Odd Love-Making

Savage Suitor Woos His Sweetheart With a Stout Club and Drags Her to the Altar.

Marriage by Violence as Practiced by Primitive People—Origin of Some Modern Customs.

Some girls marry for companionship, some for wealth, some for a home. Many are willing to chance the married state because they realize they are becoming a burden on their parents, while others wed because they are half influenced, half compelled to do so by ambitious mammas—pushed into matrimony by main force, as it were, and the door locked upon them. Some are happy and lucky enough to have pure love for a motive.

But there is one inducement to quit single blessedness which has never prevailed in this country. No Canadian lover has wooed his sweetheart with a club nor dragged her to Hymen's altar by the hair of her head. Yet there are climes where this very method of courtship is employed to this day.

In the purely savage state a tribe is governed solely by brute force, and it follows that the weaker sex is held in complete subjection to the stronger. The subtle weapons of civilized woman, which are sufficient to conquer empires—her beauty, her grace, her smiles, her tears, her winning ways—avail her aboriginal sister nothing against a husband's strong arm. Consequently, the barbarian maiden has no voice in her future and marriage by violence in her destiny. Even after a nation has emerged from savagery the symbols of violence survive as fossils. Such is the origin of our fashionable custom of "giving away the bride," a reminder of the time when wives were bought and sold.

HAD A SERIOUS MEANING THEN.

The necklace of gems by which modern beaux sometimes circle the throat of their true loves was originally a chain of iron by means of which her lord and master kept her in what he considered her proper place; the golden bracelet, which continued to be worn by fashionable women up to a few years ago, was but an evolution of the handcuff, which cruel man placed upon his sweetheart's wrist, not as a token of affection, but as a tangible sign of his power over her.

The prehistoric cave dwellers, so antiquarians tell us, were so unkind to their better halves that they frequently cut them up and ate them. The savage of today is hardly less cruel.

When Cupid's arrow has pierced the heart of the native Australian there is no effete nonsense in his style of wooing. He simply prowls about the house of the father of his intended until he finds his opportunity to leap from ambush, knock her insensible with a club, throw her over his shoulder and speed away with her to his hut. That's his courtship and his marriage ceremony, complete. Fortunate is she if her lover has no rival, for the chances are that she will be almost pulled to pieces between them if they woo her simultaneously, the stronger, of course, winning the prize in the tug-of-war. It frequently happens that the wounds which her ardent lover inflicts upon her leave ugly scars which she carries to the grave.

THE ESKIMO'S PLEASING WAY.

A Greenland Eskimo considers himself an eligible candidate for matrimony as soon as he has killed his first polar bear. He proceeds at once to hunt a helpmeet, and when he has found one to his liking, even if he is obliged to invade her father's domicile to get her, he seizes her, perchance by the hair of the head, and drags her out, with the intention of carrying her home. Now, the Eskimos have their own peculiar rules of etiquette, as strict as those which govern Parisians, and it is the proper thing for the maid to kick and scratch and scream with all her might, even if at heart she be willing and anxious to cast her lot with her abductor. Her family and friends aid her in her struggles, and not until the young man has dragged her from the hut for the third time may he claim her for his own.

Having by main strength carried his bride home, the swain completes the nuptial ceremony by handing her some household utensils as a symbol that she is now his drudge. But she is bound by the canons of good Arctic society to continue to bewail her fate and to take advantage of every opportunity to escape, until he brands the soles of her bare feet with a red-hot iron, making further attempts to run away too painful. Then she is expected to settle down resignedly to married life.

A GUARD AGAINST FLIRTING.

There is no mistaking the social status of an Eskimo woman. Her head-dress tells the story. Her hair, gathered into a large tuft at the top, is held in place by a ribbon. If the ribbon be red, she is a maid; if blue, a wife; if black, a widow of uncertain future; if black and red, a widow willing to remarry; if white, a widow too old to be in the market.

The Alaskan Eskimo is more humane in his courtship than his kinsman in Greenland. He begins his suit by treating his adored one with such choice polar confections as tallow or seal fat. He follows it up from time to time with presents of wearing apparel, such as overskirt or trousers. The girl is in duty bound to accept him if her parents are not opposed to the match. Divorce, however, is easy, since all that the discontented wife needs to do is to run away to her father's house, where she is free to marry some o... who pleases her better, so that, if hard to suit, she may be bride and grass widow a dozen times before she finally settles down.

