The Tollgate of the Golden Land

By Professor Felix Adler.

IT is the popular idea that the men of many millions have arrived—that they have the good things. I tell you that you can't get these millions without paying a price you don't want to pay, or should not want to. There is a tollgate on the road to the golden land, and the keeper makes demands which it were best not to grant. There may be exceptions, but we are justified in saying that the great fortunes are not accumulated without grievous sin, without oppression or unfair advantage. If you were offered untold wealth to commit murder, and guaranteed—if such a thing were possible—against discovery, would you be ready to pay the price?

Satan took Jesus to the top of a mountain and showed Him the wealth of the world if He would fall down and worship. Stop and think. Argue it out, and you will find that these men of millions haven't arrived, but only have [illegible]ed to, that for all they have they have paid the price.

Take the frame of mind of the American wealth getter. His constant cry is "More." He has a mania for money, and no leisure in which to enjoy that which he has. Avarice is like the grave. Its jaws are always open. The other faculties are atrophied. The habit of mind developed by the pursuit of gain is the calculating habit. Morality and unselfishness are cast aside. The sciences and arts are dependent upon the maintenance, on the part of its votaries, of a disinterested attitude, and thus the higher life is barred to the wealth getter.

The wealth-getter may and does support science. This much grace is granted him; but he cannot enjoy it. The humblest teacher in the university founds has the advantage of him in this respect. He may stock great art galleries, and the lowliest visitor may have more good of them. He may pour out money like water in public benefactions, yet somehow the taint of self-reference is ever absent, and the real joy of giving is denied him. His gifts meet with a certain recognition. He is flattered and adulation is his, but traps are laid for more of his money, and he falls when he essays to gain the good-will of the public. It is love that is wanted, and a man may offer up all that his house contains for love and still be laughed at. A kindergartner, spending himself in humble service, gets more love than all the money in the world could buy.

There is a distinction, though, between wealth and money. Money is really not wealth, but its token. There is no suggestion of limitation in money but there is in wealth. Wealth is the means to the attainment of human ends. There is no objection to wealth, provided we accumulate it as a means to those ends. Some of the worthiest effort in the world has been expended in the pursuit of wealth. It is when money is made the end and not the means that it becomes a curse.

The only cure I can see is a change of the inner view, a departure from the mean and sordid. The tender ends of life are the only ends. If wealth comes to us in excess of our needs, then there are the public uses to which we can devote it.

This change is bound to come. We may not keep on selling ourselves for something cheaper than we are. Those who are hurt are not in the long-run going to remain silent. There will come a counter move, and it is the part of the preacher and teacher to help guide it and keep it sane.

Would Woman Suffrage Be Unwise?

By Grover Cleveland.

A FEW years ago the question of allowing municipal suffrage in Massachusetts to women was submitted to all the voters of that state who were eligible to vote for school committees. The number of women at that time qualified to register and ballot on the question was about 575,000. Of these more than 550,000 declined to vote. There were forty-seven towns in which not one woman's ballot was cast in the affirmative.

I think twenty states which refuse to women all other suffrage privileges permit them to vote for school officers, either without restriction or under certain conditions. It is alleged, however, that the number who avail themselves of this privilege is commonly very small.

It is sometimes claimed that woman suffrage would have the effect of elevating and refining politics. Neither its short trial in four states, containing in the aggregate a population very slightly in excess of one-third the population of the city of New York, nor our political experience or observation supports this claim.

The states in which full female suffrage prevails are Colorado, Utah, Idaho and Wyoming. In the first two of these states the proportion of female voters is considerably greater than in the others, and yet the voters of Utah have lately elected through their legislature to the United States senate a man whose fitness is now the subject of a pending senatorial investigation, and not long ago they elected to Congress another man whom that body rejected.

Of the four states permitting full woman suffrage, Colorado should certainly be regarded as affording the best illustration of its results.

Less than two years ago a member of the House of Representatives from that state, holding his place by virtue of an apparent majority of the direct votes of the men and women of his district, resigned his seat for the reason, as he openly declared, that fraudulent votes had been cast for him in the election. An investigation of the case by a congressional committee developed the fact that some of the most glaring frauds were committed by women.

I have sometimes wondered if the really good women who are inclined to approve this doctrine of female suffrage are not deluding themselves with purely sentimental views of the subject.—Ladies' Home Journal.

