

## How Far Will A Dollar Go?

It is largely a question of food knowledge and food sense. An intelligent selection of food means less waste, smaller grocery bills, better health, better nourished bodies. For breakfast take two

# SHREDDED WHEAT

Biscuits and heat them in the oven to restore crispness and then pour hot milk over them, and you have a warm, nourishing meal that will supply all the strength for a half-day's work, at a cost of four or five cents.

Served with stewed prunes, baked apples, canned peaches, or sliced bananas the meal is even more wholesome and satisfying.

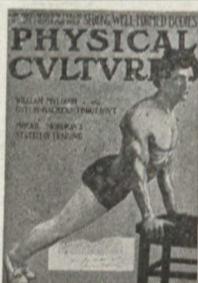
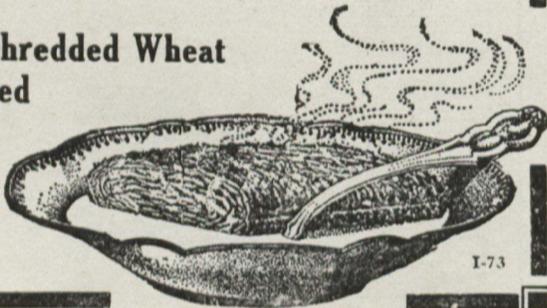
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We make this unusual offer as an inducement for you to get acquainted with PHYSICAL CULTURE—the most needed magazine in the field of literature. It teaches in a simple, understandable manner how sickness may be avoided and how you may achieve the highest degree of health and strength by just a little physical attention. It prescribes a rational and effective treatment of every form of illness. When you are thoroughly acquainted with PHYSICAL CULTURE you will become a life subscriber, because you won't think you can get along without it. Just enclose a dollar bill and say, "Send me your physical culture course, and enter my name for an eight months' subscription to the PHYSICAL CULTURE MAGAZINE." We will cheerfully return your money if you are not satisfied.

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Big Bottle

Ask YOUR Doctor



"I would like," he said, "tremendously."

"It seems that once Wanota was very ill," Nance began—"so ill that she lay unconscious three nights and three days. At last they said she ceased to breathe and was quite cold. The Medicine men said she was dead, that \*K'jai Manitou, the good spirit, had called her. So the squaws prepared her for burial, and dressed her in beautiful beaded and fringed clothes, as befitted a chief's daughter.

"It was winter, and the ground like iron. They stretched spruce poles between two trees in the crotches of branches seven feet from the ground, and made them fast. They crossed other poles over these till they had made a bier, and they then lifted Wanota, bound fast in her grave clothes, and laid her on it, high up, where the carcajou could not leap, and they covered her with balsam and spruce branches held down with a few stones to keep them from blowing away. There she was to lie till they could make a grave when the spring came. They placed a few gifts beside her, and when all was done the braves that had come out from their camp circled around the two trees and sang a death-song.

"When the song was over the braves went away in single file, none looking back. And the squaws that had come, and were left sitting near the trees on the snow, with their blankets covering their bent heads, lifted their heads up and gave that cry they give for the dead—the girl glanced at Wynn. "You know that cry, perhaps?" she questioned.

"Not that," he said, "but I have heard the Irish women keening."

"It is a sound like nothing else on earth," she went on. "It almost makes the heart stop beating to hear it.

"Afterwards the squaws got up and went away one by one—not looking back.

"It may have been the cold wind, or it may have been that the faint just ended naturally—or I have thought, perhaps, the death-cry of the women reached the soul of Wanota where it waited, blown about by the winds on the very edge of the world, and brought it back to her body. Who can tell? Anyway she began to live again, to breathe, she tells me. Then she sat up, rolled the stones off the spruce and balsam branches and pushed them back. They had left white flour bread, and dried moose-meat beside her for her spirit journey, and she took these in her shaking little hands and ate.

"Then she unbound the grave clothes where they were too tightly fastened, and climbed down.

"When she staggered into her father's teepee (the place where she had lived with the little Francois, for he was then only a child), it was full of braves and squaws sitting circle-wise, and eating the death-feast. They left it and ran out into the air screaming horribly and beating their breasts!

"Presently, one after another they crept back and stared at her. The old Chief, her father, with them; and they all went out again and left her, every one. No one would touch her or help her, save just one man only; and he had not been in that teepee when she came, but in his own, sitting with his head bent on his arms." "Yes?" questioned Wynn—for she had stopped.

Drawing in her breath quickly, Nance went on.

"When that Indian heard the screaming and uproar, he came out of his teepee and asked what it meant. Then they pointed to the chief's tent where they had left Wanota and called out: 'It is the spirit of Wanota come back from the dead! She has been with the dead three days! Do not go near her or evil will befall! The Matchi Manitou is abroad in the land.

"Then that Indian gave a great cry and ran into the old Chief's teepee and lifted Wanota in his arms

(\*K'jai Manitou is Algonquin for Good Spirit, Tehishe Manitou is Montagnais for Good Spirit, Matshi Manitou is Montagnais for Evil Spirit.

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