The newly married couple begin housekeeping, not in a home of their own, but with older people, usually with the parents of one of them. While the young husband is out hunting the wife will mend his garments or boots or goes out with him to drag home the game. In the evening it is her duty to dry his boots, mend his clothes and in every way attend to his comfort. At stated times the women of the community go out with sleighs to gather in the seals which previously have been captured and the deer which have been killed, as such menial work is beneath the dignity of the lords of that part of creation.

SPOILS OF TRIBAL WAR.

That wives were once considered spoils of tribal war is shown by curious customs in all parts of the world. In some countries the bridegroom is supposed not to hold any communication with his wife's relatives until a sufficient time has elapsed for their natural feeling of resentment to subside, the inference being that the girl was captured by strategy or force. The civilized honeymoon has its remote origin in the same idea.

When a native of the Guinea coast in Africa becomes a benedict, he is set upon by every woman in the neighborhood, who make night hideous with their screams while they belabor him with every weapon in reach, taking good care, though, that he be not seriously hurt. Their conduct is simply the custom of their country—a mock revenge for his robbing the community of one of its social ornaments.

Wives are won by the chase in various countries, even in Wales and Finland where "hoseback weddings" are still common. This sort of courtship is seen at its best among the Kirghis, in Central Asia. The girl, armed with a whip, is placed upon a fleet horse and given such a start that if her lover be obnoxious to her she may easily escape, using her whip upon his shoulders, if necessary, but if not averse to the match, though she may lead him a hard race, she will eventually allow him to seize the bridle of her steed and lead her back in triumph. If several admirers pursue her at once it is safe to say that the horseman whom she loves the most will be the victor. In other parts of Central Asia mounted friends of the bride and of the groom take sides in the sham contest and wage a battle royal.

CANOE RACING FOR WIVES.

Racing for a bride is not always done on horseback or on foot. Among the Malays of Singapore it is done in canoes. The bride-to-be is placed into a boat and given such a start before her lover is permitted to embark in another craft that if he be not her choice she can easily escape him. Should there be no stream nearby the race is run on foot.

The savage notion of the inferiority of women was the source of many a wedding custom which survives in civilized countries to this day. In Hungary the groom kicks the bride, or rather, kicks at her, Christianity having so far softened the hearts of the Hungarians that the act of spurning is now merely a matter of form. In Bulgaria the swain not only kicks his newly-made wife, but is assisted in that loving rite by all his male relatives.

In Italy the bride is beaten with her own shoe. The custom of throwing a shoe at the bride (a modification of the kicking ceremony) prevails in England, Germany and many other countries. In parts of France the new wife takes off her shoe and hands it to her husband as a sign of subjection to him. In Croatia the groom boxes the bride's ears. The Russian bride pulls off her lord's boots in the presence of the wedding guests. Her father, armed with a new whip, taps her lightly with it, that being her last chastisement at his hands, and then, by presenting the weapon to the son-in-law, formerly transfers his authority over her to her new master.

There is no sense in trying to dodge any sort of trouble around a tree. The only way is to come squarely out and face the difficulty and fight it. If you are sick or half sick, the best course is not to neglect or ignore it, or pretend that it doesn't exist, but to find the proper remedy and use it.

A bilious, dyspeptic condition of the system not only makes life miserable, but it is sure to lead to something worse, unless promptly taken in hand and corrected. It is foolish to attempt to dodge such troubles by any mere temporary expedient. The only sensible way is to get rid of them for good and all by a thoroughly rational, scientific medicine like Dr. Pierce's Golden Medical Discovery.

It cures all disordered, debilitated conditions by its direct action upon the liver and digestive organs; it gives them power to make fresh, healthy blood free from bilious impurities; it drives all disease-germs out of the circulation; it creates solid, muscular flesh and constitutional power.

Lung and throat affections, which are often simply the result of impaired nutrition, are reached and cured by this wonderful "Discovery" in cases where cod liver oil emulsions are useless, because the "Discovery" is readily assimilated by delicate stomachs. It is far superior to malt extracts, because its beneficial effects are permanent.

