PEARLS OF THOUGHT.

People who are all tongue, have no

A good guide will not be rejected secause he is bow-legged.

We should have a society for doing good among the neglected rich.

Never to make a mistake, is the piggest mistake any man can make. The world that the bird flies over,

s not the same that the snail crawls No good comes of blaming others or the misfortunes we bring on our-

The sharper gets most out of the

nan who is getting least out of what ie possesses. Every boy thinks his mother is the est woman on earth-and they are all

of them right, too. Many a man who finds his cottage arge enough, would find a palace too small, if suddenly made rich.

The man who jumps at conclusions nay be recognized by his having his vercoat half on before the end of the penediction.

Maximilian's Coffee Urn. The coffee urn that the ill-fated Emperor Maximilian used daily at his table is at present owned by Mr. W. S. Sutton, of San Francisco.

The coffee urn of Maximilian is a massive creation of solid silver. It is shaped like a globular flask with a long and slender neck, and on its sides ere engraved the monogram of Maximilian and the coat of arms of Austria, surrounded by the laurel wreath of victory. The urn swings between two upright shafts ornamented with an intricate floral pattern in relief work, which springs from an oval platform, in the centre of which is a small alcohol stove.

Ancient Copper Mines.

The most ancient copper mines in the world are those of the Sinai peninsula, near the Gulf of Suez. They were abandoned 3000 years ago, after having been worked for some hundreds of years. The process used in the reduction of the ore is said to be similar in principle to that used at the present

Frank Chase, of Hyannis, Mass., while removing a pile of wood, found a 'izard nine inches long. It was black, with yellow spots, and was plump and

The man who never argues with women, children or fools, has but few

Rest and Relief.

A piece of machinery run by steam and overworked will become cranky, creaky, and out of gear, owing to some expansion of metal from heat and friction. Stop its work, rub and brighten and let it rest. In a short while it will be restored and will run smoothly. The human system is a machine. Too much work and worry are thrown upon it; too much of the heat of daily cares; too much of the steam of daily business. The nerves become cranky: they are restless, sleepless and twitchy, and a neuralgic condition sets in. Pain throws the machine out of gear and it needs rest and treatment to strengthen and restore. St. Jacobs Oil is the one remedy of all peculiarly adapted to a prompt and sure cure. So many have so freely testified from experience and use to its efficacy in the cure of neuralgia that it passes without saying that it surely cures. It will be a gracious surprise to many after the free use of it to find how easily pain, cares and worry may be lifted, and how smoothly the human

A firm in Phoenix, Arizona, obtained 5000 pennies to introduce them in the trade of that town.

Cure Corns With Physic. Might as well try that as to attempt the cure of Tetter, Eczems, Ringworm and other cutaneous affections with blood medicine. Tetterine is the only absolutely safe and certain remedy. With it cure is sure. It's an ointment. 50 cents at druggless or by mail for 50c. in stamps from J. T. Shaptrine, Savannah, Ga.

Baltimore licenses the organ grinders and compels them to wear their number on the

Was Nervous

Troubled with Her Stomach-Could Not Sleep-Hood's Cured. "About a year ago I was troubled with my stomach and could not eat. I was nervous and could not sleep at night. I grew very thin. I began taking Hood's Sarsaparilia and am now well and strong, and owe it all to Hood's Sarsaparilia." MARY PETERS, 90 South Union Street, Rochester, N. Y. Remember

Hood's Sarsaparilla Is the best-The One True Blood Purifier. Railway Review. Hood's Pills are the favorate cathartic.

MARRIAGE SCHOOLS.

Educating Girls for Matrimonial Duties in Germany.

Germany has the distinction of having started a new idea-marriage schools-and they are said to be meeting with undoubted success. No girl is admitted unless she has finished her ordinary education. The principal instruction is in housekeeping, although she keeps up, more or less, the cultivation of her mind.

At the opening of the school term the mistress singles out four girls, whom she expects to take entire charge of the house for a week. Two servants, cook and housemaid, are employed to do rough work. These embryo housekeepers are expected to rise with the lark and see that the servants get through with their duties. The girls prepare breakfast with their own hands, and then make a tour of the house to see that every room has been put to perfect order. Dinner-under the supervision of the mistress-they must also cook, and later on they prepare supper, tidy up the kitchen, and again go all over the house to see that

everything is secure for the night. The following week another quartet of girls is chosen; they perform the same duties. Frequently guests are invited to dine, and the girls, in turn, act as hostess. They carve the joints, and set the ball of conversation rolling after the fashion of their elderc. Dances and musical parties are given occasionally, and walks and bicycling enter into the day's programme of

amusements. There does not appear to be any active effort on the part of the managers of these schools to obtain husbands for the girls, as would seem to be implied in the school title, but :t is thought that men of judgment will give the preference to young women trained in all the arts which go to the making of a comfortable home.

