

## Adventures in South America in the Amazon Jungles

The Remarkable Story of Hazardous Undertaking.

A more remarkable narrative of strange experiences and perilous adventures than "The Man-Eaters of Tsavo" has been published by Algot Lange, published by Putnam's, would be hard to find among the books of many years. Like "The Man-Eaters of Tsavo," the book which was largely instrumental in inducing Col. Roosevelt to undertake his African hunting tour, Mr. Lange's narrative is to be counted a landmark among volumes dealing with the earth's distant places and its wild animals. But it is more notable than "The Man-Eaters of Tsavo" in that it gives wide information of a practically unknown and unexplored region, while it tells of perils and hazards more varied and more terrible than any faced by the lion hunters.

Mr. Lange, who is now in his thirtieth and less than 30 years old, has returned to civilization after penetrating up the Amazon and its tributaries more than two-thirds across the South American continent. He ventured deep into the forest with a company of Indian rubber hunters who more intrepid than wise, pushed their exploration beyond their strength and means of subsistence, with the result that after dividing the party when their desperate straits were finally recognized, Mr. Lange was the only survivor of the division which tried to work its way overland back to the nearest outpost. He owed his survival to the help of a friendly tribe of cannibals into whose camp he unwittingly crawled in the delirium of his fever and approaching starvation. The interest and value of the book are greatly enhanced by nearly a hundred unusually fine photographs, all but one of which Mr. Lange took previous to the disastrous retreat. Altogether the volume is important as a contribution to ethnology, with its pictures and vivid descriptions of the manners and customs of the wild tribesmen; as a contribution to natural history, with its pictures and descriptions of wild animals; and as a thrilling narrative of hardship and adventure.

Mr. Lange's experiences began when in January, 1911, he disembarked from a British steamer at a point upon the Amazon more than 2,200 miles from the Atlantic ocean. There, after 47 days of continuous travel, he stood at length on the Brazilian frontier, on the opposite shore of the Javary river, one of the tributaries of the Amazon to whose mouth the steamer had brought him. He then ascended the Javary to a place called Remate de Males, which in English appropriately means "culmination of evil," so named because of the sufferings of early settlers at this spot, close to the equator, where all the houses are built upon poles, and where, in the flood seasons, alligators and poisonous snakes, besides the insects, house flies, and spiders and dangerous insect abound. Mr. Lange's description of this strange settlement, which depends upon supplies brought by the Amazon steam navigation company's boats—an interruption of the service would mean the menace of starvation—is both vivid and humorous.

During the rainy season, an area equal to about a third of the United States is entirely submerged, and the land between the network of rivers that ordinarily flow in the Amazon is completely inundated. Remate de Males is in the heart of this submerged region, and its existence is due to the rubber workers, who face the perils of fever and poison in search of the substance "every ton of which," in their own words, "costs a human life." The people are all occupied with the rubber industry, and town is due to the economic necessity of a shipping and trading point for the rubber product. The rubber workers of Brazil are well paid for their labors, even though, belonging to the lower class, and the tapping of the rubber tree and smoking of milk pays from \$8 to \$10 a day in American gold, so that, although the toll in human life is heavy, Brazilian rubber apparently brings with it no such tale of atrocities and inflicted cruelties as has the rubber of the Congo.

Remate de Males as pictured by Mr.

Lange has all the curious incongruities that attach to any outpost of civilization. In almost every hut there is a cheap gramophone grinding out popular airs from a few worn and cracked records, while the native women deck themselves in absurd finery. Squandering their money on elegant patent leather French slippers, with which they commonly neglect to wear stockings, perfuming their handkerchiefs with the finest eau de cologne bought at a cost of perhaps \$14 to \$15 a bottle, and carrying the whole effect by the incessant use of short pipes from which they blow volumes of smoke, they justify Mr. Lange's comment that "The woman of Remate de Males is a unique sight."

At the close of the rainy season, Mr. Lange, in spite of having already had a dangerous stroke of fever, set out up the Javary river, into which the Javary flows at Remate de Males. He was bound to study the rubber country in spite of the warnings which had been given him that he was taking his life in his hands. Journeying by the river he reached Floresta, the largest rubber state in the Javary region covering an area somewhat larger than Long Island and lying about 500 miles from civilization. It was from Floresta after he had there observed the rubber industry and hunted strange animals in the jungle that he pushed on further on the march through the forest that was to lead him among the cannibals. Before that he had had an experience with the boa constrictor which completely won him many old ideas as to the extreme size of these terrible serpents.