"Dr. Pierce, I am one of your most grateful patients," writes Mrs. Annie M. Norman, of Equinunk, Wayne Co., Pa. "I have taken 'Golden Medical Discovery,' also 'Favorite Prescription' and 'Pellets' with wonderful results. I am, as many of my friends tell me, like the dead brought to life. The doctors said I had consumption and death was only a matter of time. That was six years ago. I concluded to try your medicine. I continued until I had taken nine bottles of 'Discovery' and several bottles of 'Pellets.' I got well and have done a great deal of hard work since."

When the liver and bowels don't work, the body and brain won't. Dr. Pierce's Pleasant Pellets are a sure, safe, speedy and permanent cure for constipation, and a torpid liver. One "Pellet" is a gentle laxative and two a mild cathartic.

A PECULIAR ADDRESS

Honeyed Words for the Queen from Far Burmah.

The queerest address sent to Queen Victoria by her subjects was that just received from the inhabitants of the remote Mergui Archipelago, near Burmah. They have no telegraphic communication, with the outer world and mail connections but once in two months. The merchants of Mergui, however, sent an address in native language, which, translated, reads:

"To the Empress of India, with the blessing of all the angels and archangels, the head of all human creation in the Southern Island, and descendant of a pure race, who rules with power and glory over the land and water of this vast empire.

"On behalf of the people of Mergui, her majesty's loyal subjects, we testify that one and all have enjoyed peace and happiness during the period of your majesty's gracious reign, and that, through the benign and assiduous administration of Mr. R. C. Stevenson, the present deputy-commissioner, the place has all along been a pleasant one.

"1. Over and above all, Queen Victoria of Great Britain and Ireland, and the Empress of India, is the emblem of the Wazera diamond, being in possession of qualities equal in worth to the nine precious gems.

"2. Her majesty has the merit of the purity of Wethawem pearl.

"3. The learning that her majesty has is inexhaustible, like the red and black corals.

"4. The care that her majesty has for her subjects is likened unto that of the garnet stone.

"5. Her majesty is pure in heart, like the cat's eye, a gem of exceptional beauty.

"6. Her majesty's good will towards her subjects is in quality equal to the precious sapphire of the highest value.

"7. The modesty of her majesty is of the essence of topaz.

"8. The quality of impartiality her majesty possesses is of the luster of emerald stone.

"9. The charitable mind that ever accompanies her majesty is like that of the precious ruby. We, therefore, in presenting this address, fervently pray that her life may be prolonged to hundred years, and that she may ever enjoy sound health, by the grace of the Almighty."

Is Family Prayer Declining?

The Quiver, an English magazine, publishes a number of answers from prominent English clergymen to the question above. Among those who make reply are the Archbishop of Armagh, the Bishops of of Gloucester and of Ripon, Dean Farrar, Dr. Parker, "Ian Maclaren," Dr. Macmillan, Hugh Price Hughes, Mark Guy Pearse, Dr. Barrett and Dr. William Wright. Of nineteen such answers received eleven respond in the affirmative, six are neutral, and two only, Dr. Barrett and Dr. Wright, state that the practice is not, in their opinion, dying out.

Dr. Joseph Parker says: "There can be but one answer to the question whether family worship is declining. In my opinion it is almost extinct."

Dr. John Watson (Ian Maclaren) writes: "Within the sphere personally known to me, the custom is on the decline."

Dr. A. K. H. Boyd says: "My impression is that in lay dwellings family prayer is not maintained as it used to be in Scotland in my boyhood."

Rev. Hugh Price Hughes, the superintendent of the West London Wesleyan Mission, gives the opinion that "family worship is declining, in consequence of the terrible hurry and competition of modern life, especially in the great cities. I realize the difficulty most painfully in my own household. * * * Men are in far too great a hurry to make money. The all-pervading mammonism is injuring everything, and few things more than the quiet and reverent family prayer, which was so great a blessing in the past."

Dr. Robertson Nicoll states: "So far as my experience goes, the practice is very decidedly declining."

