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ated specific for the ism, Neuralgia, Gout, ro, etc. No matter ic the case may be. il you try

eumatic Cure

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Motto for the Week : "If we did not flatter ourselves, the flat tery of others could do us no harm.-[French Proverb.

(French Proverb.

Eve's Tomb.

[St. Louis Republic.]

The Araba claim that Eve's temb is in Siddan, the seaport of Mecca. The Temple, with a palm growing out of the solid stone roof (a curiosity which is the wonder of the Orient), is supposed to mark the last resting place of the first woman. According to Arab tradition, Eve measured over 200 feet in height, which strangely coincides with an account of our first parents written by a member of the French Academy of Sciences a few years ago, which also claimed a height of over 200 feet for both the tenants of the Garden of Eden. Eve's tomb, which is in a graveyard surrounded with high white walls, and which has not been opened for a single interment for over 1,000 years, is the shrine of thousands of devoted Ishmaelites, who make a pilgrimage to the spot every seven years. It is hemmed in on all sides by the tombs of departed shelks and other worthies who have lived out, their days in that region of scorching sun and burning sands. Once a year, on June 3, which is, according to Arabian legends, the anniversary of the death of Abel, the doors of the temple, which form a canopy over this supposed tomb of our first mother, remain open all night in spite of the keeper's effort to close them. Terrible cries of anguish are said to emit from them, as though the memory of the first known tragedy still haunted the remains which blind superatition still believes to be deposited there.

Liberty That Is Bondage.

Liberty That Is Bondage.

[Christian Union.]

The utter selfishness in some families uses the question of the wisdom of permal liberty being the corner-stone of our stional life.

where people live so closely together as they do in all places where land is high in valuation, there should be an effort to conduct each bousehold in such a way as to interfere the least with the comfort, the rights, of one's neighbors. A dog who barks and invades the neighbors' premises should not be tolerated by public sentiment. Awhole block of people were made wretched by a poll-parrot last winter. The weather was mild, and the windows in the room in which the parrot was were kept open most of the time, and the endless, senseless repetition of the few sentences the bird had repetition of the few sentences the bird had been taught annoyed all within the sound

vootion alonday week, and there I see a young female binding together two sticks with a snoyed all within the sound of its voice.

A small boy can create more friction, more anger, than can be aroused by a political discussion. When a tired individual has been wakeful all the fore part of the night, it is very irritating to be awakened at 5 o'clock by the shrill voice of a small boy singing 'Annie Rooney;' and when he knows only a word or a line be young the chorus, and repeats over and over again the line he knows, the temptation is to throw a boot-jack at him. Then, when quiet is restored after the early morning tumult, of ice, milk, grocery, and butcher wagons this same small boy starts down the block with a wagon made of a scap bot on four wooden wheels that squeak and acream as the wood scrapes the nails that do duty as nuts. And when he varies this yescreams of 'Mamma, mamma!' until the one thought is how to escape from him, the feeling is that law should control the family life—law deministered under National, or at least State, government. Municipal control would, of course, be a matter of favoritism, and no remedy for the opperessive cases. It is an actual fact that recently, in a neighborhood devoted to prigate houses, a small boy, whose parents permit him to be on the streets before the neighbor's doors and windows are opened mornings, stood and called "Mamma, mamma!" for over twenty minutes; and of the windows are opened mornings, stood and called "Mamma, thank the double with the same and the control would, of course, be a matter of savoritism, and no remedy for the oppressive cases. It is an actual fact that recently, in a neighborhood devoted to prigate houses, a small boy, whose parents permit him to be on the streets before the neighbor's doors and windows are opened mornings, stood and called "Mamma, the proposed of the dectors could have a successive the liverwort, and not long ago I saved a washe in quite. I should be the slightest lifficulty in raising the money in that neighborhood to give

money in that neighborhood to give that boy a long vacation.
Could anything be more annoying to quiet-loving people than a family who make life a burden because they think they can sing? Evening after evening the piano, which is usually cat of tune, accompanies voices whose idea of music is that it is good in ratio as it is loud. Hundreds of such families live but they shorten the lives of their neighbors. We may think that this remembering of our neighbors comfort would curvail personal liberty; but liberty for one that means suffering for many is not liberty, but license, and should be suppressed. A man should no more be allowed to support or permit noises on his premises that offend the far than he would be permitted to keep nuisances that offend the noses of his neighbors. Both endanger health.

How To Treat an Architect.

