

ST. JOHN Horse Show AND Carnival.

Beginning Oct. 5th, 1903.
ONE WEEK.

The Horse Show will open at Victoria Rink, on Tuesday, 6th Oct. inst, at 2.30 o'clock, p. m. : also at 8 p. m. on same day. The show will continue on Wednesday all day and evening, opening at 10 a. m.

The greatest, most comprehensive and best exhibit of horses ever offered in the Maritime Provinces.

Judging of Thoroughbreds on Wednesday Morning.

Thirteen Hundred Dollars.

\$1,300 in cash and rich Silver Cups to be awarded in prizes.

Competition between horses in jumping, ladies' saddles, etc., etc.

FIELD SPORTS:

Unrivalled Series of Athletic Sports for Oct. 8th. Valuable Prizes. Large number of entries, including the speedy professionals Tom Keene, 'Fish' Marsh, P. Curley, Harry Gill, Fank Kanalay, John (Tip) O'Neil, E. Eatman, Humphreys and others. Swift footed amateurs.

Held on Athletic Grounds.

REGATTA:

Yacht Races and Harbor Regatta on Oct. 9th. Numerous entries. Three hundred dollars in cash prizes for professionals, gold trophies for amateurs.

Good contests assured.

B. R. Macaulay, John F. Gleeson,
PRESIDENT. SECTY-TREAS.

Special Fares from Oct. 5th, Good to Return Oct. 8th, from the Following Stations, viz:

Halifax, - - - \$6.00	Fredericton, - \$1.55
Campbellton, } 4.00	McAdam Jct., - 1.90
Dalhousie, } 4.00	St Stephen, - 2.00
Bathurst, - - - 3.35	Calais, - - - 2.00
Newcastle, - - - 2.90	Vanceboro, - - 2.05
Chatham, - - - 2.85	Canterbury, - - 2.35
Dorchester, - - 2.40	Woodstock, - - 2.95
Sackville, - - - 2.40	Newburg Jct. - 3.05
Amherst, - - - 2.55	Perth, - - - 3.90
Shediac, - - - 2.00	Andover, - - - 3.95
Moncton, - - - 1.80	Aroostook Jct. 4.00
Sussex, - - - .90	Edmundston, - 5.20
Hampton, - - - .45	

And low fares on St. John River and N. B. Southern Ry
SINGLE FARE FROM OCT. 5th to 10th.

RED SKIN MAGIC EQUAL TO INDIAN

American Indians Rival the Fakirs of the Orient.

WASHINGTON, D. C., Sept. 26.—Red-skin magic has been a subject of special investigation recently by the Bureau of Ethnology, which finds that among the American Indians there are wizards who can perform feats quite as wonderful as any of those attributed to the fakirs of the Orient.

In fact there are certain tribes, such as the Chippewas, which have developed the art of sorcery to a high point. Catholic missionaries and other witnesses testify to having seen century plants two or three feet high produced within a few minutes on bare western prairies where previously nothing grew, simply, as it seemed, by a few incantations and a small amount of hocus-pocus.

This feat, which bears a likeness to the famous mango tree trick of India, seems beyond explanation, the century plants grown in the spontaneous manner described being of considerable size and apparently a dozen years old. But it is perhaps surpassed by a marvel recounted to one of the government investigators by a Jesuit priest, who said that while he was among the Arapahoes and Crepennes he saw two wizards fetch grass up out of the ground where there had been not a trace of vegetation. It was done within a few minutes, and there was a patch of it, green and growing. With his own eyes he saw it sprout and grow.

The wizards among the Indians are priests. Indeed, the primitive priest all over the world has always been a magician and juggler. Juggling tricks are the most important part of his stock in trade, impressing the untutored beholders with a belief in the supernatural powers of the performer.

WIZARD KNOWN AS "DREAMERS"
Among the Chippewas there is a class of wizards known as "dreamers," who are supposed to be able to handle with impunity red hot stones or to bathe their hands without discomfort in boiling water. A magician of this type is a "dealer in fire," and at night he may sometimes be seen flying rapidly along in the shape of a ball of fire or a pair of fiery sparks, like the eyes of some monstrous beast. The late Dr. W. J. Hoffman, of the Bureau of Ethnology, knew one of these jugglers who could take ripe red cherries from his mouth at any season of the year. He had a magic bag which would move on the ground as if it were alive, but Dr. Hoffman more than suspected that the sack contained a live rat or other small mammal.