Mary Guy Pearse believes that at any rate there is no declension in the morning observance of family prayer.

In an editorial comment on these replies the Evangelical Messenger (of Cleveland, Ohio) says:

"The sum of it all is, that modern business, that Juggernaut of nineteenth century life, is destroying in many homes that most sacred institution, the family altar. The sacrifice of thanksgiving and prayer at the family altar is neglected, that we may sacrifice at the altar of Mammon the more assiduously. This is not only true in the cities. It is true in the country, among the farmers, especially during the busy harvest season, when hired help is employed. Then it is that no time is taken for family prayer.

"But what manner of men and women will they be who in childhood and youth do not hear the voice of their parents daily in prayer and Bible-reading? Need we wonder if infidelity spreads and secularism gnaws the core heart out of society? Need we wonder if Sabbath desecration and divorces increase, when family altars crumble? Need we wonder if the church becomes cold and formal, when family prayers are hushed, and the fires of devotion on the home altar are buried under the white ashes of neglect?"

The Christian Guardian (Toronto) quotes some of the replies given in the Quiver, and then says:

"We have not the absolute proof at hand, but from the general spiritual condition of our work, from the testimony of our pastors, and from personal experience in the pastorate, we judge that family prayer is holding its own in the usages of the home. The place of greatest difficulty in our cities for maintaining any household worship is the boarding-house, and we are of the opinion that it is not attempted. The students at our colleges, who come into the city from country or village homes, and take up their lodging at the regular boarding-house, find themselves at once in a household without worship. In our judgment this is the point where evil is initiated, and drifting and neglect find their beginning. If, after family prayer is neglected, closet prayer is also dropped, then the course of religious indifference is fairly started."

The Presbyterian Journal (Philadelphia) has the following observations on the general subject:

"The question of how far family prayer is observed in Christian households is being given great consideration in religious papers. Another, closely connected with it, that it might be well to inquire concerning, is this: How far does the reading of religious literature occupy the Sabbath hours in Christian households? There was a time when secular papers, magazines and books were carefully collected on Saturday evening and laid away. But we fear that in many households it is not so now, but that even children are permitted to read the monthly magazines and the literature and fiction of the day."

KIDNEY DECEIT.

How Many Are Unintentionally Deceived in Treating Kidney Disorders—Can You Afford to Trifle With Your Own Existence?—If You Suspect There Is Any Kidney Trouble, Discard Pills, Powders and Cure-Alls—South American Kidney Cure Is a Time-Tried and Testified Kidney Specific.

A remedy which dissolves all obstructions, which heals and strengthens the affected parts, and which from its very nature eradicates all impurities from the system, is the only safe and sure remedy in cases of kidney disorder. Such a remedy is South American Kidney Cure. This is not hearsay. The formula has been put under the severest of tests, and it has been proclaimed by the greatest authorities in the world of medical science that liquids—and liquids only—will obtain the results sought for. A liquid remedy taken into the system goes directly into the circulation, and attacks immediately the affected parts, while solids such as pills or powders cannot possibly attain these results. Kidney disorders cannot afford to be trifled with. The quickest way is the safest way to combat these insidious ailments. This great remedy never fails. It's a liquid kidney specific. It's a solvent

Leper Island of Molokai.

[By Bishop E. R. Hendrix, in the Independent.]

A land where one does not have to pay taxes or rents, and where a beneficent government provides cottages and rations, herds and clothing, and where not only blankets but even medical attendance are without cost, is not this a veritable Utopia? Yet such a land is our nearest neighbor in the Pacific, and is only some 2,000 miles distant. As one's steamer leaving San Francisco approaches the Hawaiian Islands, before it can drop anchor in the beautiful harbor of Honolulu, it must needs pass Molokai. And Molokai? Why that is the fifth island in size of the entire group of the Sandwich Islands, and is some 40 miles in length, with an area of about 200,000 acres. On its eastern side are elevations of fully 2,500 feet, while on its western slopes they diminish to a height of about 1,000 feet. Its valleys are beautiful, and are filled with deer. A herd of spotted deer, presented by the Mikado of Japan some 30 years ago, were placed by the King of the Sandwich Islands on Molokai, and now numbers some 3,000, roaming at will over a large part of the island. Here are many kinds of the most luxuriant vegetation, the balmiest air, the most invigorating sea breezes, ever such spicy breezes as blow o'er Ceylon's Isle. But though every prospect pleases, few person can be induced to make their home on Molokai. The entire population is only some 3,000, and a year ago 1,120 of these were lepers. Possibly nowhere in the world is the census more carefully taken and more accurately known than is the case in the northern part of this interesting island.