Mr. Lange tells of the belief among the rubber workers that these snakes have hypnotic powers. While he does not assert the truth of this belief, he gives an account in which he has absolute faith, since he talked to all the men who took part in it, of an experience of an Indian rubber worker. This man, as he descended the river at night in his canoe, was impelled to land, and three times after embarking again was held and called back as if by a mysterious power, and was found sobbing and helpless as he awaited his fate, by three other workers from headquarters, who passed down the stream and who, attracted by his sobs, found an enormous boa constrictor close by him, which he had not seen, but which had its eyes fastened upon him. The killing of the snake with a rifle broke the spell, but the intended victim lay down exhausted in the bottom of the canoe, shivering as if withague. The snake on being measured proved to be 53 feet 8 inches long, but even this length was exceeded by an enormous boa constrictor which Mr. Lange himself killed, not without some evidence of the mysterious power of fear upon himself and his companions. This snake when measured with the utmost care proved to be exactly 53 feet long, while its diameter at the thickest part was two feet and one inch.

When a party of rubber workers were ordered out from Floresta to penetrate the forest far beyond the explored territory, and to locate new rubber trees, Mr. Lange insisted on going along in spite of renewed warnings. The account of this trip through the unexplored jungle makes an astonishing story. The little company, after struggling through the jungle, were apparently lulled into an acceptance of their danger by their exhaustion when, with scant supplies, they reached the limits of their intended journey. It was while enjoying the comfort of a few restful days when they should have been striking back, that Mr. Lange discovered along the shores of a creek irregular nodules of clay, which proved to be the source of certain rich deposits of gold. Owing to the terrible experiences through which he afterward passed he carried out of the jungle but a small fraction of what he had collected. The gold collected from the clay. Yet when he reached civilization this brought him over \$300.

Overcome with fear through having

already lost one of their number, the party split, one division striking for the river, and the other, of which Mr. Lange was a member, endeavoring to retrace their steps through the forest. The second day, as they staggered through the jungle, they came upon a young Indian with a blow gun and Mr. Lange secured of him, as he stood like a bronze statue, pointing the blow gun at an animal in the trees, the last photograph and one which, though posed deep in the forest came out as clearly as if taken in a Fifth Avenue studio. The artist of the blow gun was dipped in poison, and the Indian, in answer to the request of one of Mr. Lange's companions, gave an exhibition of his marvelous accuracy, and of the terribly swift action of the poison, in spite of the fact that the meat of animals killed by it was still good to eat.

For five weeks Mr. Lange lived in the camp of the Mangatomas, the cannibal tribe, and was nursed and cared for and taught some of their language. During this time they captured two Peruvians in their pits or traps, and after killing them indulged in a cannibal feast which the author avoided by feigning sickness. The Peruvians are the special enemies of these Indians for the reason that the Peruvians steal their women. Subsequently when word was brought in by some tribesmen who had been hunting that a band of 20 Peruvians, armed with rifles, was in the vicinity and apparently planning an attack upon the Mangatomas camp, Mr. Lange had opportunity to witness and take part in a strange and sanguinary battle in the heart of the forest. As soon as the approach of the Peruvians was known, all the tribesmen called into camp by means of a strange xylophonic instrument which served as a sort of primitive wireless instrument in the jungle. By means of four slabs of wood or ivory, the tribesmen were suspended from horizontal bars, and which were struck with a wooden mallet or hammer, various penetrating notes were caused which carried for great distances through the forest and over the waters. With the aid of a code they were able to send extended messages.

As soon as the wireless operator had sent out his "C.Q.D." message the tribesmen came hurrying to camp from all directions. Then the Mangatomas prepared for battle. Their fighting force consisted of 12 able-bodied men. Of these three were armed with clubs made more effective by the teeth of a black jaguar which were embedded in the wood and projected about four inches beyond the surface. Next were three men each armed with the three-pronged spear tipped with the barbed and poisoned bone of the stingray. The third division, composed of the bow-and-arrow men carried great bows from six to seven feet long and shooting arrows fully five feet long. The fourth division consisted of the blow-gun men, who, when the Peruvians fell into their ambush, were the first to shoot their deadly and silent poisoned darts. In the fatness of the Mangatomas, with its 20 men, was wiped out of existence by means of these primitive yet deadly weapons. The tribesmen followed the affray and when the latter shot with his automatic pistol. Although the Peruvians were armed with repeating rifles, they failed in killing more than four of the Mangatomas. Again, after this battle, the Mangatomas indulged in cannibalism as a sort of religious rite, but only the hands and feet of their enemies.