One investigator on a certain occasion saw a Menominee wizard produce live snakes, as it appeared, from an empty bag. The bag was of red flannel, about twenty inches wide by thirty inches in depth, and the "mystery man" held it between his fingers by the two upper corners, so as to spread it out. Then he rolled it between his hands like a ball, to show that there was nothing inside. Again he took it by the upper corners, and, holding it up, danced slowly. Presently the snake heads emerged from the top of the sack, gradually becoming more and more exposed, until their bodies protruded half a foot or so. From time to time the snakes withdrew themselves into the bag, coming out again and again retreating. When they had finally disappeared the performer rolled the sack up tightly and put it into his bosom. It seemed wonderful, but the trick was a simple one, the two snake heads (stuffed) being attached to a tape the ends of which were fastened to the upper corners of the bag. When the wizard pulled the tape taut it caused the heads to lift themselves above the edges of the bag.

Less easily explained is a bit of off-hand sorcery perpetrated once at the expense of Lewis Cass. He had gone to represent the government in a conference with the Indians at Mackinac, and, in the course of a ceremonial



Does it not seem more effective to breathe in a remedy, to cure disease of the breathing organs, than to take the remedy into the stomach?

Vapo-Cresolene

Established 1877.
Cures While You Sleep
It cures because the air rendered strongly antiseptic is carried over the diseased surface with every breath, giving prolonged and constant treatment. It is invaluable to mothers with small children.
Is a boon to asthmatics.

Whooping Cough, Bronchitis, Croup, Colds, Grippe and Hay Fever, The Whooping and Croup, which should last a lifetime, together with a bottle of Vapo-Cresolene, \$1.25. Extra supplies of Vapo-Cresolene 25 cents and 50 cents. Write for descriptive booklet containing highest testimony as to its value.
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dance which he witnessed he noticed an old Ojibway woman who took an active part in the exercises. He asked why this was, inasmuch as she seemed uninteresting, had nothing to say and did nothing except shake her snake-skin "medicine bag." Overhearing his remark, the old woman (who was known among her people as a powerful witch) became much offended, and without warning threw at Mr. Cass—so he himself told the story—her snake-skin bag, which transformed itself into a live serpent and ran at the statesman. He promptly took to his heels, whereupon the witch picked up the "snake," which again assumed the appearance of a dry skin bag.

JUGGLING AND RELIGION.
The Indian wizards pretend that they can perform their tricks only through the intervention of the tribal divinities; and this is where the juggling and religion come together. Information as to future events is commonly obtained by special consultation with the divinities in the so-called "magic lodge," which is a cylindrical structure of birch bark, with a framework of small poles, just big enough to contain a man standing erect. As soon as the wizard has entered the lodge begins swaying violently, and there a great rattling of balls and deer's hoofs which are fastened to the tops of the poles. Three voices are then heard in consultation—a loud one for the Great Spirit, a faint one for a minor spirit, and the voice of the "mystery man."

A famous wizard at White Earth, Minn., made a bet with one of the government investigators that the latter could not tie him with ropes so that he would not be able to get loose at once. With the help of the local Indian agent the man was tied-up in elaborate fashion, and put inside of a conical wigwam in an open space. Nobody was allowed to go near him. Presently there was a great thumping noise and the wigwam began to sway back and forth. Two or three minutes later the magician called out, telling his captors to go to a house several hundred yards away and get the ropes. One of them went to the house and found the ropes, with all the complicated knots untied. Then the wigwam was opened and the wizard was found quietly smoking his pipe.

Organized Gangs In St. John.

Crowds in Various Sections of the City
That By Begging and Thieving
Prey Upon the People.

St. John, like every other city, has its strata of life in the "under world." Each section of the city has its "gangs;" those of the seamy side of life, who work not, neither do they spin, but rather go on listlessly existing on the labors of others; in fact, they are mendicants, supplicants, vagrants and worst of all, thieves, ready to prey upon society.

To the readers of recent local history the acts and doings of that famous band of youngsters known as "the Tanyard Gang," are not out of mind. Their haunt in the eastern section of the city had been more or less famed until the final act in their misdeeds came, which culminated in the Willie Doherty murder in Rockwood Park. The many thefts, though petty at the start, soon grew into robberies which got bolder with each successive day. At last organization came when a regular systemized plan of burglary was formed and executed. The police were watched by these youthful criminals.

There is not much need of dilating further upon past and present crimes of this band of juvenile offenders, except to say in passing that "The Tanyard Gang" is said to still exist and ply in a small way its nefarious calling. The North End has of late come to the front with what is supposed to be a regular organized band of youngsters, precocious in ways that are dark and tricks that are vain. This crowd of youths has been rounded up lately by the police and disposed of in a summary manner. The reformatory has contained many such youths, a big percentage of which came from the North End.