Poor Richard

A Man of the People Whom the People Delight to Honor.

By Irwin Spear.

THE cause of the widespread interest in the Franklin bicentenary is not far to seek. Franklin is a popular idol, and as no other historic figure, with the possible exception of Lincoln, he appeals to the masses. Like Tom Paine, who strikingly resembles him as typifying the eighteen century spirit, he is essentially a plain man of the people. He rose through his own abilities from obscurity and poverty to fame, and this fact would of itself have endeared him to the American heart.

He had, moreover, those estimable qualities of thrift, shrewdness and industry that we of the western continent have ever found admirable and worthy of emulation. Indeed, it is not improbable that to Franklin's example and to the preachings of Poor Richard is due the fact that those qualities of ingenuity, grit, energy and hard-headed perseverance that go to make up the Yankee spirit have become crystalized into national traits and are recognized as such wherever Americans have made their influence felt.

The popular approval and interest in this commemmorative celebration, however, are not only perfectly logical and inevitable; they are also very refreshing. They prove that the good men do does live after them, that humanity is not unresponsive or unappreciative, and that ultimately a man is judged by posterity somewhat, though a course not always exactly, according to his deserts. It is a conclusive refutation of the cry of pessimists and sophists that all is vanity, and that the use in anything is nothing.

In calling to mind the incidents of Franklin's long, full life, in reviewing its splendid achievements, in accounting so near as may be its lasting benefits to mankind, the conviction is borne in upon us that such a life is worth the living. The practice of virtue is amply rewarded, as in Franklin's case, by satisfaction in youth, honors in maturer years, veneration in age and the gratitude of succeeding generations. Truly, a well rounded life is, like the poet's song, monumentum aere perennius; its good report will thrive in distant days.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. W. J. THOMPSON.

Subject: Wasp and Wasp.

Kooshee, N. Y., Sunday Simpson M. E. church celebrated its sixty-first anniversary. The subject of Pastor W. J. Thompson's morning sermon was "Faith and Love." Many Pastors and Members in the roof. The text was from Tessalonians 3. Mr. Thompson said:

The warp of Simpson Church is that which through these sixty-one years has remained unchanged and is unchangeable. The woof, comprising pastors and members, by inexorable necessity and purposeful design changes and evermore must change. Faith is a prominent thread in the warp. Conscious of our spiritual growth we reach out after God if happily we may find and be aided by Him. God is not found out by searching. The futility of the quest adds welcome to Jesus who reveals the sought-for God as the Father. We hold forth Jesus the authoritative revealer of God and our relation to Him as the light of the world.

Absorbed in His talks and walks, we are caught up in His life, and by that life conformed to his likeness. Thus Jesus saves men by His life. Also by His death. The obstructions to the tunnel-boring under Manhattan and the rivers, overcome by the engineers' sacrifice, measure their devotion to their ideal—rapid transit.

Christ's sacrifice of His life revealed His complete love for His ideal, the salvation of man, and makes that salvation complete. We preach Christ and Him crucified as the all-sufficient saviour of men who receive Him. Philosophers reason men into discipleship. Without violence to reason, and invoking it only so far as it is a part of conscience, we command men everywhere to repent and believe. Repent by ceasing to do evil; believe by the practical appropriation of the Christ life and death. Our forerunners in this are John the Baptist, Peter and flaming evangels on to Whitfield and Moody. Our justification is the witness of sins forgiven, and lives bringing forth the fruits of righteousness.

Fear is in the warp. It is ours by generous hereditary legacy, and compasses things, beasts, men and devils. When fear is uppermost it dwarfs. Neither moral nor religious giants are the product of fear. What pygmies worriment, fear of disaster, makes. Intimidation from eclipses and comets science shows to be baseless. The fear of beasts, which vanishes before the prowess of the hunter. Fear of physical man departing with war. Fear to speak one's convictions and advocating measures he disbelieves, thus counting for less than nothing, and deserving expatriation from a democracy—these are all unwholesome fears. The sooner banished the better.