The Cure for Poverty.

In the Century there is an article on "The Causes of Poverty" by the late Francis A. Walker. General Walker says, in conclusion:

"At the beginning I warned the reader that I had no panaceas to offer, no single, simple, sovereign cure for the woes and ills of humanity. We must strain out of the blood of the race more of the taint inherited from a bad and vicious pool before we can eliminate the poverty, much more the pauperism, from our social life. The scientific treatment which is applied to physical disease must be extended to mental and moral disease, and a wholesome surgery and cautery must be enforced by the whole power of the state for the good of all. Popular education must be made more sensible. practical, and useful. The housewifely arts must be taught to girls in the schools, and there the boys must learn to use hand and eye and brain in a close and vital co-operation and co-ordination. Yet still we have to await with patience the slow, sure action of time, the all-healer. The balance of social forces has definitely turned to the side of the less fortunare classes, and the course of events now runs in their favor and no longer against them. Meanwhile, let philanthropy continue its noble work in alleviating the afflictions which cannot be wholly cured, and in binding together rich and poor in ties of sympathy and mutual regard."

A New Departure in Glassmaking.

Molten glass has long been molded into a great variety of ware, but the blowpipe driven by air from a man's lungs has been deemed indispensable for shaping jars and other hollow articles, as well as window glass. A great invention bids fair to deprive the glassblower of his vocation, just as many time-honored craftsmen in the iron trade have found their occupations gone. The first use of the new glassmaking machines is in the manufacture of fruit jars at Muncie, Indiana. One blowing machine is said to do away with the services of three men, and it is estimated that the same product can be turned out with only two-thirds as many workmen employed. The introduction of these machines in glassmaking is regarded as fully as revolutionary in that trade as was the introduction of the Bessemer converter and the open hearth furnace in the iron trade, or the typesetting machine, self-binding harvester, etc., in their respective fields-

Ayer's

For asthma, bronchitis, croup, or whooping cough, there is no remedy so sure and so safe as Ayer's Cherry Pectoral.

This standard remedy for coughs, colds, and all diseases of the throat and lungs, is now put up in half size bottles at half price, 50c.

Cherry Pectoral.

WEEKLY SERMONS.

Br. Talmage Preaches on Pomolog of the Bible:

"The Golden Rule" is the Title of the Third of the New York Herald's Competitive Sermons-Preached by Rev. Charles S. Vedder, of Charleston, S. C. Text: "Let us consider one another."-

Hebrews x., 24. Here is the Golden Rule, expressed in the terms of familiar speech and practical ac-tion—the way in which the command to do unto others as we would that others should do unto us may be made effectually opera-tive. Here is the sursum corda of all discontent with the inequality of human conditions; the proclamation of peace in all strife of human opinions; the solution of the problem of capital and labor; the condition of harmony in all human relations. The two noble brothers of the Hebrew tradition, secretly sharing the sheaves of their barley harvest with each other to make up what each conceived that the other lacked of the elements of happiness, exemplified it. Sir Philip Sydney did no more when, wounded to the death, he gave the draught of water hardly obtained for his own consuming thirst to a stricken private soldier. saying, "Thy necessity is greater than

and work, and whom he would fain incite to the highest and purest and kindliest life. 'Let us consider one another." We would better receive the full meaning of the appeal should we use the similar, familiar and expressive word "considerate"-"Let

us be considerate of one another."

Among the potential agencies of the world are those which are directly addressed in the text and those akin to them. in spirit and purpose—organizations which seek to promote human welfare, whether they be called churches, charities or by whatever name else. In all of these there are possibilities of difference and division which will defeat or retard their usefulness and value. If we would know how these possibilities may be met and overcome we need but conceive of one of these instrumentalities for good in which each

member is "considerate" of every other.

Then we should see the strong bearing with the infirmities of the weak; the weak not stumbled with the larger liberty of the strong; the rich sympathizing with the manifold trials of the poor; the poor con-siderate of the crowding cares and calls of the rich and zealous that both may be poorer in spirit and richer in the graces of character. We should see the old mindful of the enthusiasm of their own youth and, remembering its errors, gently guiding and tempering—sot frowning upon and re-buking—the ardor of the younger; the young would be seen sitting at the feet of the old to learn and rising from them to do, not rejecting the counsels of the hoary head as fossil theories of a buried generation, but acknowledging that "days should speak and the multitude of years teach risdom." If with increase of age infirmity had come, its very decrepitude would be honored as the wound of an earlier warfare. Parents would be then not forgetful that they were once children; children that duty to parents is duty to God and that they one day may need a parent's immunities. We should see the wise gentle to the ignorance of the ignorant and patient to instruct it; the unlearned, if need be, tolerant of the irritability of incessant thought and exacting study and eager to share the fruit of such toil, and all esteeming it more blessed to give than to receive for-

bearance and extenuation.