A few days later Mr. Lange was escorted by several tribesmen to a place from which he could make his own way unaided to his rubber plantation at Floresta, whence he had started on the unfortunate expedition. Then, wracked with fever and a shadow of his former self, he was taken to New York, again narrowly escaping death from weakness and disease. His training as a student of natural history and botany have stood him in good stead for while his remarkable book is in no sense a learned disquisition, its narrative is made more valuable by the scientific basis of its observations of the life of the plants. This feature is a fortunate aid to its credibility, for here are stories which might be regarded as those of Marco Polo.

## New Chinese President Breaks Down Under Severe Strain.



PRESIDENT YUAN-SHI-KAI.

This is the latest photograph of the Chinese president, and shows him in the garments of the western world, adopted after he assumed the presidency. The strain of guarding the peace of the turbulent republic has broken down his health, and he is now under the care of physicians.

Yuan, who is well pleasing to God to have all men speak well of him? 14. XVI:19-23—How is it that in all these some have been very rich and some very poor? 15. Which, and why, tends most to goodness, great poverty or great riches? 16. Why did the poor man go to heaven and the rich man to hell? 17. Why is there no necessary vice or virtue in being either rich or poor? 18. Verses 24-26—What does this story teach concerning any alleviation of the suffering of the lost?

19. Verses 27-31—If Wesley and Knox were to come back to the earth and preach, would they win more people for Christ than they did when here before? Give your reasons. Lesson for Sunday, May 12, 1912. The Law of Love, Luke vi:27-38; Rom. xiii:8-10.

## THE LINKS OF RELIGIOUS THOUGHT

[Detroit Journal.]

The religious unfoldment of Mgr. Robert Hugh Benson, the Roman Catholic son of a Protestant archbishop of Canterbury, was explained by Dr. Benson himself in the presence of a fascinated audience in Detroit recently. Though brought up in strong Protestantism, Dr. Benson's religious questionings led him to remote investigations. His final decision was made when he recognized Authority as the basis of all religious teaching, and conceded that Authority was primarily vested by Christ in St. Peter and the popes.

This is all interesting, moving, devoutly touching in its earnestness. But during the very time that Dr. Benson as an Anglican clergyman was carrying on these studies which led him into the church of Rome, brilliant men like Father Tyrrell were following studies which led them into excommunication. These were two kinds of poverty and humility, but one of them studied in the opposite direction from the other, and reached diametrically different results.

No one will claim for a moment that both Mgr. Benson and Father Tyrrell could be right. To make such a claim would be to revive the last year fancies of Pragmatism. But laws of the human mind as a thinking mechanism are illustrated here. Both Mgr. Benson and Father Tyrrell

## IT ALL STARTED WITH LA GRIPPE

AND THE CURE WAS QUICK AND SURE WHEN HE USED DODD'S KIDNEY PILLS.

Aged New Brunswick Man Tells How His Diabetes and Bright's Disease Vanished Before Dodd's Kidney Pills.

Lower Abouquoggin, Westmoreland County, N. B., April 26.—(Special).—"I had a severe attack of La Grippe, which developed into Diabetes and Bright's Disease," but Dodd's Kidney Pills cured me. Yes, I am seventy years old, but I am in good health again, and I hardly need to tell you I am well satisfied with Dodd's Kidney Pills."

Such is the story of Damien Boudreau, one of the oldest and most highly respected inhabitants of this place. It shows what a boon Dodd's Kidney Pills are to the old folks. They cure the Kidneys, clear the dregs of disease out of the blood and make the old feel young.

Dodd's Kidney Pills cure the Kidneys. Good Kidneys mean that there can be no impurities left in the blood. And the man or woman who has good pure blood can laugh at nine out of ten of the ills to which the flesh is heir. They are the one sure cure for all diseases of the Kidneys and all diseases such as Rheumatism, Backache, Lumbago and Heart Disease, which are caused by impure blood.



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Steele, Briggs' "Giant Yellow Globe" Mangel, and  
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## LOCAL TREATMENT FOR WOMEN'S DISORDERS

The health we enjoy depends very largely upon how the blood circulates in our bodies. In other words, if we have perfect circulation we will have perfect health, and if we have imperfect circulation we will have imperfect health. The blood flowing through the veins carries off this waste or dead matter, while the blood coming from the heart carries the new blood, which brings the fresh new living tissue, the essence of the food we have digested, to replace what has been carried off. This comes a complete and perfect renewal of the dead matter and the replacing of it with new matter, atom by atom, goes on day and night, until the body is a complete and perfect new body. Thus every man and woman has an entirely different body in every particle of it from what he or she had 7 years before.