Moral fear. Wordsworth calls duty the "Stern Daughter of the Voice of God." She is a task mistress over us. Our superior therefore we fear. Her commands, like a chrysallis, metamorphoses into the pleasures of duty. Fear of the law drives the criminal to outward legal acts. The best citizens are moved without fear. William Lloyd Garrison, the great moral champion, the centennial of whose birth this day is, when dragged through the streets of Boston by a mob, said "his soul was devoid of fear."

Fear is the beginning and not the end of morality. Godly fear. Petronius argued fear made the gods. Some religions have their devils. We have ours who goeth about as a devouring lion. The Old and New Testaments have 518 references to fear.

It may be needful for the beginnings and salutary with certain temperaments, but fear is only the beginning of wisdom.

The almightiness of Jehovah makes us tremble. But He draws near to us in the flesh as we become one with Him. His power is for us. Fear from the least to the King of Terrors is abolished. All power is for our good and we can no longer fear. Fear gives place to love and sings to the nether side of the warp in remembrance of the judgments of the lawgiver. The terrors of the law are replaced by the grace of the gospel. Fear is the beginning of wisdom, its end is love. In our necessitated helplessness in infancy and youth we depended upon our fathers. That dependence met, brought forth as the foremost filial feeling, love. All men have this inheritage, and to them Jesus reveals God as the Father who excels the most devoted father in giving good things.

The devotee of many gods may be sober until he is intoxicated at the feast of Dionysius and be righteous throughout all. To the same devotee wisdom is a virtue if he is a statesman and courage if he is a soldier. There are different virtues for different times and different people. Jesus revealed Diety as one God and Father, therefore virtue is one and love is the fulfilling of all virtue. To offend in one point of love is to be guilty of all, because righteousness is a unit.

The acknowledged master in my craft addresses my ambition with, "You can be an artisan equal to me and I will aid you." He has my heart's best love. The absolutely perfect God addresses my loftiest ambition with, "Be ye perfect as I am perfect and My proffered grace, all-sufficient, is yours for the asking." It follows my heart's supreme love wells up to God. The most prominent thread in the warp is, "Love God with all your heart, mind, soul and strength."

God the Father of all—then geography, national boundaries, is a matter of the head and not of the heart and merchandise a commodity in things and not in men. Accordingly, in the beginning of this era it was predestined a William Lloyd Garrison should toll the death knell of slavery. Buddhistic love is individualistic and does no mighty deeds; Christian love is social and does. It inculcates love to the neighbor and unites to the true religion the loftiest morals and inspires the mightiest deeds of man for man.

Thomas Hobbes set the English-thinking world agog with, "Self-love is the only love; we tolerate, but cannot love another." This cynic would view the Samaritan's succor of the wounded man not to mitigate his sufferings, but himself to exhilarate in power possessed. Adam Smith has shown with the pen what so many have with their lives that sympathy is an integral part of our nature. Sympathy, feel with another, is a prerequisite to love. The truer attitude it. Accordingly, the Christian [illegible] the death of Christ as that [illegible] His betrayal, trial, denial, scourged, carrying the cross, bound to crucified. His agonizing cries, death, burial—the whole to be dealt with in nurse. [illegible] to this he remembrance [illegible] God, founder of a nation, [illegible] life was all for human [illegible] the [illegible] capital of his nation is a malefactor, and the tragedy of Calvary becomes pathetic in the extreme. At the Oberammergau play is so heartrending the loved disciples of Jesus must have had an experience in pathos rarely felt by mortal, yet it is a wonder some of them did not die from sheer pity.

To-day we observe Passion Week and the forty days of Lent. Art, literature and sermons picture the pathetic profile of Jesus and melt out hearts. The courageous man of Calvary is less viewed, and wisely so. We need to be infused with the passion of Jesus to give us the heart to feel. The melted heart first.

Darwin ruled sympathy out of order in this world of struggle. A recent reputable sociologist shows how sympathy evidenced in mutual aid has made possible the life of the animate world and the progress of man. In the highest form of life the offspring is fewest and weakest. Pity absent, and such would perish. God pitying perishing man brought redemption. Jesus magnified sympathy. It melts the heart to love. There is false sympathy. A sect, the Jainists, so pity venomous insects as not to kill them. The Doukhobors absurdly pity the puffing engine. Sentimentalists so pity the perpetrators of horrible murder as to foil justice; parents their disobedient child as to spare the rod and spoil. False philanthropists feed the lazy and pauperize those who ought not to eat because they do not work. We must sympathize aright.

