## REV. DR. TALMAGE.

The Eminent Brooklyn Divine's Sun-

day Sermon.

#### Subject: "The Fire Worship rs."

TEXT: "There came wise men from the East to Jerusalem."-Matthew ii., 1.

These wise men were the Parsees or the so-called fire worshipers, and I found their descendants in India last October. Their heathenism is more tolerable than any of the other false religions and has more allevia-tions, and while in this round the world series I have already shown you the worst forms of heathenism to-day I show you the

Torms of neathenism to-day I show you the lenat offensive. The prophet of the Parsees was Zoroaster. of Persia. He was poet and philosopher and reformer as well as religionist. His disciples thrived at first in Persis, but under Moham-medan persecution they retreated to Indis. where I met them, and in addition to what I saw of them at their headquarters in Bombay, India, I had two weeks of association with one of the most learned and genial of their people on shipboard from Bombay to

The Bible of the Parsees, or fire worshipers, as they are inscentally called, is the Zend-Avesta, a collection of the strangest books that ever came into my hands. There were originally twenty-one volumes, but Alexander the Great, in a drunken fit, set fire to a palace which contained some of them, and they went into ashes and forget-fulness. But there are more of their sacred volumes left than most people would have patience to read. There are many things in the religion of the Parsee that suggest Christianity, and some of its doctrines are are in record with our own religion. Zo-ronster, who lived about 1400 years before Christ, was a good man, suffered persecution for his faith and was assassinated while worshiping at an altar. He an-nounced the theory, "He is best who is pure of hear:," and that there are two great spirits in the world, Ormus, the good spirit. and Ahriman, the bad spirit, and that all who do right are under the influence of Ormuzd, and all who do wrong are un-der Ahriman; that the Parsee must be born on the ground floor of the house and must be builed from the ground floor; that the dying man must have prayers said over him and a sacred juice given him to drink; that the good at their decease go into sternal light and the bad into eternal darkness: that, having passed out of this life, the soul lingers near the corpse three days in a paradisaic state, enjoying more than all the nations of earth put together could enjoy or in a pundemoniae state, suffering more than all the nations put together could possibly suffer, but at the end of three days departing for its final destiny, and that there will be a resurrection of the body. They are more careful than any other people about their ablutions, and they wash and wash and wash. They pay great attention to physical health, and it is a rare thing to see a sick Parsee. They do not smoke tobacco, for they consider that a misuse of fire.

At the close of mortal life the soul appears at the bridge Chinvat, where an angel pre-sides and questions the soul about the thoughts and words and deeds of its earthly state. Nothing, however, is more intense in the Parsee faith than the theory that the deady body is impure. A davil is supposed to take possession of the dead body. All who touch it are unclean, and hence the strange style of obsequies. But here I must give three or four questions and answers from one of the Parsee catechisms : Question-Who is the most fortunate man in the world?

Answer-He who is the most innocent. Q .- Who is the most innocent man in the world?

A .--- He who walks in the path of God and

of the dead. The wealthy people of Mala-bar hill have made strenuous efforts to have these strange towers removed as a nuisance, but they remain and will no doubt for , ages

I talked with a learned Parsee about these mortuary customs. He said: "I suppose you consider them very peculiar, but the fact is we Parsees reverence the elements of nature and cannot consent to defile them. nature and cannot consent to defile them. We reverence the fire, and therefore will not ask it to burn our dead. We reverence the water and do not ask it to submerge our dead. We reverence the earth and will not ask it to bury our dead. And so we let the vultures take them away." He confirmed me in the theory that the Parsees act on the principle that the dead are unclean. No one must touch such a body. The carmers of this "tomb of silence" must out put their heards on the form of the de-

aot put their hands on the form of the departed. They wear gloves lest somehow they should be contaminated. When the bones are to be removed from the sides of the tower and put in the well at the center, the tower and put in the way tongs. Then they are touched carsfully by tongs. Then these people besides have very decided theoties about the democracy of the tombs. No such things as caste among the dead. Philosopher and boor, the affluent and

the destitute must go through the same "tower of silence," lie down side by side with other occupants, have their bodies dropped into the same abyss and be carried our through the same canal and float away on the same sea. No spiendor of Necropolis, No sculpturing of mausoleum. No pomp of dome or obelisk. Zoroaster's teaching re-sulted in these "towers of silence." He wrote, "Naked you came into the world, and aaked you must go out."