It sometimes happens, however, from a variety of causes, that the blood becomes congested in certain parts of the body. This means that the blood is not doing its duty, and the circulation in these parts becomes weakened, and the circulation in that section of the body becomes sluggish and stagnant. The consequence of this condition is that in that part of the body is only partially carried away, and that but little of the new, vital matter is introduced there to build up and strengthen the tissue and nerves.

This condition invariably exists in all cases of female disorders. The dead matter retained in the circulation, which should have been expelled, causes irritation and inflammation of the delicate membrane, and compresses the nerve, and the improvement is constant. This feature of the expelling of the dead matter is always present to a greater or less extent, and in some cases it is so marked as to be amazing. The case described in the following letter is not exceptional.

Dr. Connelley—I am thankful to Mrs. E. E. Currah, your Canadian representative, for my health restored by your wonderful remedy. I have suffered for 17 years, but not so bad until 3 years ago. Then I had a doctor, who told me I had a tumor, and could live no more than a year. If I went through an operation I would not live through it. A year later I sent for him again, and he gave me up to die. My husband then sent for another doctor, who performed an operation and it did me much good. I doctored with him 3 or 4 months, but became so bad again that I thought I could live no longer, and I began to long to die. One day my husband came home and threw a slip of paper to me with Mrs. Currah's address and told me a lady had advised him to write to her for a treatment that would cure me. I said it was too late, that I would die anyway. I could not lift a teacup without hurting me. Then the first doctor told me I was worse than ever. However, my husband sent for ORANGE LILY, and the third treatment brought away one tumor. Others followed until 7 tumors had been expelled, 3 large ones and 4 small ones. I know if it had not been for ORANGE LILY I would have died, for I could not live much longer. I would have thought it cheap at one hundred dollars for a month's treatment, instead of one dollar. It is worth its weight in gold.—MRS. GEO. LEWIS, Huntsville, Ont.

The above letter is published with Mrs. Lewis's permission. All letters received are treated as being sacredly confidential, but occasionally some patient feels so grateful for being cured that she is willing to make the matter known for the benefit and encouragement of her suffering sisters. ORANGE LILY is a positive, scientific remedy for all disorders of the female functions. As explained above these troubles are of local origin, and the cure is effected by expelling the dead matter internally for female troubles as it would be to expel the dead matter internally for male troubles. It is a simple and safe remedy by employing local methods for expelling the dead matter. ORANGE LILY has antiseptic, soothing and healing properties, and also tones up and invigorates blood vessels and nerves. I am so anxious that every suffering woman may satisfy herself, without cost to her, that ORANGE LILY will cure her, that I hereby make the following

**FREE TRIAL OFFER**  
I will send, without charge, to every reader of this notice who suffers in any way from any of the troubles peculiar to women, if she will send me her name and address, enough of the ORANGE LILY treatment to last her ten days. In many cases this trial treatment is all that is necessary to effect a complete cure, and in every instance it will give very noticeable relief. If you are a sufferer, you owe it to yourself, to your family and to your friends to take advantage of this offer and get cured in the privacy of your home, without doctors' bills or expense of any kind. Address MRS. FRANCES E. CURRAH, Windsor, Ont.

**ORANGE LILY IS RECOMMENDED AND SOLD IN LONDON BY ANDERSON & NELLES.**

## SPRING REMINDERS OF RHEUMATISM

Kaw, Damp Weather Starts the Pain, But the Trouble Lies In the Blood.

Spring weather is bad for rheumatic sufferers. The changes from mild to cold, the raw, damp winds start the aches and twinges, or, in the more extreme cases, the twinges of the trouble going. But it must be borne in mind that it is not the weather that causes rheumatism. The trouble is rooted in the blood—the changeable weather only starts the pains. The only way to reach the trouble and to cure it is through the blood. The poisonous rheumatic acids must be expelled from the system, and rubbing may give temporary relief, but cannot possibly cure the trouble. The sufferer is only wasting time and money with this kind of treatment and all the time the trouble is becoming more deeply rooted—harder to cure. There is just one speedy cure for rheumatism—Dr. Williams' Pink Pills. They act directly on the impure, acid-tainted blood. They purify and strengthen it, and thus root out the cause of the rheumatism. Here is strong proof of the above statements. Mrs. Robert Luffman, Midland, Ont., says: "About three years ago, my grandson, Robert Luffman, was attacked with inflammatory rheumatism. He became so bad he could only walk when someone helped him about. One arm he had to carry in a sling, and we felt sure he would be a cripple for life. The trouble was affected his heart. The doctor said his blood was turning to water and we had little hope for his recovery. The medicine the doctor gave him did not do more than soothe the pain a little, then he would be as bad as ever. On a former occasion Dr. Williams' Pink Pills had cured my daughter of rheumatism, and we finally decided to try them in Robert's case. After the use of three or four boxes there was a slight improvement and he continued taking the pills until he had used 12 boxes when the trouble had completely disappeared, and he has not been afflicted with it since."

