the



CAN'T STAND IT ANY LONGER.

brook; and Sammy runs up and down the bank, and jumps over the stones and the old logs, chases the ground squirrels into their holes, and has so much fun, he forgets all about catching the minnows, which was lucky for the minnows, wasn't it?

Tommy just sits down on the bank and sets his boat afloat, and watches the current carry it slowly down the stream. By and by, it gets almost out of sight, and he thinks he will run after it before it gets lost. He hops up as though he was going to catch it

in a moment; but he finds his feet so lame and sore he can hardly stir, and they feel so clumsy he cannot run as fast as the boat goes, and so he calls for Sammy to run and bring his boat for him. He feels so vexed with those new boots he wishes he had never seen them, and he almost begins to cry. It is no use to try any longer to conceal how much they hurt him; and so when Sammy gets back, Tommy sits down on a big stone and begs him to pull off the ugly boots. He finds his toes looking red and bruised, a sore spot on the top of his foot, and a big blister on each heel, which smarts just as bad as though it had been burned.

He feels too sore and disappointed to even pretend to



GOING HOME A CRIPPLE.

enjoy his sport any longer, and so he tells Sammy that he thinks it is about time for him to go home now, and both boys start home again. Sammy quite a distance ahead as you see, and Tommy, with his sore feet, limping along behind, carrying his ship under one arm, and his boots and stockings in his hands.

Do you think Tommy ever tried to wear tight boots



HEALTHY FOOT.



DEFORMED FOOT.

again? I am sure you will all say, No; but he did. Some one told him that it was necessary to wear boots for a few days to get them "broken in," and

That new boots always hurt one's feet, so he very heroically tortured himself every day until by and by he got his feet squeezed into the shape of his boots—you see it was his feet that had to be "broken in"—and after a while he got a lot of corns on his feet, and in-growing toe-nails, and a bunion on one of his big toes, and his toes were twisted out of shape so badly that you would never suspect, from looking at his feet now, that they had ever been anything but deformed and ugly looking feet.

The artist has made two pictures for us, to show just how one of Tommy's feet looked before he wore tight boots, and how it looked afterward. Do you not think it very foolish for a person to wear boots or shoes which will make them suffer so much and get their feet so badly out of shape?

A FINE "SPECIMEN."

How many of the GOOD HEALTH little boys and girls know what a specimen is? Some of you undoubtedly do; but for fear that some of you do not, we will explain. If you should visit a watchmaker's shop, and he should give you a beautiful watch which he had made, that would be a specimen of his work. If the watch should turn out to be a bad one, you would say he was a bad workman.

If a man should show you an ingenious machine which he had made to kill people with while they were fast asleep and thus enable him to rob them, what would you say? Would you say he was a bad workman? No; you would say he was a bad man engaged in a bad business. His machine may have been made very well indeed, and a very good specimen; but it shows that the man is engaged in a very bad business.

Opposite the first page of this number, you will find a picture which contains what we call "a fine specimen;" not because it is a nice looking object, but because it represents so well the kind of work done by the men who keep saloons. Do you not think it a very appropriate sign for a grog shop? Perhaps if we had a large copy of this picture, placed in a frame and hung up in the window of every saloon, many boys and young men would be warned to keep out of them. We hope none of you will ever become "a specimen of the work done inside" one of these haunts of sin.

If you live in Michigan, try to get your fathers and big brothers to vote the prohibition ticket next month, so that these shops, where such evil work is done, may be shut up.

An Apt Reply.—A gentleman offered a little girl wine at a great dinner where wine was being freely drunk. She very properly refused it.

Said the man, "Did not Paul tell Timothy to take a little wine for his 'stomach's sake.'" "Yes," replied the little girl, "but my stomach doesn't ache."

QUESTION BOX.

[All questions must be accompanied by the full name and address of the writer, as it is often necessary to address by letter, the person asking the question.]

Burning Tar for Diphtheria.—W. S. C. sends the following clipping from a newspaper and asks our opinion:—

"A physician has discovered that beneficial results in the treatment of diphtheria may be received by directing the patient to inhale the smoke from burning liquid tar and turpentine."

Ans. We should place no confidence in the remedy. Anything in the form of a gas strong enough to kill the germs which produce diphtheria will be fatal to the patient also. There are a great number of popular remedies for this disease which owe their popularity to the fact that they have been used in cases of ordinary sore throat, and because the patient recovered, as he would have done as well without the remedy if not better, great credit was given to a remedy really of no value, if not absolutely unsafe.