As I stood at the close of day in this garden on Malabar hill and beard the flap of the vultures' wings coming from their rs-past, the funeral custom of the Parses seemed horrible beyond compare, and yet the dissolution of the human body by any mode is awful, and the breaks of these fowl are properly any mode the and the breaks of these fowl are probably no more repulsive than the worms of the body devouring the sacred human form in cometeries. Nothing but the resurrection day can undo the awful work of death, whether it now be put out of sight by cutting spade or flying wing.

sight by cutting spade or flying wing. Starting homeward, we soon were in the beart of the city and saw a building all aflash with Hights and resounding with merry rolces. It was a Parsee wedding in a build-ing erected especially for the marriage care-mony. We came to the door and proposed to go in, but at first were not permitted. They saw we were not Parsees, and that we were not even natives. So, very polite-iy, they halted us on the doorsteps. This temple of nuptials was chiefly occupied by women, their ears and necks and hands aflame with jewels or imitation of jewels. By pantomime and gesture, as we had no use of their vocabulary, we told them we were strangers and were curious to see by what process Parsees were married. Gradually we worked our way inside the door. The building and the surround-ings were illumined by hundreds of can-dles in glasses and ianterns, in unique and grotesque holdings. Conversation ran high, and laughter bubbled over, and all was gay. Then there was a sourd of an ad-rancing band of music, but the instruments for the most part were strange to our ears and eyes. Louder and louder were the outside voices and the wind and stringed instru-ments, until the procession halted at the door of the temple and the bridegroom mounted the steps. Then the music reased, and all the voices were still. The mother of the bride-groom, with a platter loaded with aromatics and articles of food, confronted her con and began to address him. Then, the took from the platter a bottle of parshe took from the platter a bottle of per-lume and sprinkled his face with the redolence. All the while speaking in a droning ione, she took from the platter a handful of rice, throwing some of it on his head, spilling some of it on his shoulder, pouring oome of it on his hands. She took from the platter a cocoanut and waved it about his bead. She lifted a garland of flowers and threw it over his neck and a bouquet of flowers and put it in his hand. Her part of the ceremony completed, the hand resamed its music, and through another door the bridegroom was conducted into the senter of the building. The bride was in the room, but there was nothing to designate "Where is the bride?" I said. "Where is "Where is the bride?" I said. "Where is the bride?" After awhile she was made evident. The bride and groom were seated on chairs opposite each other. A while cur-tain was dropped between them so that they could not see each other. Then the attend-ants put their arms up or this curtain, took a long rope of linen and wound it around the neck of the bride and the groom in them that they were to be bound tothe neck of the bride and the groom in token that they were to be bound to-gether for life. Then some silk strings were wound around the couple, now around this one and now around that. Then the groom threw a handful of rice across the curtain on the head of the bride, and the bride exceeded by thereing a handful of bride responded by throwing a handful of rice across the curtain on the head of the groom. Thereupon the curtain dropped, and the bride's chair was removed and put beside that of the groom. Then a priest of the Parsee religion arose and faced the couple. Before the priest was placed a platter of rice. He began to address the young man and woman. We could not heer a word, but we understood just as well as if we had heard. Ever and anon he punctu-ated his ceremony by a handful of rice, which he picked up from the platter and flung now toward the groom and now toward the bride. The ceremony went on intermin-ably. We wanted to hear the conclusion, holy. We wanted to hear the condusion, but were told that the ceremony would go on for a long while, indeed that it would not conclude until 2 o'clock in the morning, and this was only between 7 and 8 o'clock in the evening. There would be a recess after awhile in the ceremony, but it 000.000 francs. recess after awhile in the ceremony, but it would be taken up again in earnest at half past 12. We enjoyed what we had seen, but felt incapacitated for six more hours of wedding ceremony. Silently wishing the couple a happy life in each other's compan-lonship, we pressed our way through the throng of congratulatory Parsees. All of them seemed bright and appreciative of the occasion. The streets outside joyously sym-pathized with the transactions inside. We rode on toward our hotel wishing that newlo married and evidently fresh from the country, put up at one of the leading hotels, and after being assigned to a room, went up stairs. A few minutes later the young man came down stairs, and, approaching the clerk, said: We rode on toward our hotel wishing that marriage in all India might be as much honmarriage in all India might be as much hon-ored as in the ceremony we had that evening witnessed at the Parsee wedding. The Hin-doo women are not so married. They are simply cursed into the conjugal relation. Many of the girls are married at seven and ten years of age, and some of them are grandmothers at thirty. They can never go jorth into the sunlight with their faces un-covered. They must stay at home. All styles of maltreatment aro theirs. If they become Christians, they become outcasts. A missionary told me in In-dia of a Hindoo woman who became a Chris-tian. She had nine children. Her husband was over seventy years of age. And yet at her Christian baptism he told her to go, and she went out homeless. As long as woman is down India will be down. No nation was ever elevated except through the elevation of woman. Parsee marriage is an improve-ment on Hindoo marriage, but Christian marriage is an improvement on Parsee mar-riage. riage. A fellow-traveler in India told me he had A fellow-traveler in India told me be had been writing to his home in England trying to get a law passed that no white woman could be legally married in India until she had been there six months. Admirable law would that be! If a white woman saw what married life with a Hindoo is, she would never undertake it. Off with the thick and ugly veil from woman's face. Off with the crushing burdens from her aboul-der! Nothing but the gospel of Jesus Christ will ever make life in India what it ought to be. will ever make life in India what it ought to be. But what an afternoon ot contrast in Bombay we experienced! From the temple of silence to the temple of hilarity. From the vultures to the doves. From mourning to laughter. From gathering shadows to gleaning lights. From obse-quies to wedding. But how much of all our lives is made up of such opposites! I have carried in the same pocket and read from them in the same hour the liturgy

