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 IN HOME, OFFICE OR FACTORY  
 WITH  
**Old Dutch**  
**Cleanser**  
 MANY USES AND FULL DIRECTIONS  
 ON LARGE SIFTER—CAN 10¢

My aunt was out in the hall, but no sign, thank goodness, of any visitors. I saw at once that Auntie had on a new silk dress, and she looked quite nice as she held out her arms in welcome.

\* \* \* \*

It was just as I had hoped it would be. I was taken without more ado up the front stairs; the carpet so soft that my footsteps made no noise. At the top another surprise awaited me. I was to have the best spare room to sleep in! Then, as I turned to thank my aunt, I saw she looked rather wistful and sad, and—I couldn't help it—I hugged her! And we became the best of friends.

After removing the stains of travel I went in to see Granny, who was in bed, not very well. As time went on I was made keenly aware that Granny was getting weaker and weaker. I hovered in and around the sick room, not taking any interest in anything but Granny's welfare.

## Much Pain From Kidney Disease

Doctored in Vain Until Dr. Chase's Kidney-Liver Pills Were Used.

Kidney derangements are often associated with disorders of the liver and bowels, and under these conditions ordinary kidney medicines usually fail to effect cure. It is because of their unique, combined action on the liver, kidneys and bowels that Dr. Chase's Kidney-Liver Pills are so generally successful, even in the most complicated cases.

Mr. Emanuel Bernard, farmer, St. Paul's, Kent County, N.B., writes:—"About eighteen years ago my wife was bad with kidney disease, and suffered greatly from headaches, pains in bowels and stomach, and her heart was affected. For a year she was treated by her doctor, with no apparent benefit. She then used five boxes of Dr. Chase's Kidney-Liver Pills with most satisfactory results. This gave us such a good opinion of Dr. Chase's Kidney-Liver Pills that we always keep them in the house to be used for all derangements of the kidneys, liver and bowels." Dr. Chase's Kidney-Liver Pills, 25c. a box, 5 for \$1.00, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

Then came a day I shall always remember. It was quite early, a Sunday morning in June, and I stole into Granny's room to look at her and feel her pulse, for some instinct—is it a nurse's?—seemed to draw me to the bed of sickness. The curtains of spotted muslin waved to and fro in the breeze—the sweet melody of the Minster bells came in at the open window—the peaceful garden lay below, bathed in sunlight, and God's spirit radiated from the sweet, pale face on the pillow.—I. N. H.

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## A PRISON WITHOUT WALLS; INMATES DARE NOT ESCAPE.

In New Guinea they have an extraordinarily effective method of controlling prisoners whereby they are able to dispense entirely with the high stone wall that usually hedges about convicted violators of the law.

Picture to yourself an aggregation of men who have been found guilty of every crime on earth, desperate fellows, many of them, men who have not stopped at murder, men whose hands are doubly, often trebly, dyed with the stains of the foulest of deeds, violent characters who would hesitate at nothing which would serve their ends. Prison guards hardened to danger are afraid of this class of men in other countries. Let them loose upon any community, with their liberty at stake, and even the bravest guardians of the law might hesitate before trying to effect their capture. Only the thickest of stone walls, the broadest of iron bars are strong enough to hold them.

"Those who favour the rule of kindness instead of that of restraint in dealing with prisoners are often deeply interested in the success of the government of New Guinea in controlling their prisoners and keeping them from running away without the high wall or the iron bars of other prisons," says the Rev. C. V. Hall, a missionary who has just returned to this country after a five years' tour of the world. The Rev. Dr. Hall explored various parts of New Guinea for nearly five months, and he was greatly interested in the spectacle of the New Guinea prisoners, quiet and passive within the prison bounds, even though no wall, no bars, no visible barrier of any kind stood between them and perfect liberty.

"You know," said Dr. Hall, "the Dutch are at present doing with New Guinea what the British did with Australia years ago. They are shipping their convicts from Java to New Guinea, and one of the most striking experiences of the country is to see their methods of controlling the prisoners and keeping them within bounds without so much as a prison wall.