How To Treat an Architect.

IMrs. Schuyler van Rensschaer in North American Revyew for September.

IMrs. Schuyler van Rensschaer in North American Revyew for September.

Whatever you want, then, go to an architect for it; not to a carpenter, or a mason, or your own still more profound incompetence. Tell him all your practical and material desires and insist that they shall be respected. That is to say, if you are quite sure what they are, and quite certain that it is possible to respect them. This is by mo means always the case. To be unsettled, vague, telf-contradictory, unpractical, impossible, is one of your most common fanits, and me for the inevitable results of which you are only too apt to blame your architect. Settle your practical desires and state them clearly; and, if you will, and the tell your vague matheter wishes; try to explain those crude artistic preferences, those miry, formless visions which you are pleased to call "my own ideas." But then go home, and leave him who is a trained artist, an experienced planner and constructer, to work out your problem in his way. If what you get is exactly what you want, to very thankful; say that you are, and give oredit where credit is due. And if what you get is not quite all you want, or exactly what you think it ought to be, why, be thankful still; for the chances are (nay the certainty is) that, had you interfered, the result would have been more unsatisfactory still.

go home, and leave him who is a trained artist, in experienced planner and constructor, to work out your problem in his way. If what you get is exactly what you are, and give credit where credit is due. And if what you get is not quite all you want, or exactly what you are, and give credit where credit is due. And if what you get is not quite all you want, or exactly what you think it ought to be, why, be thankful still; for the chances are funcy the certainty is) that, had you interfered, the results would have been more unsatisfactory still.

The Moral Results of Western Civilization.

Iterjiman I. Hakikat (Mohammedan), Constance in the same city, a mether and daughter commit suicide for the same and week in the same city, a mether and daughter commit suicide for the same reason—lack of the means of life. When that family of successive their coffins with flowers, which must have cost a sum sufficient to have saved the whole family from the necessity overed their coffins with flowers, which must have cost a sum sufficient to have saved the whole family from the necessity of dying.

Here is something worthy of close exammation. The father of this family had long been trying to get work, He was an artist, that is to may a man not only willing to

work. but driven by his very nature to work He had at last applied to a benevolent society for aid and had been refused. The law did not permit him to beg. He then obtained a little brandy and a little charcoal by promising to pay next day. Since he had determined to die before the the next day, he was criminal in the eye of the law for defrauding the shopkeeper. Gracious God, what a situation! Unable to find work; forbidden to beg; cast out by the associations which represent the compassion of the race; condemned by the law for bringing on credit that will not be paid for! Was there ever a batter reason for making the supreme appeal to the Merciful One?

Who is so blame for this misery? Civilization. That is to say the European system of civilization. It is that system of civilization of which, while its material results astound the world, but in an opposite sense. There is no reason for surprise that every week people die of starvation, in a region where there is no trace of religious principle or practice; where is no feeling of love for the All-Merciful; where love of country has become a meaningless phrase; where of villization that ought to being men together, separates them as no African savages are separated; where marriage is on the verge of abolition; where children have neither father nor mother; where fathers and mothers will not care for the poor wretches that are born to them.

We repeat the warning that we continuously give. Let us head these things and learn from them. In science, in art, in all material things let us take all that we wish from Europea, But let us not imitate the Europeans in any of their developments of moral progress. We have need neither of their philosophy nor of their morality. In things moral, let us not swerve one particle from the noble requirements of our Mohammedaniam and our Turkish nationality. In things moral, let us not swerve one particle of their philosophy nor of their morality. In things moral, let us not swerve one particle of the philosophy nor of their moral

For Shoppers.
[Youth's Companion.]
One morning, when Benjamin Franklin was busy in the press-room on his newspaper, a lounger stepped into the book-store and spent an hour or more in looking over the books. Finally he seemed to settle upon one and asked the clerk the price.
"One dollar," the clerk answered.
"One dollar," echoed the lounger, "can't you take less than that?"
"One dollar is the price," the clerk answered.

"One dollar and a quarter! Why, your clerk asked me only \$1 just now."
"True," replied Franklin, "and I could have better afforded to take \$1 than to leave my, work."
The man seemed surprised and, wishing to end a parley of his own seeking, said: "Well, come now, tell me your lowest price for this book."
"One dollar and a half."
"A dollar and a half." Why, you offered it yourself for \$1 25.
"Yes," said Franklin, coolly, "and I had better have taken that price then than \$1 50 now."