of the dead and the ceremony of espousals. And so the tear meets the smile, and the dove meets the vulture.

Thus I have set before the best of all ti-religions of the heathen world, and I have done so in order that you might come thigher appreciation of the glorious religion which has put its benediction over us and over Christendom.

over Christendom. Compare the absurdities and mummeries of heathen marriage with the plain "I will" of Christian marriage, the hands joined in pledge "itil death do you part." Compare the doctrine that the dead may not be touched with as sacred and tender and loving a kiss as ever given, the last kiss of lips that never again will speak to us. Compare the narrow bridge Chinvat over which the departing Parsee soul must tremblingly cross to the wide open gate of heaven through which the departing Christian soul may triumphantly enter. Compare the twenty-one books of the Zand Avesta of the Parsee which even the scholars of the earth despair of understanding with our Bible, so much of it as is necessary for our

salvation in language so plain that "a wayfaring man, though a fool, need not err ther-in." Compare the "tower of silence," with in." Compare the "tower of shence, with its vultures, at Bombay with the Greeen-wood, of Brookiyn, with its scalptured angels of resurrection. And bow yourselves in thanksgiving and prayer as you realize that if at the battles of Marathon and Sala-mis Persia had triumphed over Greece in-tend of Greece triumphenting over Persis stead of Greece triumphanting over Persia, Parseeism, which was the national religion of Persia, might have covered the earth, and you and I instead of sitting in the noon-day light of our glorious Christianity might have been groping in the depressing shadows of Parseeism, a religion as inferior to that which is our inspiration in life and our hope in death as Zoronster of Persia was Christ, to whom be honor and glory and dominion and victory and song, world without end. Amen.

### FRANCE'S LATEST WAR VESSEL.

The Carnot, a Unique Work of Military Naval Construction.

The Carnot, a new armored vessel for the French navy, has just been launched at Toulon. The ship was built on the plans of M, de Saglio, director of naval construction, and the late President Carnot fastened the first bolt. It



THE CARNOT'S BROADSIDE.

was to have been called the Lazare Carnot, after his great-grandfather. The hull of the Carnot is composed of two parallel walls, dovetailed into each other without a break as far up as the armored plate. The double hull is divided lengthwise by seven partitions; it has five longitudinal bulkheads and eighteen transverse bulkheads. There are three decks, the armored deck, the gun deck, and the main deck. The armored hurrleane deck is constructed of a double thickness of sheet iron fourtenths of an inch thick, and covered with armor three inches thick. The length of the vessel between perpendiculars is 364 feet; its breadth 66 feet. The armament of the Carnot will const of two 12-inch guns in the forway and central turrets of the vessel, two turrets for the 1014-inch guns, eight turrets, four on either side, for the 51/2inch long-range guns, and six rapid-fire guns on the upper decks. The turrets are protected by armor 16 inches thick. The exterior armor will rest on a backing of teak 11 inches thick and will be 17 inches thick. She is expected to make 17 knots an hour. She will have two vertical triple-expansion engines. with a maximum of 15,000 horse nower. Steam will be generated by 24 cylindrical boilers, with double grates,



Neither One Nor the Other.