Swedish Shampoo—Indigestion.—M. W., Iowa, inquires: 1. What is a Swedish shampoo?

2. What is indicated by backache, sometimes in small of the back, sometimes above, and sometimes below. Urine sometimes quite plenty and frequent, rather high color, and sometimes scanty with sediment at bottom after getting cold. Sediment is light color, possibly a little pink. Dissolves by heating. Tenderness under ribs on both sides. Acidity of stomach.

3. What is the remedy?

Ans. 1. A Swedish shampoo is a term in use at the Sanitarium for a soap and water bath given in a full bath tub, using a shampoo brush, after the manner in which these baths are given in Sweden.

2. The patient described has indigestion and a torpid liver.

3. Take three pints of hot water daily, one pint an hour before each meal, or the last pint half an hour before going to bed. Avoid excess of nitrogenous food, especially meats. A fruit, grain, and milk diet is best. Fomentations applied to stomach and spine will also prove of service.

Diabetes.—O. A. R., Mass., inquires, "What is the cause of diabetes, and can it be cured by home treatment?"

Ans. There are several forms of this disease which are due to various causes. Diabetes is never a disease of the kidneys or bladder, as many persons seem to think. In true diabetes there is a very great increase in the quantity of the urine, not simply in the frequency with which the bladder is relieved, and the

urine contains sugar. A skillful physician should be consulted. We would not advise a patient suffering with this malady to undertake to cure it by home treatment. The disease is not always curable by efficient treatment under most favorable conditions.

How to Cure a Cold.—Many correspondents ask this question, and now comes one who answers it. Very likely the plan suggested will be found serviceable in some cases. Here it is:—

"About an hour before bed-time, take a hot or steam bath; then, after dressing, go out on the street and run nearly as fast as you can. Swing your arms freely. When out of breath, walk awhile, then run again, until you have run between a half and three quarters of a mile, according to your strength. Then go to bed. The bed-room must be well ventilated. If it is cold, put on more covers. In the morning you will notice a great change for the better. ONE WHO HAS TRIED IT.

Nervous Debility.—G., Albany, asks for a prescription for this malady. This disease must be treated according to its cause. It is not possible to make an intelligent prescription for a case without knowing more than the name of the malady. You should consult a physician.

Apples and Prunes in Dyspepsia.—A subscriber says he has dyspepsia and is unable to eat apples and prunes. Wishes directions how to prepare them so they will agree with his stomach.

Ans. It is not possible to answer this question without a full knowledge of the nature of the case, nature of the disagreement, etc. Sweet apples baked or stewed are the most wholesome and digestible of fruits. Stewed prunes, cooked without sugar, are also easy of digestion.

Aene.—W. B. is afflicted with "pimples" on the face, and wants to know the cause and cure.

Ans. "Pimples," or aene, of the face is due to a variety of causes. The most common are gastric or genital irritation. An inactive state of the liver and a gross state of the blood, may be a cause in some cases. A good remedy for this disease when accompanied by blotches and great redness, is bathing the face with hot water several times daily, five to ten minutes each time. We often touch the pimples with the end of a fine wooden toothpick moistened with pure carbolic acid. A still more effective means is the use of a fine *electro-cautery* point, which we constantly employ with excellent results. If the pimples are accompanied by *comedones* or "black heads," these must be kept squeezed out with the fingers, or by the use of a watch key, as they give rise to the pimples.

"A subscriber" asks for the name of the publisher of "Nature and Art in Disease."

Ans. Wm. Wood & Co., New York City.

Compound Oxygen.—A subscriber asks our opinion of compound oxygen as a remedy for dyspepsia.

Ans. Compound oxygen has been proved by analysis to be little more than simple water, and possessed of no curative virtues. When taken as directed, nothing is received into the system but ordinary steam.

Wild Hairs.—E. V. W. states that he is much troubled with wild hairs, and desires to know if he can be cured at home.

Ans. Pulling the hairs out is very often the only remedy which can be used to advantage at home. The disease may be cured by a surgical operation.

Chocolate—Bogus Coffee.—A. B., Switzerland, asks: 1. Because you class chocolate with stimulants in the tract on *tea and coffee*, can one consistently conclude that it is a violation of our teetotal pledge to drink an occasional cup?