Had any "fallen," all would think how adapted was the temptation to the weakness it conquered, and how improbable, i thus beset, that any would have remained steadfast. Repentance before God would give the offence to oblivion in the sight of men, save to kindle a deeper sympathy for the frailty that had yielded. There would be the constant summoning of that charity which "seeketh not her own, thinketh no evil, hopeth all things, endureth all

If reproof seemed duty, the fact would not be overlooked that Some hearts there are so perilously fash-

God's touch alone hath tenderness enough To waken, and not break, the thrilling

strings. and pleasant living is a generous recogni-tion of the differences between us and differ. In different ages and climes different definitions have obtained as to what constitutes "refinement." There is one element in which all ages and climes agree! true good breeding is that which is siderate of the feelings of others, of what-

ever class or condition. Why is it that sometimes even the sacred circle of home is darkened with the cloud of painful differences, but that some with-in it lack thoughtfulness of the feelings and even the failings of others? Rigid in felicity. their own ways, they are intolerant of the different ways of others. Why is it that in the same circles of society variances come, which grow to settled alienations. the Bible about country scenery in heaven but that in some thoughless moment a to please those of us who were born in the word, look or act has wounded the sensi bilities of another, or even slighted his prejudices, and when regret came some retallatory word forbade acknowledg-

Employer and employed! Are they always to be at odds? Yes, until each "con-siders" the other and not himself alone. What is there which would banish from the intercourse and rivalries of business the personal antagonism which is often en-

gendered, like tearing down the ghastly legend from the marts of trade, "Every for bimself," and writing there in stead the kindly motto, "Let us be con-siderate of one another?"

Still, still in mutual sufferance lies The secret of true living; Love scarce is love that never knows The sweetness of forgiving! REV. CHARLES S. VEDDER, D. D., Pastor Huguenot Church, Charleston, S. C

COD AMONG ORCHARDS.

Rev. Dr. Talmage on the Pomology o the B.ble.

TEXT: "The fruit tree yielding fruit after its kind."—Genesis i., 2. Beginning with the Garden of Eden as the first spontaneous, magnificent orchard, and the expulsion from it of the first pair because they tasted of the forbidden fruit of the tree of knowledge, Dr. Talmage

continued:
This story of Eden is rejected by some as an improbability, if not an impossibility, but nothing on earth is easier for me to believe than the truth of this Edenic story, for I have seen the same thing in this year of our Lord 1897. I could call them by

believe than the truth of this Edenic Story, for I have seen the same thing in this year of our Lord 1897. I could call them by name if it were politic and righteous to do so, the men who have sacrificed a paradise on earth and a paradise in heaven for one sin. Their house went. Their library went. Their good name went. Their field of usefulness went. Their health went. Their immortal soul went. My friends! there is just one sin that will turn you out of paradise if you do not quit it. You know what it is and God knows, and you had better drop the hand and arn lift.d toward that bending bough before you pluck your own ruin. When Adam stood on tiptoe and took in his right hand that one round peach, or apricot, or apple. Satan reached up and pulled down the round, beautiful world of our present residence. Overworked artist, overwrought merchant, ambitious politician, avariotous speculator, better take that warping from

Adam's orchard and stop before you put out for that one thing more.

But I turn from Adam's orchard to Solo-mon's orchard. With his own hand he writes: "I made me gardens and orchards." Not depending on the natural fall of rain, he irrigated those orchards. Pieces of the aqueduot that watered those gardens I have seen, and the reservoirs are as perfect as when thousands of years ago, the mason's trowel smoothed the mortar over their gray surface. No orchard of olden or modern time, probably, ever had its thirst so wall staked. The largest of these reservoirs is 582 feet long, 207 feet wide, and fifty feet deep. These reservoirs Solomon refers to when he says: "I made me pools of water, to water therewith the wood that bringeth forth trees." Solomon used to ride out to that orchard before breakfast. It gave him an appetite and something to think about all the day. Josephus, the historian, represents him as going out "early in the morning from Jerusalem, to the famed rocks of Etam, a fertile region, delighted with paradises and running springs. Thither the King, in robes of white rode in his charlot, escorted by a troop of mounted archers chosen for their youth and stature, and clad in Tyrian purple, whose long hair, powdered with gold dust, sparkled in the sun." After Solomon had taken his morning ride in these luxuriant orchards, would sit down and write those wonderful things in the Bible, drawing his illustra-tions from the fruits he had that very norning plucked or ridden under.