An elderly Irish woman who was in a Madison avenue car vesterday wished to get out at Forty-second street. The conductor was on the front platform, so the woman, addressing a gentlemanly looking young man opposite her, said:

"Shtop the car." The young man looked over her head. "Shtop the car, I say," she re-

peated, giaring an him savagely. Still no response. "Didn't 1 tell ye to shtop this car,"

she shouted, gripping her umbrella. "l am not the conductor,"remarked the young man with sarcasm, while the young women in the car tittered.

"Faix, an' you're not," replied the Irish woman scornfully; "an' you're no gentleman, nayther. Moreover, you're no blessin' to your mother, you're not. If you were you wouldn't let a respectable woman get carried two blocks out of her was without an vaskin' from her either."-New York Herald.

### More Saving There.

The iron furnaces of Scotland rely for their profit not on the pig iron they turn out, but on the products obtained from the waste gases which in this country are not put to use.

without the great remedy for pain, for there are none without the need of it. Little

things like slight cuts an 1 wounds it neals

and cures like magic and helps the house

No man is good who behaves himself sim-ply because he has to.

work on.

of self

Put on your rubbers; it is a hard job to put off pneumonia.

Wild Fires. The devastation and suffering caused by the flames of the wild prairie and forest fires in the West, last summer, has a horrible detail in the loss of life and destruction of property. Men, women and children, by score choked by smoke and roasted alive; their homes destroyed and hun treds maimed and crippled. It is painful to contemplate, but still important and charitable to make it known that St. Jacobs Oil, used according men thatto directions, is burns and scalds, an I should be kept on hand. There is no household that should be

Trouble Breaks Out Again. "There is no bigger lie in the world," growled the exchange editor, jabbing his shears vindictively into an unoffending newspaper before him, "than

an old proverb. I've seen it rain lots of times when it didn't pour," "There's nothing strange about that," said the financial editor. "I've seen

plenty of dry weather when all signs didn't fail." "Well," rejoined the other, "you're

know there are plenty of fools like the old fools, too." "Well, I don't know," reflected the financial editor, "but I am willing to

make affidavit that a watched pot will boil as well as any other pot." "I don't know that your affidavit would strengthen the statement any,

but it's all wrong about a live dog being better than a dead lion. It isn't necessarily a wise child that knows its own father, and the hand that rocks the cradle doesn't rock the world by a jug full."

"The child isn't the father of the man, either. The man's the father of the child."

"And troubles do sometimes come singly."

"Early to bed and early to rise won't make you healthy, or wealthy, or wise, either. It only makes you cross. I've lived in the suburbs long enough to know that."

"A penny saved isn't two-pence earned, and care didn't kill the cat." "Neither does it take nine tailors to

make a man." "And if you pull out one gray hair there won't be any thousand-

"What do you know about hair?" snapped the financial editor.

"What do you know about what it takes to constitute a man?" snarled the exchange editor.

"I know you can't always tell a man by the company he keeps. Sometimes ; curability, by home-treatment, of such he's got to stay in the same room with diseases. This book will be sent sealed, in plain envelope, on receipt of this no-

Roumanian Humility.

According to a Roumanian custom. when a servant has displeased his master the offender takes his boots in his hands and places them before the bedroom door of his master. It is a sign of great submission.

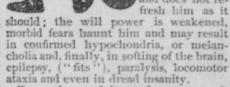
Suggestive Announcement

A New York undertaker occupies the store on the first floor of a flat house. His show window lately connot the only one that's seen it. And I 'tained, beside a coffin, this suggestive advertisement: "Apartments to Let."

PHYSICAL STRENGTH,

cheerful spirits and the ability to fully enjoy life, come only with a healthy

body and mind. The young man who suffers from nervous debility, impaired memory, low spirits, irritable temper, and the thousand and one derangements of mind and body that result from, unnatural, pernicious habits usually contracted in youth, through gnorance, is thereby incapacitated to thoroughly enjoy life. He feels tired, spiritless, ud drowsy ; his ep is disturbed nd does not re-



To reach, re-claim and restore such unfortunates to health and happiness, is the aim of the publishers of a book of 136 pages, written in plain but chaste language, on the nature, symptoms and

tice with ten cents in stamps, for post-age. Address, World's Dispensary Med-ical Association, Buffalo, N. Y.

physicians connected with this widely

celebrated Institution have made the

treatment of the diseases above hinted at

their specialty. Thousands have con-sulted them by letter and received advice

and medicines which have resulted in

Sufferers from premature old age, or

S3 SHOE IS THE BEST.

