

A Chinese School of Instruction.

Beggars are numerous in China; there is no city or town of size in which they are not found in considerable numbers.

Many of these beggars are in real poverty, not because of shiftlessness and a distaste for labour, but because of an overcrowded population, and the widespread destitution caused by the frequent floods which sweep away the crops and leave the people to starve by the thousand.

The Chinese as a race are far from being a lazy people, having proved beyond question that they are both industrious and frugal. No labour is too hard, and the average Chinese will work all day at the most laborious task for a mere pittance in order to sustain life.

Ranks as Royalty.

On the other hand, there are many beggars in China who have grown well-to-do by preying upon the sympathies and the purses of others. In some sections there are regular organizations of beggars. Committees are appointed to see to the revenues. These committees are usually squads of itinerant beggars who go out at stated times through certain districts, demanding their fees, a specified amount placed upon the head of each household like a tax.

The person taxed dare not refuse unless he shows strong reason that if he should do so it would result in the bringing down upon him of a swarm of beggars, to be fed and housed so long as they chose to remain.

Some cities, notably Peking and Shanghai, have either a prince or king of the beggars. He ranks as royalty, not only with his followers, but with others of the people who dare not resist his mandates. When he issues a command it must be obeyed. When he levies a tax it has to be paid. The king of Shanghai beggars is attired in full royal robes, his crown a bedecked turban or bonnet of several colours, while in his hand is his sceptre twisted about with gay stripes of cloth.

These organized beggars have considerable ingenuity in planning devices for the tricking of the public, especially the many Europeans who either reside in or are visitors to Peking and Shanghai.

This story of a beggar is told by a missionary: "A man came to me pointing to his wrist, where there was a fearful gash extending through the tendons and blood vessels. My suspicions were aroused, and I grasped the beggar's arm. He grappled with me, struggled hard to get away. In the struggle a casting of flesh-coloured wax, with red paint to represent blood, fell from his wrist, which was in as good condition as that of the other arm."

Horrible Self-Torture.

There are even schools for beggars in some of the cities and towns over which the prince or king presides. It is his part and that of his assistants to devise tricks with which to impose upon the charitably inclined.

Some of these tricks bring horrible results to the beggars themselves. In one of the beggars' schools in Shanghai they put lime in the eyes in order to produce blindness; tie a string tightly around the foot above the ankle and let it cut into the flesh until the foot becomes dead and drops off, so that the raw stump and bone can be exhibited as the beggar sits by the roadside; cram dirt and mud into the ears till deafness ensues, the ears inflame and become a mass of sores, and reduce the frame by starvation to a skeleton-like appearance.

Not Dead Yet.

Many of the prehistoric beasts and reptiles are still with us, though we do not always recognize them.

Our common hedgehog was one of them. He lived and flourished in these islands thousands of years ago, his survival mainly to his prickles, his comfortable disposition and careful habits; and, seeing he is a useful little beast, nobody is sorry that he outlived the dragons of old.

The common shrew is literally "as old as the hills." His remains have been found as deep as men have ever dug, and that means a very ancient history indeed. The shrew is the smallest

animal on the globe, and, despite his size, he is the champion "fly weight" of the field. He also has a frightful temper, especially when "he" is a "she." Hence the term "shrew".

Turtles and tortoises are old-timers, too. The huge Galapagos tortoise at the Zoo are real "prehistorians"; and, in fact, all the tortoise tribe is very ancient.

The armadillo, that horny-backed creature which lives in South America, owes its parentage to an era when time was young. And even our old friend the elephant belongs to an ancient race, as well as our own companion, the horse.

The last mentioned represents civilization, for he has steadily improved as time has gone on, whereas the other creatures mentioned have generally deteriorated, being small in comparison with their far-off progenitors.

Novelty galahs and beaded girdles are worn with cloth dresses. Appetite sauce is delicious on batter pudding, and makes a change from the usual lemon sauce.

MINARD'S LINTMENT FOR DISTEMPERS.

THE LAST CALL

Do you hear it, Newfoundlanders? It is the call to each and every one of you to help your fellow countrymen to employment and independence.

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Miss Ella Johnson Tells How Cuticura Healed Pimples

"My trouble began as small pimples and in a few months they grew worse and my forehead was just a mass of large pimples. They were hard and red and caused me to scratch, and I was disgusted for the time. They made me embarrassed when out in company. I tried everything but it was of no help. I saw Cuticura Soap and Ointment advertisement and sent for a free sample. After using them I bought more, and when I had used one case of Cuticura Soap and one box of Cuticura Ointment for about a month I was completely healed." (Signed) Miss Ella May Johnson, Box 65, Carleton Place, Ont., March 9, 1920.

Cuticura Soap, Ointment and Tablets promote and maintain skin purity, skin comfort and skin health when all skin fails.

Mary Magdalene.

Mary Magdalene probably takes her name from Magdala, the city which she once lived, which was situated somewhere near Tiberias on the west shore of Galilee.