Molokai, as is well known, is the name for the leper colony of Hawaii. The lepers do not occupy all the island, but only a grassy plain, ten miles in length, and varying from one to two miles in width, on the north side of the island, and yet separated wholly from the rest of the island and its population by a precipice fully 1,000 feet high, which can be scaled at only one point, and here it is securely guarded. Despite their freedom from taxation and rents, their ample supplies of food and clothing, their abundant herds of cattle and horses, and their fertile fields, which require so little labor, the lepers are virtually life-prisoners, shut in by the ocean on one side and by the impassable mountain on the other. Most of the lepers are natives, but foreigners are found among the colonists, and all who come to this part of Molokai, save to bring supplies, or to inspect, as the board of health twice each year, do so with the expectation of never returning. At a cost of some $10,000 per month the Hawaiian government maintains this open-air leper hospital in order to perfectly quarantine and thus finally stamp out leprosy among the Sandwich Islanders. Sheltered from the strong sea wind, this plain of Kalaupapa would make an ideal place of residence, alike for its beautiful surroundings and the salubrity of its climate, and here everything is done, compatible with preventing the spread of the disease, to make its unhappy victims contented. But the heart-rending walls of those who part with loved ones and friends for the last time as they are about to be conveyed to Molokai tell the motto of the leper asylum: "All hope abandon, ye who enter here." But this separation from friends is the chief sorrow of the Hawaiian leper, and that is required in order to save loved ones from the possible contagion of the disease.

Among the victims of leprosy are persons of excellent families, whose friends build cottages for them on Molokai, and see that they lack nothing for their comfort. It is stated that the first person to be removed to the leper island was a lawyer who had been active in securing the regulation which required the removal of lepers in order to prevent the spread of the disease. No sooner did the unmistakable evidence of the dread disease first appear than he insisted on setting the example of patriotism in voluntarily surrendering himself to be removed to Molokai, although some years might have passed before his condition would have been known to the public. The disease had made considerable inroads among the lower classes, and nothing but this heroic remedy promised to suppress it effectually. Vigilance is used to separate anyone who is suspected until it is definitely known whether or not he is a victim of the disease, and, if so, he is promptly expelled to the island. Children born of parents who are lepers, after passing a given age without showing signs of the disease, are removed from Molokai and kept in confinement for a number of years so that they may neither contract the disease nor be the means of spreading it; then, if found "clean" by the board of health, they can be permitted to go anywhere. Such children are educated at the expense of the government. Thus, after 30 years, the government has the satisfaction of believing that effectual means have been devised of caring for the unfortunate lepers in the most humane manner, while attempting to suppress the disease which was so threatening to the population and fair name of the Hawaiian Islands. However, as is to be supposed, attempts are made to escape this lifelong quarantine.

The death of Father Damien, the Belgian priest who died on Molokai a few years ago, attracted the attention of the Christian world to the religious needs of the lepers. Joseph Damien went there a young priest of 33 years of age, and labored among the unfortunate exiles for some twenty years. After sixteen years leprosy appeared, and he suffered loss of smell, then of touch and of sight, until finally, after losing fingers and toes, tuberculosis attacked his lungs and throat, and then came his heroic death. Nor did he have to wait long for a successor. His brother, Pamphile Damien, accompanied my four priests and as many nuns, has gone to take up his work. His comrade, Brother Joseph Dutton, has been on Molokai for sixteen years. The reports of the propaganda show that priests and lay brothers and nuns have long ministered there in the hospitals and schools devoted to the lepers and their children.