2. Do you consider chocolate as it is usually prepared, as healthful a drink as coffee made of browned peas or crusts of bread, barley or some other of the preparations for "health coffee"?

Ans. 1. Yes.

2. No. But we do not recommend these substitutes for coffee. They often do not agree with the stomach any better than the genuine article, and encourage an appetite for real coffee. They are only to be tolerated for use by those who think they must have something resembling coffee. Hot milk is much better, and to most persons is more palatable.

Our Club List.—E. L. W., Mich., asks, in effect, whether we recommend and endorse all the journals named in our clubbing list.

Ans. All the publications in this list rank as first-class journals. Nevertheless we do not commend all of them, and would not advise our readers to take and peruse all, or even a very small part of them, perhaps. It would not be a profitable use of time. The list is not published for the purpose of extending the circulation of the journals referred to, but to induce those who already take these journals to take GOOD HEALTH also, by giving them the benefit of the publisher's discount, so that GOOD HEALTH costs little or nothing. Several subscribers have raised this inquiry, and it is hoped that this answer will be found satisfactory to all.

Rheumatism—Loose Teeth.—A subscriber asks:

1. What is the cause of rheumatism?

2. What causes the teeth to loosen?

Ans. 1. The predisposing cause of rheumatism is an inactive liver. The exciting cause is usually exposure to cold and damp, or sudden checking of the action of the skin.

2. A common cause of loosening of the teeth is indigestion or accumulation of tartar on the teeth, which gradually works down into the sockets and causes ulceration of the gums.

SCIENCE IN THE HOUSEHOLD.

CONDUCTED BY MRS. E. E. KELLOGG.

BILLS OF FARE FOR A WEEK'S DINNERS.

At this time of the year just before the advent of green vegetables, and when the appetite craves some change from the ordinary winter's dietary, the housewife often finds it difficult to provide an appetizing bill of fare without resorting to dishes of an unhygienic character. But by obtaining from the market a few canned foods, if one failed to provide for just this emergency by putting up for home use a goodly supply of fruits and vegetables in their seasons, and by preparing those regarded as standard foods in a variety of ways, it is quite possible, even at this season, to provide a most pleasing and appetizing hygienic menu. As suggestions in this direction, we offer the following dinner bills* of fare:—

FIRST DAY.

Swiss Potato Soup.
Macaroni with Tomato Sauce.
Dried Corn, stewed.
Baked Potato with Cream Gravy.
Cracked Wheat, steamed, with Cream.
Almonds and Bananas.

SECOND DAY.

Canned Green Pea Soup.
Chopped Turnip.
Creamed Potato.
Lima Beans, stewed.
Graham Grits with Cream.
Rice Flour Mold with Fruit Sauce.
Apples.

THIRD DAY.

Baked Bean Soup.
Scalloped Tomatoes.
Mashed Cabbage.
Steamed Potato, with Cream Gravy.
Beet Salad.
Hominy, Corn Meal or Farina.
Apple Pie, with graham crust.

FOURTH DAY.

Simple Rice Soup.
Potatoes, baked, with Cream Gravy.
Succotash.
Mashed Peas.
Beet Salad.
Graham Grits and Cream.
Stewed Fruit Pudding. (See Jan. No.)
Apples and Raisins.

FIFTH DAY.

Tomato and Vermicelli Soup. (See Dec. No., 1886.)
Hulled Corn.
Scalloped Potato.
Mashed Turnip.
Graham Lunch Rolls. (See Jan. No.)
Steamed Rice with Raisins.
Oranges.

SIXTH DAY.

Lentil Soup.
Mashed potato.
Cabbage and Tomato.
Stewed, dried or canned Peas.
Cracked Wheat with Cream.
Farina Blanc Mange with Fruit Sauce.
Apples.

SABBATH.

Canned Green Corn Soup. (See Dec. No., 1886.)
Baked Beans.
Steamed Graham Grits.
Steamed Rice.
Baked Apples.
Buns.
Lunch Biscuits. (See Jan. No.)
Creamy Rice Pudding. (See Jan. No.)
Nuts and Oranges.

The articles making up this bill of fare can all be prepared the day previous; the soup and grains needing only to be reheated.