By some writers Mary Magdalene is set down as the same person as Mary of Bethany, sister of Lazarus and Martha, while others claim that she and the "woman who was a sinner" are one and the same. But there is nothing in the New Testament to

support their contentions. Nor is there any reason, so far as history tells us for the now common opinion that she had been a woman of impure life.

St. Luke says that our Lord in His journeyings throughout the Holy Land was accompanied by some good women among whom was Mary Magdalene, "out of whom went seven devils."

Of course, this account may be taken either literally or figuratively. But there is no real reason why it should not be read literally, although

nothing in that statement could be taken to imply that Mary Magdalene was a "woman of sin."

Her malady, demoniacal possession, was a common one in that day, and Jesus Christ's cure of it made her His grateful follower. Evidently from the little ascribed to her she was a lady of consequence and possibly, as tradition asserts, of much wealth.

At all times, she showed the most devoted affection to Jesus Christ and we learn that she followed Him about, ministering to Him, no doubt helping from her purse to sustain the Apostolic band, as good women ever since have striven to nourish His Church.

She stood with two other Marys at the foot of the cross, and later saw the Blessed Saviour laid in the tomb. She has the honor of being the first recorded woman of the reality of the resurrection, and was sent by Him on a truly Apostolic mission to convey the glad tidings to His disciples.

It should be noted, as not without significance, that St. John, who wrote the fourth Gospel to complete what the other three Evangelists had left unfinished, is at special pains to narrate the touching scene in Arimathea

Joseph's garden, where Mary Magdalene, weeping outside the empty tomb, supposed the risen Lord "to be the gardener."

Surely, it is in order to remark, that the woman to whom that special revelation was made, to whom the Ascension into heaven was explicitly revealed, was held in peculiar esteem by the Redeemer of mankind!

That was the last opportunity of the name of Mary Magdalene in the New Testament. She had ministered to the Saviour. She had witnessed His death of humiliation. She had seen Him laid in the tomb, truly dead. She had been a witness, against hope, of His Resurrection in the new "spiritual body" of the future life. That all important duty done she disappears.

Tradition has been busy, however, with her name. How much of truth the tradition contains, it is now impossible to say. But the story goes that the Jews, incensed at the attestation of the truth of the resurrection by personages of such importance as Joseph of Arimathea, Nicodemus (a ruler of the Jews) and Mary of Magdala, and not daring to put them to death, lured them to the sea shore and set them

afloat before the wind with a sail, but neither helm or oar. With them they carried a silver cup or chalice in which they had gathered drops of our Lord's precious blood, as they prepared His Body for the grave.

Their little craft was wafted along the Mediterranean, past the Pillars of Hercules, (now the Straits of Gibraltar) across the Bay of Biscay and made a landing on the south coast of Britain. At Glastonbury they built a little rude church of wattles, or willows, where they set the sacred chalice. And there before their eyes, Joseph is said to have struck in the ground a thorn stick he carried, which took root, and grew into the Glastonbury Thorn that existed down to our own times.

The travellers, like all the early Christians, were enthusiastic missionaries, and some historians accord credit to them with the foundation of the ancient British Church, which certainly existed in Apostolic days, and was afterwards almost exterminated to many districts by invading Saxons.

The beautiful set of stories of the Holy Grail, narrated in the ancient histories, and retold by Tennyson in his Idyll's of the King, are centred in the Grail, or Chalice, which Mary and her companions brought with them to Britain. For the tradition to which we have referred, has had great influence upon history and literature, and is at least old enough to merit respect.

According to the old stories Mary, thus becomes a British saint, and is said to have died in Britain, although there is no tradition of the place of her burial, which is probably what she would have desired. For her there was only one place of pilgrimage, the heaven into which she saw the Lord ascend.

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A Lonely Prince.

Crown Prince Hirohito of Japan must regard his English trip—he is accompanied by Viscount Chinda, lately ambassador in London—as an emancipation from the well-meant efforts of a multitude of guardians and counselors. He is probably the most lonely figure of his years in the few remaining royal families of the world. The films of King George and the Prince of Wales in France during the war, which were exhibited in Tokio and also sent to the Crown Prince's palace, must have stirred the Crown Prince to an appreciation of the possibilities open to a royal personage in these days. These films certainly astonished the Japanese audiences, who saw for the first time royalties so genial and accessible. Many spectators were not slow to say that they would like to see their Crown Prince similarly free.

It is only of recent years that the Emperor has been seen shaking hands with distinguished visitors in Tokio. When his majesty has proceeded to a review there have been parties of old people kneeling on the streets as he passed, and the police have been active in keeping people away from windows from which they could look down on their sovereign. The same police precautions against sightseers at upper windows have even been taken at Yokohama when one of the lesser princes has gone to the races.

It should be mentioned that a Japanese crowd is not in the habit of cheering its royalties. It does not cry "Banana!" in the actual presence of the emperor. His majesty is received in reverential dead silence. The crowd does not bow in the ordinary way. The people merely incline their heads slightly and keep their eyes on the ground.

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