Sold by all medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50, from the Dr. Williams' Medicine Co., Brockville, Ont.

## THE INTERNATIONAL SUNDAY SCHOOL LESSON

April 28, 1912.  
[Copyright, 1911, by Rev. T. S. Linscott, D.D.]

The Beatitudes, Matt. vi:1-12.  
Golden Text—Blessed are the pure in heart, for they shall see God. Matt. v:8.

1. Verse 1—Should ministers aim to get big crowds for their congregations? Give your reasons.

2. Did Jesus in this instance set a good example in his teaching? Give your reasons.

3. Which does the more effective work, one who teaches and fits a few men, to influence hundreds of thousands, or one who preaches to a crowd directly? Why?

4. Verse 2—Which are more blessed—great, rich and good men, or the little known, poor and good men, and why?

5. What is it to be poor in spirit?

6. Is it possible for rich men to be poor in spirit, and if so, how?

7. What is "the kingdom of heaven" as Jesus here meant?

8. Verse 4—What is it to be "blessed?"

9. Does blessedness necessarily include happiness? Why or why not?

10. What effect does sorrow always have on "the peace of spirit?"

11. Does Jesus mean that to mourn is in itself blessed or because it is the only way to reach the highest joy?

12. Verse 5—What is a "meek" man, after the meaning of Jesus? (See Ps. xxxvii:11.)

13. Dividing men in two classes—the meek and the proud—which class do you say gets the best things in this life?

14. Verse 6—What is the literal meaning of hungering and thirsting after righteousness?

15. Does Jesus mean that if we seek with sufficient intensity we may reach an experience in which we please God all the time, and, if not, what does He mean?

16. Verse 7—Why cannot a man receive the mercy of God if he is cruel either in act or speech to man or beast?

17. Verse 8—What is it to be pure in heart?

18. Why is it that so few persons are as conscious of the presence of God as if they saw him with the outward eyes?

19. Verse 9—Why is it not a quarrelsome man, or one who fans the flame of dissension, a child of God?

20. Verses 10-12—Are true Christians persecuted in these days as they

were in those days, and if so, why is it?

21. Ought we to be sad or glad when we are persecuted for righteousness' sake?

22. What form does persecution of earnest Christians take in these days? Lesson for Sunday, May 5, 1912. Poverty and Riches. Luke vi:20-26; xvi:19-31.

May 5, 1912.  
[Copyright, 1911, by Rev. T. S. Linscott, D.D.]

Poverty and Riches. Luke vi:20-26; xvi:19-31.

Golden Text—A man's life consists not in the abundance of his things which he possesses. Luke xii:15.

1. Verse 20—Wherein consists the blessedness of poverty?

2. Did Jesus mean that it was blessed to be poor or in the fact that the poor were to be delivered from their poverty?

3. Why should the poor be more entitled to the kingdom of God than the rich?

4. Verse 21—When a good man is hungry when he weeps, is he going through, for the time being, the best possible experience for him and is therefore blessed? Give your reasons.

5. If hunger is necessary in order to getting and enjoying food, and if weeping is an essential preparation for laughter, why are not these experiences blessed?

6. With the world and human nature constituted as at present, would it be a blessing or a curse, and why, if all hunger, weeping and other pain were impossible?

7. Verses 22-23—Wherein consists the blessedness of being hated for Jesus' sake?

8. Under painful circumstances, even when recognized as blessed, is it always possible to be joyful and happy? Why?

9. If, for example, we are now suffering great pain, which is the result of and by in infinite pleasure, why would not a realization of the truth make our pain glad?

10. Verse 24—What is the one great penalty of riches?

11. What can you say for or against the statement that it is wicked to be rich and virtuous to be poor?

12. Verse 25—What is the great love to those that, having plenty of food and worldly enjoyment, have no desire for spiritual joys?

13. Verse 26—Is it possible for a