Simple Rice Soup.—Wash and pick over well six table-spoonfuls of rice, and put it in an earthen dish with a quart of water, and place in a moderate oven. When the water is all absorbed, add a quart of rich milk, salt if desired, turn into the soup kettle and boil ten minutes, or till the rice is done. Add a half cup of sweet cream and serve. A slice of onion or stalk of celery can be boiled with the soup after putting in the kettle, and removed before serving, if desired, to flavor.

Baked Bean Soup.—Soak a half pint of white beans over night or longer. In the morning, turn off the water and place them in an earthen dish with three quarts of boiling water, cover, and let them simmer in a moderate oven four or five hours. Also soak over night a table-spoonful of tapioca in sufficient water to cover it.

When the beans are soft, rub them through a colander, after which add the soaked tapioca, salt if desired, with as much powdered thyme as can be taken on the point of a penknife, and sufficient water to make the soup of proper consistency if the water has mostly evaporated. Return to the oven and cook one-half

* Breads, sauces, relishes, and beverages are, of course, to be added to each bill of fare.—Recipes for the articles mentioned which are not given in this issue, will be found in back numbers of this Journal.

hour longer. A little cream may be added just before serving.

Canned Green Pea Soup.—Turn a can of green peas into a saucepan, and slightly warm them; rub through a colander to remove the skins. Add a pint of hot milk to the pulp and heat the whole to boiling. When boiling, thicken with a tea-spoonful of flour braided with a very little cold milk. Season with a half cup of cream, one small tea-spoonful of white sugar, and salt if desired.

Swiss Potato Soup.—Paré and cut up into small pieces, enough white turnip to fill a pint cup, and put it to cook in a small quantity of water. When the turnip is tender, add three pints of prepared and sliced potatoes, and let all boil together until of the consistency of mush. If the water has boiled away so that there is not sufficient to cook the potatoes, add a little more from the tea-kettle. Rub all through a colander when cooked; then add a pint and a half of milk and a cup of thin cream. Salt if desired; and if too thick add a little more milk or a sufficient quantity of hot water to make it of the proper consistency.

Scalloped Tomatoes.—Put a layer of canned, sliced tomatoes in the bottom of a pudding dish, cover with a layer of bread crumbs, add another layer of tomatoes, and continue alternate layers of bread and tomatoes until the dish is full, letting the topmost layer be of tomatoes. Cover with an old plate, and bake in a moderate oven for an hour or longer according to the thickness of the scallop. Uncover and brown for ten or fifteen minutes.

Chopped Turnip.—Chop tender-boiled, well drained turnip very fine; add salt to taste, and a few spoonfuls of lemon juice just sufficient to moisten all the turnip. Turn into a saucepan and heat till hot, gently lifting and stirring constantly, that all portions may be heated alike. Cold, boiled turnip may be used advantageously in this way.

Beet Salad.—Cold, boiled or baked beets chopped fine make a nice salad when served with a dressing of lemon juice and whipped cream; or, chop equal parts of boiled beets and fresh young cabbage. Mix together thoroughly; add salt to taste, a few table-spoonfuls of sugar, and cover with diluted lemon juice. Equal quantities of cold, boiled beets and cold, boiled potato chopped fine, thoroughly mixed and served with a dressing of lemon juice and whipped cream, make a palatable salad.

Scalloped Potatoes.—Pare the potatoes and slice thin. Put them into an earthen dish, dredge very lightly with flour, add salt if desired, and pour over just enough good, rich milk to cover them. Fit a cover over the dish, and bake in the oven until the potatoes are tender, removing the cover just long enough before the potatoes are done to brown them nicely over the top.

Creamed Potatoes.—Mash in the usual way, whipping very light with a fork. Add a cupful of rich milk, part cream if it can be afforded, beating in gradually. Return to the saucepan, stir constantly for three minutes, then turn into a bowl, and with an egg beater, whip the mixture very hard for a few minutes. Pile on a hot dish and serve.

Succotash.—Boil one part of dry, Lima beans and two parts of dried sweet-corn separately until both are nearly tender. Then put them together and simmer gently until done. Season with salt and sweet cream.

Mashed Peas.—Soak the peas over night in cold water. In the morning put to cook in boiling water, and boil until perfectly tender, allowing them to simmer gently toward the last, so that they may cook as dry as possible. Rub through a colander to remove the skins, and season with salt and a little sweet cream.