"When the new convict arrives he is marched out into the prison yard and into a certain alley of the prison grounds. This takes place the morning after he reaches the prison. The rules of the prison are then read to him and the bounds within which he must keep are clearly stated and pointed out. Then he is told there

is no possible chance of his attaining liberty.

"You may escape from this place," he is told, "that is easy enough, for, as you see, there are no walls, and the guards do not trouble too much about the prisoners getting far away. But in any direction that you go there is something to stop you. You will inevitably be devoured by cannibals."

Then the prisoner is ordered to face about, and there, before his eyes he sees more than a hundred human heads staring at him. The government has bought these heads from the head hunters of the wilds which lie beyond the prison bounds. They are the heads of those who have gone to make many a cannibal feast.

The new prisoner, as brave as any man often, and usually more reckless than the average human being, finds after this exhibition no inclination to take to the wilderness. Instead, he keeps well inside the prison bounds, and as the weeks go by and shuddering tales of savage massacres and the hideous orgies that follow them, are whispered through the prison he finds liberty less dear and becomes less and less willing to pay its probable cost. The horror of the brooding mountains and the forest paths never trod by the foot of civilized man and haunted by menacing, ghoul-like figures takes possession of him and he cowers closer and closer in his little place of safety.

The Rev. Dr. Hall joined an expedition into the interior of New Guinea, and he and his party in the course of their wanderings discovered a new tribe of natives whom they named "Ki-Kis," which in the native language means "eat-eat." Dr. Hall believes these natives to be descendants of the Australian aborigines.

"We started at the mouth of the Fly River. There were three white men and a troop of native soldiers. We embarked in canoes at that point and made half of our journey in that way and the remainder on foot.

"After four days of river travel we left the canoes and took to the mountains. It was then that we made our most interesting discovery of the journey. Our choppers going on ahead to break down some of the dense growth so that we could move forward came upon them first—the strange people whom we named the Ki-Kis, which in the native dialect means 'eat-eat.' The reason for conferring this name upon the strange people we had from one of the cannibals of the valley below. He informed us that the people of the mountains were 'very good eating.' He also explained that they made their homes in the mountains so that they might flee from attack.

"The first Ki-Kis woman that we saw we took to be a tree, not because she had that romantic resemblance to a tree which one looks for in a dryad, but because she was modestly attired in the bark of a tree, which she had wrought into a garment resembling a tube. I have heard of the tube skirts which women are now wearing in civilized climes, and I suppose that the garment of our savage sister was much like that in shape. Some of those to whom I have described this garment have declared that the Ki-Kis belles must be wearing slit skirts, or how otherwise could they manage to get about in this narrow, tubelike garment. But I really think they put the garments on over their heads, and it is not long enough to impede their progress. The interesting part of the costume is that in making it the Ki-Kis maiden has made use of the wisdom of the wild animal and the bird, not to mention the serpent, for she has made herself practically invisible in the forest by this garment of forest hues.

"The men of this tribe were also more given to dress than their brothers of the valleys. They wore shoulder ornaments made of forest treasures, feathers, berries, etc. Both men and women are very much smaller than the valley people and not savage at all. Instead they are extremely timid, so much so that it was impossible to get near enough to them to learn much of their ways.

"They live upon roots, nuts, berries, and other wild fruits, and apparently are not cannibals. The principal motive of their lives is to escape from their pursuers farther down the valley. They are lighter in colour than the cannibals. You couldn't call them brown or copper colour; it is more truly described as a lighter black.

"There is no doubt that cannibalism is rampant in New Guinea, and that the cannibals of the valley regard the Ki-Kis as a reserve stock in case of famine. The Dutch Government does what it can to stamp out the practice, but so far there is no decrease in it, and the gruesome news of what happens among the natives is suppressed by the Government.

"In other parts of the world there is also much cannibalism, but so far as I was able to gather information in the course of my travels it is generally on the decrease, especially in the Marquesas group, and yet it was in this group that I saw a human sacrifice and met a native chief whose skirt was made entirely of the hair of persons whom he had killed and helped to devour.—New York Herald.

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