The woman who cares for the orphan, the nurse who ceases not her vigils in the epidemic, the neighbor who grants a load to a deserving man in a hard place; the friend with his pity spoken word to lighten the weighted heart and gladden the recording angel—these are all illustrations of sympathizing aright. The highest form is the poor sympathizing with the rich in their loneliness, and the rich with the poor in their needs. When the highest and lowest feel as one, sympathy has its perfect work. The heart thus sympathetic will go down in pity, out in love to enemies and up in love to God, and throughout envieth not. Thus this most blessed faculty of the heart is pure. We preach "Love one another with a pure heart, fervently." Love, the most prominent thread warp, is more than "mere morality." Knowledge of the good does not overcome the inertia to its doing. The imperatives of duty must be divinely spoken and warmed. It's not the act, but the motive that gives quality. The love of God to us in Christ Jesus drawing us into fellowship with the Infinite heart imparts the highest quality to our deeds.

Hate is another thread in the warp. We have earned advanced university degrees in this accomplishment. Instance civil wars and religious inquisitions. There is an Orientalism in Thugism, whose votaries worship the sword as the Greek his Icon. Killing is worship wherein they do the will of their goddess. Asceticism could have a patent office all its own for instruments of flagellation devised to scourge monks into hatred of this beautiful world. Count the number of those you hate. We naturally love friends and hate enemies. From Christ we learn to hate aright.

The Pharisee's law was: "Be holy, as the Lord your God is holy." Jesus sat at meat in a Pharisee's house. There were good Pharisees. There were others whom the Master branded as "generation of vipers, straining at a gnat and swallowing a camel; without whited sepulchres, and full of dead men's bones within." Not the Pharisees, but their sins, Jesus hated. The cross shows God's immeasurable hatred of sin. Paul delivered the most drastic philippics against sin, the destroyer of soul. To describe sin as the glory of the imperfect is worse than criminal. We ought to hate sin with all passion.

Work is a prominent thread in the warp. Love, hate, fear are emotional. John Wesley, in his experience of saving faith, says the heart was strangely warmed. The Sermon on the Mount is a message to the heart. The feelings have reared the great faiths. "Out of the abundance of the heart the mouth speaketh." To nurse our feelings for themselves is irreligious. They must issue in acts. Hunger leads us to eat, not for the titillation of the palate, but to restore lost tissue and complete the body. The blessing of hungering and thirsting after righteousness is in leading to the activity that fills us with the fullness of God.

True character is within. But "no man liveth to himself." "Let your light shine" is the command to objectify that character. To be seen, it must be in good works, and those best seen are to men's bodily needs. Eleemosynary provisions must always characterize Christians.

Why He Studied the Bible.

The Rev. Russell Bigelow Pope, of the Methodist Episcopal Church, who recently died in his sixtieth year, accomplished that which seems almost to be beyond belief. He read the Bible through 150 times, thirty-eight times in one year, and once in one day. He made his own concordance, and could give almost any chapter and verse in any part of the Bible at call. For forty years he read the Greek Testament through carefully once a quarter. His reason for this close and accurate searching of the Scriptures is given by Dr. Pope in the Christian Advocate, as follows: "Once upon a time I called at a drug store and asked for a certain medicine. The clerk went to the back of the store and laid his hand on the unmarked vial. 'How do you know that this is the medicine I inquired for?' He replied, 'I know my store,' and then I made up my mind that I would know the entire Word like that."

KEYSTONE STATE GULLINGS

PROF. BROOKS SENTENCED

Judge Reproves of Fayette County, Tells Prisoner There Were No Mitigating Circumstances.

Prof. Henry Melger Brooks, former superintendent of schools at McKeesport and Uniontown, was brought into the Fayette county court for sentence on a charge of embezzling about $2,000 collected as tuition while superintendent of the schools at Uniontown. The court stated tht the evidence revealed no mitigating circumstances and the condition which confronted Brooks sooner or later confronted all transgressors. The Judge sentenced Brooks to pay a fine of $400 and two years and 10 months to the penitentiary. Attorney McKean then filed a long list of exceptions and announced his intention of carrying the case to the Supreme court at once for final disposition.