This was a way of trade which took the man quite by surprise. Without a word he laid the money on the counter, took his book and left the store.

A Definition of "The True Gentle-

WHY TOIL SO?

WHY toil and drudge at the washtub?

WHY rub your clothes to pieces in your efforts to get

WHY bend over a steaming washtub and fill the house with steam and smell?

endanger health and life by inhaling hot steam and then going out in the cold air?

WHY have rough and sore hands after washing?

WHY all this, when by using "Sunlight" Soap you can do the wash so easily, without hard rubbing, without steam and smell, without risk to health, and without injury to your skin or

Follow directions and you will see how "Sunlight" Soap takes away the terrors of washing.

material things let us take all that we wish from Europe. But let us not imitate the from Europeans in any of their developments of moral progress. We have need neither of their philosophy nor of their systems of government, nor of their morality. In things moral, let us not swerve one particle from the neble requirements of our Mohammedaniam and gur Turkish nationality. On this point let us be bigoted. Let us be thoroughly bigoted!

Quite Different, [Quite Different, [Youth's Companion.]

It is so easy to detect the fallacles in the beliefs of other people, and so very diffecult to see that we ourselves can be anything but wise! As the Eastern proverbases: "My coat is whole, and yours full of holes, though they were made of the same cloth, in the same day."

An English laborer, who was giving a traveler some interesting items of information in regard to the region where he lived, chanced to touch on the curious superstitions of the country-folk.

"Why," said he, "I was over to Lake Woolton Monday week, and there I see a young female binding together two sticks with a thread. Cross them, she did, and then tied them together.

"What kind of wood is that? says I. [Nox.' No,' says she, 'nor yet ash nor oak.]

A Word About Mean Wills.

[New York Ledger.]

Husbands who profess to love their wives intensely sometimes play them a very mean trick when about to depart for that better land where there is "neither marrying nor giving in marriage." One might suppose that a tender spouse, on the eve of being divorced by death from the partner of his joys and sorrows, would be governed in the disposition of his worldly goods by an earnest desire to render her earthly future a happy, one. If he has a fortune to bequeath to her why should he make a dog in the manger will, providing that she shall enjoy it only during her widowhood? What right has he to condemn her to a life of lonsliness, under penalty of pauperism in case she shall marry again? Husbands about to shuffle off this mortal coil, if you desire to be tenderly borne in mind by your relicts, don't deal with them after this contemptible fashion.

Advantages of the Present Evening Dress.

Dress.
[London Tit-Bits.]

It is true that, as we all dress alike, a gentleman is sometimes mistaken for a waiter, but that is a calamity not always insupportable. If some gentlemen will so deport themselves that the error is possible, so much the worse for them; and if some waiters are so refined in face and figure that they are mistaken for guests, we congratulate them on their appearance.

But how would the matter be helped if we took to gay clothing? It is forgotton that it is not the gentleman who limitated the waiters, but the waiters who imitated them.

For Shoppers.

[Youths Companion.]

One morning, when Benjamin Franklin was busy in the press-room on his newspaper, a lounger stepped into the look-store and spent an hour or more in looking over the books. Finally he seemed to settle upon one and asked the clerk the price.

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"One dollar," echoed the lounger, "can't you take less than that?"

"One dollar is the price," the clerk an swered.

"The would-be purchaser looked over the books awhile longer and then inquired, "is the books awhile longer and then inquired, "is Mr. Franklin in?"

"Yes. he's busy in the printing-office," the clerk replied.

"Well, I want to see him," said the man. The clerk told Mr. Franklin that a gentleman was in the store waiting to see him Franklin soon appeared and the stranger and the lowest, Mr. Franklin, that you can take for that book?"

"One dollar and a quarter! Why, your clerk asked me only \$\frac{1}{2}\$ in the printing-office," the clerk told Mr. Franklin, that you can take for that book?"

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The dollar and a half! "My, you offered to yourself for \$\frac{1}{2}\$."

"One dollar and half! Why, you offered to the waiters, but the schange wore themselves. Then a change was made and the gentlemen wore black and white, wore themselves. Then a change was made and the gentlemen wore black and white pervents as time the gentlemen was wore themselves. Then a change was made and the gentlemen were themselves. Then a change was made and the gentlemen were themselves. Then a change was made and the gentleme

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Editor of the ADVERTISER:

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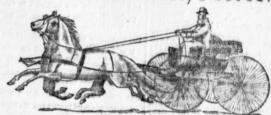
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