DOUGLAS

For more than a quarter of a century

shuns that of the devil. Q.-Which is the path of Gol and which that of the devil? A .- Viriue is the path of God and vice that

of the devil. Q .- What constitutes virtue and what vico?

A .- Good thoughts, good words and gool deeds constitute virtue, and evil thoughts, evil words and evil deeds constitute vice. Q .- What constitute good thoughts, good words and good deeds and evil thoughts,

evil words and evil deeds? A.-Honesty, charity and truthfulness constitute the former, and dishonesty, want of charity and falsehood constitute the latter.

And now the better to show you these Par-sees I tell you of two things I saw within a short time in Bombay, India. It was an afternoon of contrest.

We started for Malabar hill, on which the wealthy classes have their embowered homes and the Parisers their strange temple of the dead. As we role along the water's edge the sun was descending the sky, and a dis-ciple of Zoroaster, a Parsee, was in lowly posture and with reverential gaza looking into the sky. He would have been said to have been worshiping the sun, as all Par-sees are said to worship the fire. But the intelligent Parsee does not worship the fire. He looks upon the sun as the emplem of the warmth and light of the Creator. Looking at a blaze of light, whether on hearth, on mountain height or Creator. in the sky, he can more easily bring to mind the glory of God-at least so the Parsees tell me. Indeed they are the pleasantest heathen I have mct. They treat their wives as equals, while the Hindoos and Buddhists treat them as cattle, although the cattle and sheep and swine are better off than most of the women of India."

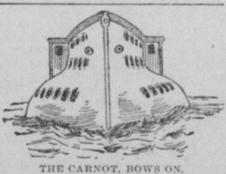
This Parses on the roadside on our way to Malabar hill was the only one of that religfon I had ever seen engaged in worship. Who knows but that beyond the light of the sun on which he gazes he may catch a glimpse of the God who is light and "in whom there is no darkness at all?"

We passed on up through gates into the garden that surrounds the place where the Parsees dispose of their dead. This garden was given by Jamshidji Jijibhai and is beau-tiful with flowers of all hue and foliage of all styles of vein and notch and stature. There is on all sides great opulence of fern and cypress. The garden is 100 feet above the level of the sea. Not far from the entrance is a building where the mourners of the funeral procession go in to pray. A light is here kept burning year in and year

We ascend the garden by some eight stone steps. The body of a deceased aged woman was being carried in toward the chief "tower of silence." There are five of these towers. Several of them have not been used for a long while. Four persons, whose business it is to do this, carry the corpse. They are followed by two men with long beards. The tower of silence to which they come cost \$1:0,000 and is twenty-five feet high and 276 he four carriers of the dead and the two bearded men come to the por of the tower, enter and leave the dead. feet the There are three rows of places for the dead. There are three rows of places for the dead— the outer row for the men, the middle row for the women, the inside row for the chli-dren. The lifeless bodies are left exposed as far down as the waist. As soon as the employes retire from the tower of slience the vultures, now one, now two, now many, swoop upon the liftless form. These vul-

tures ful the air with their discordant tures full the air with their discordant voices. We saw them in long rows on the top of the whitewashed wall of the tower of silence. In a few minutes they have taken the last particle of flesh from the bones. There had evidently been other opportunities for them that day, and some flew away, as though surfeited. They sometimes earry away with them parts of a body, and it is no unusual thing for the gen-tlemen in their country seats to have dropped into their dooryards a bone from the tower of silence. of silence.

In the centre of this tower is a well, into which the bones are thrown after they are bleached. The hot sun and the rainy season and charcoal do their work of disintegra-tion and disintegrin, and then there are sluices that carry into the sea what remains



Something Missing.

The other night a young couple,

"That room is very nice, and all

"What is it?" asked the clerk, sur-

that, but there is something missing

that should be there."

prised.