A dynamite bomb was thrown against the front door of the Giovanni Fazzi maccoroni factory, at 228 Franklin avenue, Scranton, and the whole front of the building and half the storeroom were wrecked. The Arlington Hotel adjoining was badly damaged. Fazzi, who is an aged and well-to-do Italian, has received three letters since October 6, signed "The Iron Head," which made demands on him for $1,000 under penalty of the death of himself and family. He paid no heed to the letters and did not even notify the police. The scene of the explosion is in the very heart of the city.

Four people were burned by the explosion of natural gas in the book store of Kaleman Denko, South Sharon. The injured are: Mrs. Jane Nichols, Pittsburg; Emma Nichols, Pittsburg; Kaleman Denko; Unknown foreign woman. Denko smelled gas in the store and started to look for the leak with a lighted match. An explosion which followed wrecked the interior of the store. Mrs. Nichols's clothing caught fire and before the flames were extinguished she was seriously burned. Denko was taken to a Cleveland hospital. The other two were not so seriously burned.

The Ellsworth Coal company has scored a victory in its controversy with Mine Inspector Henry Loutitt, of Monongahela. The inspector decided that on account of gas in the mine it would not be safe to use electricity for power. The company appealed from his decision in the local court, which appointed examiners to investigate. They reported that there was not sufficient gas in the mine to prohibit the use of electricity and recommended that the inspector's opinion be set aside and the request granted.

Five passengers were injured in a head-on collision between a freight car and a passenger coach south of Spry, on the York & Dallastown electric road. The injured are: F. W. Smith, motorman, face badly crushed; Adam Ellis, New Bridgeville, left elbow contused, cuts and bruises; Mrs. J. A. Gillen, Red Lion, right knee contused; M. J. Gillen, Red Lion, cuts, contusions; Allen Gable, Windsor, cuts and contusions; Mrs. Jamieson, York, slightly cut and bruised.

About 75 printers are affected by the strike that was ordered against the job printing establishments in Pittsburg that declined to grant an eight-hour workday. Several of the larger establishments and practically every small shop signed the new scale presented by the Typographical Union. Half a dozen of the large houses refused to grant the demand and the men quit work.

Because he refused to obey the order of the court to never again set foot in Fayette county jail, George McBeth of Braddock, convicted at the December term of attempting to vote illegally at the last election in Connellsville, is back in the county jail. The court suspended sentence after McBeth's conviction.

A branch of the Pennsylvania State Sabbath association was organized in Butler, Rev. P. C. Prugh, D. D., presided, and addresses were made by Rev. Hugh Leith, Zelienople; Rev. William D. Oller, D. D., Butler; Rev. William J. Grimes, Connoquenessing; Rev. T. T. Mutchler, Philadelphia, and Rev. J. P. Sharp, field secretary of the association.

Sixty merchants of the 20 in Westmoreland county prosecuted by the International Savings and Trust company, receiver of the Duquesne indemnity company, for assessments long due, were given a hearing at Greensburg. Judgment is to be entered against them.

It has been learned that the Carnegie Steel company will soon begin the erection of several open-hearth furnaces and another steel plant on the sites of the old wire nail and rod mill properties recently acquired by the Carnegie people at New Castle.

Statistics compiled in the office of the clerk of courts of Washington county show that the number of births in the county during 1905 was 1,840 and the deaths 763. The number of marriage licenses issued was 961.

The brick plant of Ingram & Co., one mile south of New Brighton, in Rochester township, was badly damaged by fire. The loss is about $6,000, with $2,000 insurance. Robert R. Ingram, of Allegheny, is the principal owner.

H. J. Klingensmith, aged 22, a fireman on the West Penn railroad, was instantly killed near West Apollo. He fell from the engine and was cut in two.

Mrs. Elizabeth Berwick of Altoona, shot her husband, Robert Berwick, in the face with a revolver, probably fatally wounding him.

Knew of a Perfect Woman.

"Who ever saw a perfect man?" asked an Atchison revivalist. "There is no such thing. Every man has his faults—plenty of them." Of course no one had ever seen a perfect man and consequently the statement of the revivalist was received with silence. Then the revivalist continued: "Who ever saw a perfect woman?" At this juncture a tall, thin woman arose. "Do you mean to say, madam," the evangelist asked, "that you have seen a perfect woman?" "Well, I can't say that I have seen her," the woman replied, "but I have heard a powerful lot about her—my husband's first wife."