Cabbage and Tomato.—Boil in as little water as possible a finely chopped cabbage. When just tender add half the quantity of hot, stewed tomatoes. Boil together for a few minutes and season with salt and a little sweet cream.

Mashed Cabbage.—Cook a fine head of cabbage, cut into quarters, until tender. Half an hour before it is done drop in three, good-sized potatoes. When done, take all up in a colander, press out all the water, then mash very fine; season with cream.

Macaroni with Tomato Sauce.—Break the macaroni into two inch lengths and drop into boiling milk and water, equal parts, and boil until perfectly tender. Have ready a sauce made as follows: Heat a pint of strained, stewed tomatoes to boiling, thicken with a table-spoonful of flour rubbed smooth in a little water. Add salt, if desired, and at the last a half cup of thin cream. Dish the macaroni and pour the sauce over it.

Farina Blanc Mange.—Heat three cups of milk to boiling; stir into it two table-spoonfuls of sugar, and four heaping table-spoonfuls of farina previously wet up with a cupful of cold milk. Turn it into a double boiler and cook for one hour; then turn into molds and cool.

Rice-Flour Mold.—Braid two table-spoonfuls of rice flour with a little cold milk, and stir the mixture into a pint of boiling milk to which has been added three table-spoonfuls of sugar and a little salt if desired. Let it boil until thickened; then turn into molds and cool.

—Chamois skin may be cleaned by rubbing into it plenty of soft soap and then laying it for two hours in a weak solution of soda and warm water. At the end of this time rub it until it is quite clean, rinsing it in clean, warm water, in which soda and yellow soap have been dissolved. It should then be wrung dry in a rough towel, pulled and brushed. This process makes the leather soft and pliable.—*American Druggist.*

LITERARY NOTICES.

WE have received a copy of the *TRIBUNE ALMANAC* for 1887. It is one of the most complete political text-books of the United States, and partaking as it does of the active and authoritative character of all work done by *The Tribune*, it is valuable. All the figures are official. The electoral vote of each State, a resume of the newest laws of Congress, and the party platforms, and full information about elections, imports and exports, gold and silver, etc., are contained in this work. The law of Presidential succession is given here, the one on alcoholic drinks, and in fact all of consequence of Congressional enactment in 1886. A full list of President Cleveland's officials at Washington, and the new representatives abroad; also all the Governors of States, and a great variety of similar political data, are given. Price, 30 cents a copy.

POCKET MEDICAL FORMULARY. Philadelphia, Pa. Collins, 705 Jayne St.

This is a handy little manual for the medical practitioner. Its medical formulæ are arranged alphabetically with reference to diseases, so that it is most convenient for reference.

NATIONAL TEMPERANCE ALMANAC. New York: National Temperance Society, 58 Reade St.

This enterprising publishing house has published more good temperance literature than all other temperance publishing houses in this country; and certainly one of the brightest things we ever see from their press is the "*Temperance Almanac*," the last issue of which is upon our table. Every number of the almanac is so good, so brim full of sparkling things, we cannot imagine how it will be possible to ever get out another one so good; and yet this year's issue seems to be fully up to the mark. Price, 10 cts.

THE CHILDREN'S FRIEND. Lancaster, Pa. This is an illustrated monthly magazine for children. Its pages are filled with interesting facts and stories. It is pure in tone and well suited to elevate the mind of the young reader. Subscription price, \$1.50 per year.

THE HOME. Boston, Mass. This is the name of a monthly journal devoted to all branches of domestic economy. It has departments of Household Helps, Family Reading, and also one devoted to health. Subscription price, \$1.00 per year.

THE COTTAGE HEARTH. 11 Bromfield St., Boston, Mass.

The Cottage Hearth is an illustrated magazine presenting its readers monthly with stories, biographies,

travels, music, floricultural hints, children's department, fashion gossip, mother's department, health and temperance, and in fact, something on nearly everything likely to be needed at the cottage hearth. Subscription price, \$1.50 per year.

THE DOMESTIC MONTHLY, an Illustrated Magazine of Fashion, Literature and the Fine Arts. Blake & Co., 853 Broadway, N. Y.

The March number of this magazine opens with an article entitled, "Rafting on the Alleghany." "Life in the Alleghany Mountains," "Social Salutations," "Notes and Comments," "Review of Fashions," "Home Decorations," "Domestic Art," and the "Household Department," by Mrs. Henry Ward Beecher, make up the bill of fare for the month. Subscription price, \$1.50 per year.