Nor is the work being done among the lepers on Molokai limited to the labors of these praiseworthy priests and their associates. After the noble work which has been done on each of the other islands by the American board, one is prepared to learn of a Congregational church, with its faithful pastor, on Molokai. Here also are to be found a Young Men's Christian Association, a Sunday school, a Bible class, a singing school, a gymnasium and a reading room. One who has observed the Hawaiian love of sweet melodies, is glad to know also of a band of sixteen leper musicians on Molokai.

I saw a case of elephantiasis, or black leprosy, in China, when the poor woman told of her frightful "visions in the night," and thus threw added light on Job's sufferings. But the leprosy common at one time among the lower classes on the Hawaiian Islands seems to be of the same type as that which the traveler sees in the lepers' hospital near the Jaffa Gate of Jerusalem, or in the lepers' quarter there. It frequently makes its first appearance in the lobes of the ears, until they begin to hang as if a weight were attached to them. Sometimes the ears become so elongated as to make riding uncomfortable, and the surgeon's skill is implored for relief. Usually not until the later stages of the disease does the victim of leprosy feel great discomfort. The Hawaiian government makes the lepers the wards of the nation, and the Christian work being done among them is an unmistakable credential of the Christ, who says today as of old: "The lepers are cleansed, and the poor have the gospel preached unto them."

CHILDREN'S TEETH.

A Dentist's Suggestions for the Remedy of Irregularities.

Through mu-h exhortation mothers have become pretty well advised of the care which their children's teeth demand. A dentist goes further and says that many irregularities in the matter of the growth of the teeth can be corrected at home from day to day, thereby preventing later, long painful and expensive operations. One of these is the cure of protruding teeth. This is often caused by a pernicious habit acquired in childhood, that of thrusting the thumb back of the upper front teeth and pressing lightly and steadily there. Children take to this practice, which is akin to that of sucking the thumb. The result is very bad and ill-looking. Watchful mothers can prevent the forming of the habit, or, in case it is too late for that, can remedy the consequences by breaking it up and insisting upon the counteracting treatment. This is to repeat as often as possible a firm pressure backwards on the front of the teeth with the forefinger horizontally. Overlapping teeth are often, usually, indeed, the consequence of mouth breathing. A child keeps the mouth open during sleeping and much of the time during the day, thereby narrowing the curve of the jaw and forcing the teeth to a V. This consequence will again take long counteracting influence to remedy, but the cultivation of nasal breathing and pressing the teeth in as much as possible will show a decidedly good effect very soon. When one recalls how easily apparently solid teeth are pressed apart by means of thin wedges, it is realized how much value there is in persistent pressure.

A TURESHER'S LIFE

One of Exposure to Inclement and Changeable Weather.

He Easily Falls a Prey to Disease—Rheumatism One of the Natural Results—One Who Suffered for Upwards of Nine Years Gives His Experience.

From the Intelligencer, Belleville, Ont.

It is doubtful if there is any other occupation more trying to the constitution than that of the thresher. Exposed to the rains and storms of the autumn season, and at the same time choked with the dust consequent upon threshing, he easily falls a prey to disease. Mr. Jos. H. Davis, a resident of the township of Wicklow, Hastings county, follows the threshing machine for some months every fall. For eight or nine years he was subject to attacks of inflammatory rheumatism. The disease usually made its appearance in the fall, and continued throughout the winter, causing not only much suffering, but great inconvenience. Mr. Davis' most serious attack occurred during the winter of 1893. It first made itself manifest by the swelling of the right hand, and before twenty-four hours had passed the disease appeared to have gone through the whole system, and the legs were swollen to an abnormal size, so much so that the joints were not visible through the swellings. For ten months the trouble continued, and during that period Mr. Davis was unable to put on his clothes, and the pain he endured almost passed comprehension. One doctor after another was tried, but without any beneficial results. Then advertised medicines were tried, but with no better success. "I can hardly say," said Mr. Davis, "how much money I spent on doctors and medicines, but it amounted to a considerable sum, and yet I would most willingly have given my farm to be rid of the terrible pain I was forced to endure. But all my expenditures seemed of no avail, and I began to despair of a cure. At this juncture, acting on the advice of a friend, I began using Dr. Williams' Pink Pills. The first six boxes I used seemed from outward appearances to have had no effect, and I felt almost like giving up in despair. I thought, however, that possibly that was not a fair trial for one in my condition, and I procured a further supply. By the time I had used three boxes more there was a considerable improvement noticeable, and from that out each day found me growing better. I continued using Dr. Williams' Pink Pills until I had taken eighteen boxes, by which time every vestige of the pain had left me, and I was feeling in every respect a new man. I believe, too, that the cure is permanent, for I have not known what it is to suffer with rheumatism since."