Kentucky Will Honor Foster.

When the new state capital is erected at Frankfort in the main corridor will stand a magnificent statue to Stephen Collins Foster, the Pittsburgher who wrote the colonel's favorite hymn, "My Old Kentucky Home." The monument is to be paid for from penny contributions of the school children from all over the commonwealth, and will be formally unveiled on the Foster day celebration at the "Kentucky Home Coming" in Louisville next June.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. $2 trial bottle and treatise free. Dr. R. H. Kline, Ltd., 931 Arch St., Phila., Pa.

The Christian Endeavor has now 67,[illegible] societies.

A Guaranteed Cure For Piles.
Itching, Blind, Bleeding, Protruding Piles. Druggists are authorized to refund money if Pazo Ointment fails to cure in 6 to 14 days. 50c.

Perspiring hands are almost always evidence of nervousness.

Robbed in Church.

Just think what an outrage it is to be robbed of all the benefits of the services by continuous coughing throughout the congregation, when Anti-Grippine is guaranteed to cure. Sold everywhere. 25c. F. W. Diemer, M. D., manufacturer, Springfield, Mo.

Even hunger isn't an infallible cure for laziness.

Salt Toughens Lamp Chimneys.

According to La Nature lamp chimneys are made less likely to break by putting them in a strong solution of salt in water, boiling them and then allowing the chimney to cool slowly.

To Cure a Cold in One Day
Take Laxative Bromo Quinine Tablets. Druggists refund money if it fails to cure. E. W. Grove's signature on each box. 25c.

Sallow complexions are often due to unwise eating and a torpid liver.

I do not believe Piso's Cure for Consumption has an equal for coughs and colds.—John F. Boyer, Trinity Springs, Ind., Feb. 15, 1900.

More than 17,000,000 postage stamps are used in this country every day.

Artificial Daylight.

A new illuminant, which the inventor calls "artificial daylight" until he can decide upon a better name, is being shown at the electrical show in Madison Square garden, New York. The public is perfectly familiar with the greenish-blue rays of the Peter Cooper Hewitt light. "Artificial daylight" is manufactured on the same general principal, but judging from the tests at the garden it is a great improvement over the Hewitt light. Suspended from the ceiling of the lobby of the garden and standing out a little way from the side walls is an endless tube of glass filled with luminous smoke, which takes on different colors at will. Ordinarily the light it gives out is clear, warm and white, not lacking in glare or disagreeable intensity. Every nook and crevice of the garden's entrance is illuminated, and there is not the slightest discomfort to the eyes of those subjected to the rays. Briefly, the principle involved in this light is that of filling a vacuum tube with chemical vapors which will conduct electricity, taking on in the process a marvelous luminosity. The field of usefulness for the new light is, as a matter of course, practically unlimited. It is adapted for stores, shops, trains, street cars and even for street lighting. It is asserted that the light can be produced at one-half the cost of incandescent light and that its strength exceeds that of the ordinary electric light 25 fold.

An Intelligent Spider.

A superstitious subscriber who found a spider in his paper wants to know if it is a bad omen. Nothing of the kind. The spider was merely looking over the paper to see who was not advertising, so it could spin its web across the store door and thus be free from disturbance.—Kiowa Signal.

INCIPIENT CONSUMPTION:
How Food Headed Off the Insidious Disease.

The happy wife of a good old-fashioned Mich. farmer says:

"In the spring of 1902, I was taken sick—a general breaking down, as it were. I was excessively nervous, could not sleep well at night, my food seemed to do me no good, and I was so weak I could scarcely walk across the room.

"The doctor said my condition was due to overwork and close confinement and that he very much feared that consumption would set in. For several months I took one kind of medicine after another, but with no good effect—in fact, I seemed to grow worse.

"Then I determined to quit all medicines, give up coffee and see what Grape-Nuts food would do for me. I began to eat Grape-Nuts with sugar and cream and bread and butter three times a day.

"The effect was surprising! I began to gain flesh and strength forthwith, my nerves quieted down and grew normally steady and sound, sweet sleep came back to me. In six weeks' time I discharged the hired girl and commenced to do my own housework for a family of six. This was two years ago, and I am doing it still, and enjoy it." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.