I want every man and woman in the Unite. St tes interested in the Opinm and Whisk, habits to have one of my tooks on these di-cases. Address B. M. Wool ey, Atlanta, Ga. Box 381, and one will be sent you free. on the Lagrafel and d'Allest system. registering 33 pounds. The total cost of the vessel will be a little over 21.-

> Praise when you can; consure when you must

Every day you should learn something

Notice.

#### Disorder.

That is the state of your stomach. You know it, you feel it, you show it. The remedy you need is Ripans Tabules. Safe, Sure and Effec-

A telephone line between Berlin and Vienna has been formally of ened.

Dr. Kilmer's Swamp-Root cures all Kidney and Bladder troubles, Pamphlet and Consultation free. Laboratory Binghamton, N. Y.

Where is the man who loves his enemics?

Unreasonable egotism is disgusting.

Aluminum corrodes in salt water.

Piso's Cure for Consumption is an A No. 1 Asthma medicine. W. R. WILLIAMS, Antioch, Uls., April 11, 1894.

Karl's Clover Root, the great blood purifier, gives freshness and clearness to the complex-ion and cures constipation, 25 cts., 50 cts. \$1 "Well," answered the young man, leaning over the desk and whisper-Looking for trouble is one way to make it.

ing, "to tell the truth, there is no comb and brush there." Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflamma-tion, allays pain, cures wind colic. 25c. a bottle It was as much as the clerk could

do to keep a straight face. "You haven't travelled much?" he inqured. "No," answered the man; "this is the first hotel I've ever been in."

"Then," said the clerk, "the comb and brush are in the washroom on this floor-for public use, but we do not supply tooth-brushes."

The young man wentaway pleased,

#### Compulsory Education.

An original sentence was given lately by a magistrate in Missouri. A man who did not know how to read and write, convicted of a slight offense, was sentenced to imprisonment until he had learned to read. Another offender, who had a good education, was sentenced to keep him company until he had taught him to read. After three weeks they were discharged, as they had fulfilled their task to the full satisfaction of the magistrate.

Every good man is a living monu. ment to the fact that Christ has Lived

"Two isn't always company, either. Sometimes two is a crowd. I know men that take up altogether too much room for their size, and--" "Well!"

"Well!" But friends interfered.

### Finished at Last.

After many years' delay the spire permanent cures. of the cathedral at Ulm has been loss of power, will find much of interest finished recently. It is said to be the highest in Furone in the book above mentioned.



# KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live bet-ter than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs. Its excellence is due to its presenting

in the form most acceptable and pleas ant to the taste, the refreshing and truly beneficial properties of a perfect lax-ative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all drug-gists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not recent any embeditude if offered.

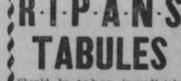
Take Measures

to make life easier by taking Pearline to do your



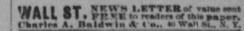
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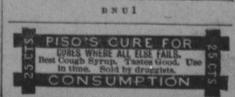


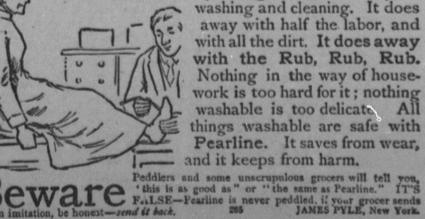
should be taken immediately when there in any digestive de-angement manifest. They are the sovereign remedy or DYSPEPSIA, CONSTIPA-ION, BIL OUSNESS, and all sorders of Stomach, Liver and





A HAPPY NEW YEAR Sing the Charming New Pansies." All the fresh fragrance of Springtime and binny Youth move and mingle in this happy waltz a present that will charm the memory. Sam-ple copies 23 oft. Good sairs to Response taitves, McKenna Co., Publishers, 19 W. 109th St., New York





e

Distrust of others is the result of distrust How's This I How's Tails I We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarra Cure. F. J. CHENEY & Co., Toledo, O. We, the undersigned, have known F. J. Che-ney for the last 15 years, and believe him per-fectly honorable in all business transactions and financially able to carry out any obliga-tion made by their firm. WEST & TAUAX, Wholesale Druggists, Toledo, Ohio.

WEAT & HALA, Whiteshe Druggiste, Tokko,
WALDING, KINYAN & MARVIN, Wholesale Druggists, Toledo, Ohio.
Ha Ts Catarrh Cure is taken internally, act-ing directly upon the blood and mucous sur-faces of the system. Testimonials sent free.
Price, 75c, per bottle. Sold by all Druggists.