It will thus be seen that Dr. Williams' Pink Pills released Mr. Davis from the painful thraldom of rheumatism at a comparatively small expense after doctors and other medicines had utterly failed to give him even a fair measure of relief. It is obvious therefore that if Dr. Williams' Pink Pills are given a fair trial they are sure to bring relief and a cure. Every box of the genuine Pink Pils has the trade mark on the wrapper around the box, and the purchaser can protect himself from imposition by refusing all others. Sold by all dealers at 50 cents a box or six boxes for $2 50.

IT'S A GOOD IDEA, TOO.

A novel idea in vacations has been adopted in Boston. The firemen there are allowed annual vacations, and the commissioners have decided to send every horse owned by the department out to country pasture two weeks every year.

C. C. RICHARDS & CO.:

Dear Sirs—For some years I have had only partial use of my arm, caused by a sudden strain. I have used every remedy without effect, until I got a sample bottle of MINARD'S LINIMENT. The benefit I received from it caused me to continue its use, and now I am happy to say my arm is completely restored.

Glamis, Ont. R. W. HARRISON.

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If you are annoyed with PIMPLES, BLACK HEADS, FRECKLES, BLOTCHES, MOTH, FLESH WORMS, ECZEMA, or any blemish on the skin, call or send for a box of DR. CAMPBELL'S WAFERS and a cake of FOULD'S MEDICATED ARSENIC SOAP, the only genuine beautifiers in the world. WAFERS by mail, $1; 6 LARGE BOXES, $5. Soap, 50 cents. Address all orders to H. B. FOULD, Sole Proprietor, 144 YONGE STREET, TORONTO, ONT. LYMAN BROS. & CO. Wholesale Agents, 71 FRONT STREET EAST TORONTO CANADA.

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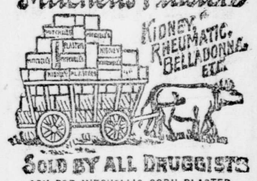
THEY DRAW WELL Mitchell's Plasters

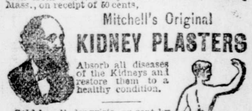


SOLD BY ALL DRUGGISTS

ASK FOR MITCHELL'S CORN PLASTER.

In nine cases out of ten where Mitchell's Cure-All Corn and Bunion Plaster is applied, the pain leaves at once. This Plaster is just as good for Calloused Feet and for all Sores on the Feet usually caused by chafing. If it pains you after wearing a while, remove, and in a day or two apply a fresh piece. For Corns and Bunions and Soft Corns:—Cover the Corn or Bunion all over with a Plaster and a sure cure will be effected. Persons who will wear tight boots and shoes to make their feet look small, should always use *Mitchell's Cure-All* CORN AND BUNION PLASTERS. They are as thin as a sheet of paper, and do not take up as much room and are not as clumsy as the old felt corn and bunion plasters. *Internal gill make a person crippled with Corns or Bunions dance for joy.* Ask for Mitchell's Cure-All Corn and Bunion Plaster. 12 sheets in each box. Sold by druggists, or sent by mail from The Novelty Plaster Works, Lowell, Mass., on receipt of 30 cents.

Mitchell's Original KIDNEY PLASTERS



Absorb all diseases of the Kidneys and restore them to a healthy condition.

Sold by all druggists, or sent by mail from The Novelty Plaster Works, Lowell, Mass., on receipt of 50 cents.

What is more annoying when in a hurry, and want to mail a letter, than to find your stamps all stuck together? If only one, that sticks to something to spoil it. Save annoyance of this kind, send 25 cents to the NOVELTY PLASTER WORKS, Lowell, Mass., for two kinds of Corn Plasters, two kinds of elegant Court Plaster; best known to science; and get a nice stamp holder, and avoid the spoiling of your stamps. Founded in 1866

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