THE POPULAR SCIENCE MONTHLY for March offers its readers, papers upon the following: "Are Railroads Public Enemies?" "Birds and Their Daily Bread," "Higher Education of Women and the Family," "The Habits and Family History of Centenarians," "Celebrated Clocks" "Comparative Psychology: Its Objects and Problems," "The Giant Birds of New Zealand," "Genius and Mental Disease," "Animal-Plants and Plant-Animals," and a most interesting sketch with portrait of the renowned scientist and founder of the Magazine, Prof. E. L. Youmans.

Subscription price, \$5.00 per year: D. Appleton & Co., N. Y.

SONGS OF PILGRIMAGE. By H. L. Hastings, 47 Cornhill St., Boston, Mass.

An octavo volume of over 500 pp. in which is collected the words and music of all the old church melodies which were sung by the last generation as well as the choicest of the more modern ones. This is one of the choicest collections of this sort recently made, and will be accepted by all lovers of sacred music as a most excellent compilation. The work also contains a very large number of beautiful hymns and tunes by the author.

HEALTHY HOMES: HOW TO HAVE THEM. By Wm. Heap. Published by Heap's Patent Earth-Closet Co., Muskegon, Mich.

This little manual of 36 pp. is a catalogue and circular of Heap's Earth-Closets; it is also something more. It is an intelligent dissertation on domestic sanitary matters which will do good wherever it is read, whether it sells earth-closets or not. We are personally acquainted with Mr. Heap and believe in him and in his sanitary inventions, which we have tested and commend most heartily. A copy of this little work will be sent free, on application to the publishers. Address as above.

PUBLISHER'S PAGE.

More than 30,000 purity pledges have been circulated since December last. It is to be hoped that signers have been obtained to most of these pledges. Those who get signers to the pledges should not forget to take the names of the signers, also their addresses, and should place lists of these in the hands of the Secretary of the State Health and Temperance Society in their respective States.

Two editions of Dr. Kellogg's address on Social Purity have been published, aggregating twenty thousand copies. The second edition is nearly exhausted, and another will soon be put in press. The rapid sale of this work speaks well for the interest in this important subject. Those who are engaged in the circulation of social purity literature are doing a work which must commend itself to the judgment and the conscience of all good persons. Are there not a thousand more who can join the ranks of these noble workers?

What is the value of a hundred thousand years of life? What would one of our readers take for one year of his life if he had but one to live? The regular perusal of a journal like *GOOD HEALTH*, and obedience to its principles, would certainly add from one to ten years to the life of any person. Send us one hundred thousand subscriptions, and we will save a hundred thousand years of human life, equal to the average life-time of nearly three thousand persons, a very respectable little city. Who of us would not exert ourselves a little to save from destruction a city which we knew to be doomed? Who would carelessly stand by and see a thousand human lives sacrificed, that might have been saved? Here is your opportunity, friends, Don't miss it.

New subscriptions, old subscriptions, subscriptions from patrons of long ago whom we had almost forgotten, come pouring into the office of *GOOD HEALTH* after the liveliest sort of a fashion, and at a rate beyond all precedent. The clerks are working night and day to keep up with the growing business, but no one complains, so our friends need not slacken their efforts on our account. Now is the best season of the year to obtain subscriptions for the Journal. It is just as easy to make a magazine for a hundred thousand subscribers as for ten thousand; and there must be more than one hundred thousand persons in this great country who would be benefited, and whose lives might be lengthened by the reading of this monthly.

Good news comes in from all quarters of the field in the health and temperance work. Several very flourishing clubs have been established in Kansas, Illinois, Michigan, and in other States. The interest in the subject presented, is reported as excellent. The good work of hygiene reform has a Heaven-born mission; and all that is needed is live workers who are both well informed and in real earnest in the work of spreading the gospel of health.

Men and women are dying on every hand for want of the life-saving truths of hygiene, which it is the mission of this Journal to present. Useful lives without number, are yearly sacrificed upon the shrine of ignorance.

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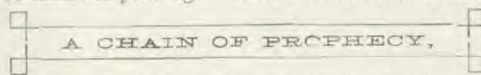
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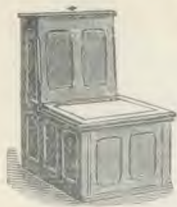
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