Around the city proper loaf a lot of men, big, able-bodied creatures that will not work. This class of citizens, as a general rule, have as their territory and their special stamping ground around King Square, taking in Charlotte street, "The Old Graveyard," Union street, part of Sydney street, the country market and Germain street, as far as King street. In these quarters they prey upon passing citizens, soliciting money to procure liquor, and, if their responses are not readily met, often a flood of abuse is heaped upon the head of the good citizen that refuses to part with his hard-earned wage to supply the alcoholic desire of

these pests of the people of St. John. The usual demand of these fellows runs something in this strain, "Gee, mister, lend us five cents, I've got five, and I'm purty sick, and I'll do as much for youse some udder time."

If the five cent call is not forthcoming, they will take two or three cents or anything they can get from you. The police know this class. They are always yesterday or today, but are with it always. It is one of St. John's greatest evils. These mendicants parading around with men's clothes on their backs can be found any day sitting on the benches in the squares, taking a sun bath. They go to the court rooms, listen to what is for them, epic proceedings in the King street east temple of justice. Then, in a great many cases, those of them that are married, repair to their homes, abuse their wives, many of whom have to go out to work, to earn the bread and butter necessary to keep the wolf from the door.

Lower Cove has what is called the "Lawn Gang," the name originating from a crowd of young and middle-aged men that made their headquarters on a plot of ground adjacent to Lower Cove Blip. Here all sorts of drunken orgies have been and are daily enacted. The specialty of this crowd of loafers is drinking out of a big, black bottle, which is replenished from time to time by a "tarpaulin" or general subscription. This crowd, too, are adepts at soliciting alms for their mutual liquidation. If the necessary funds are not forthcoming there is apt to be a storm of abuse let loose from the vocabulary of the mendicant.

Drunkness, begging, loafing, abusing and other minor offences, are not the only crimes on the calendar, which could be registered against this notorious "Lawn Gang." They have been guilty of more serious charges. Many thefts, burglaries, etc., which have happened around Lower Cove within the past few years can be traced to the very members of this gang. In fact this crowd have become so bold in their operations that it is hardly safe to allow their further existence. Taken all in all, St. John, for its size, has as many organized "gangs" that prey upon its society as has any other city of its proportions in Canada.

PROOF OF VIRTUE.

(New York Press.)
Dr. Jane E. Robbins, head worker of the Normal College Alumnae Settlement in East Seventy-second street, takes an active interest in the welfare of the Italian immigrants who are coming to this country in such large numbers. While visiting some of her proteges Dr. Robbins was recently approached by the mother of one of her settlement children who was anxious to contradict certain statements regarding her character which she believed had been made by one of her countrymen. With a fine burst of indignation she said:
"I good-a woman. All my peop good-a peop. My brood-a, so good-a man get out-a Sing Sing four mont afore his time up."

AUSTRALIAN POLITICAL TACTICS

(Argonaut.)
Female suffrage is in a rather anomalous position in Australia. It is the law all over the commonwealth, so far as federal elections are concerned. But the whole does not include all the parts and some of the constituent States have not yet sanctioned the vote of the women voters in state elections. In South Australia female suffrage has been in operation for some time. A number of the commonwealth parliament, anxious to ascertain the best mode of approaching the women voters in his constituency, sought the advice of an experienced South Australian legislator. "No, sir," was the candid reply: "kiss the baby!" he asked. "No, sir," was the candid reply: "kiss the elector."



IT is quite likely you are doctoring for the wrong thing. Or perhaps you are taking medicine for a trouble you really have but which has been brought on by that common ailment—constipation. Whatever your trouble, do you find it stubborn to treat? Do you wonder why you do not get cured? Are you sometimes almost discouraged? Try doctoring your bowels. Don't imagine because you seem regular, or maybe once a day for a time, then a day skipped, and so on, that you have healthy bowels. Everybody needs a gentle laxative occasionally. Where you think you may be all right, you may be all wrong. Likely as not it is the cause of something else you are suffering from.

LAXA-CARA TABLETS

do not purge or strain. One after each meal acts upon the intestinal canal gently but surely, cleaning it out completely. This gives every other bodily function a free and healthy action. It allows Nature to take her course, where she has been obstructed before. Even though you are what you imagine reasonably regular, that is no sign you do not need LAXA-CARA TABLETS.

Try them and know that there is one sensible and effective cure for clogged bowels. The chances are that is the seat of the trouble you are suffering from. They will do you good; anyway, and will probably show you the truth of some things.

YOUR DRUGGISTS SELL LAXA-CARA TABLETS FOR 35 CENTS PER BOX, OR SENT POSTPAID ON RECEIPT OF PRICE

FRANK WHEATON, FOLLY VILLAGE, N. S. SOLE AGENT FOR CANADA