The words of the text were spoken by one of the great teachers of the world to those who had associated themselves for worship the two into one, flowers underfoot, and omegranates overhead. To me they suggest that religion is a luxury. They mean that our religion is the luscious, the aromatic, the pungent, the aborescent, the efflorescent, the foliaged, the umbrageous. when he declared: "If my happiness continues to increase, I cannot support it much longer." It means what Bapa Padmanji, They mean what Edward Payson meant a Hindoo convert, meant when he said: "I long for my bed, not that I may sleep-I lie awake often and long-but to hold com-

munion with my God."
You think feligion is a good thing for a funeral. Oh, yes. But Solomon's orchard means more. Religion is a good thing now, when you are in health and prosperity and the appetite is good for citrons, and apples, and apricots, and promegran-ates. Religion for the funeral. Oh, yes, but religion for the wedding breakfast; religion for the brightest spring morning and autumn's most gorgeous sunset. Be-ligion for the day when the stocks are up st as much as when stocks are down Religion when inspiration is easy, as well as for the last gasp; when the temperature is normal, as well as when it reaches 104. It may be a bold thing to say, but I risk it, that if all the people, without respect to belief or character, at death passed into everlasting happiness, religion for this world is such a luxury that no man or woman could afford to do without it. The dear old book opened with Adam's orchard and closes with St. John's orchard. St. John went into the orchard through a stone gate, the black basalt of the Isle of Patmos, to which he had been exiled. That orchard which he saw was and is in heaven. One person will err in speak-ing of heaven as all material, and another person describes heaven as all figurative and spiritual, and both are wrong. Heaven both material and spiritual, as we are both material and spiritual. While much of the Bible account of heaven is to be taken figuratively and spiritually, it is plain to me that heaven has also a material exist-

How much was literal and how much was figurative, I cannot say, but St. John saw two rows of trees on each side of a river, and it differed from other orchards in the fact that the trees bore twelve manner of fruits. The learned translaters of our com-mon Bible say it means twelve different kinds of fruits in one year. Albert Barnes says in means twelve crops of the same kind of fruit in one year. Not able to decide which is the more accurate transiation, I adopt both. If it mean twelve different kinds of fruit, it declares variety in heavenly joy. If it means twelve crops of the same kind of fruit, it declares abundance in heavenly joy, and they are both true. Variety? Oh, yes! Not an eternity with nothing but music—that Oratorio would be too protracted. Not an eternity of procession on white horses—that would be too long in the stirrups. Not an eternity of watching the river—that would be too much of the picturesque. Not an eternity of plucking fruits from the free of life— that would be too much of the heavenly orchard. But all manner of varieties, and "Let us be considerate of one another.

How benignant a law this for social intercourse! How happy would be the community in which it reigned! We learn very
munity in this life that the secret of peaceful

The life life that the secret of peaceful

The recentant sinners; joy of reand pleasant living is a generous recogni-tion of the differences between us and others and a full allowance of the right to old friends; joy at recognition of patriarchs, apostles, evangelists and martyrs; joy of ringing harmonies; joy of reknitting broken friendship; joy at the explanation of Provi-dential mysteries; joy at walking the boulevards of gold; joy at looking at walls green with emerald, and blue with sapphire, and crimson with jasper, and aflash with ame-thyst, entered through swinging gates, their posts, the hinges and their panels of richest pearl; joy that there is to be no sub-sidence, no reaction, no terminus to the

> While there is enough of the pomp of the ity about heaven for those who like the best, I thank God there is enough in country and never got over it. Now, you may have the streets of gold in heaven, give me the orchards, with swelve manner of fruits, and yielding their fruit every month; and the leaves of the trees are for the healing of the nations; and there shall be no more curse, but the throne of God and the Lamb shall be in it; and His servants shall serve Him; and they shall see His face, and His name shall be in their forsheads; and there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign for ever and ever." But just think of a place are brilliant that the recorder. reign for ever and ever." But just think of a place so brilliant that the noonday sun shall be removed from the mantle of the sky because it is too feeble a taper! Yet most of all am I impressed with the fact that I am not yet fit for that place, nor you either. By the reconstructing and sanctifying grace of Christ we need to be made all over. And let us be getting our passports ready if we want to get into that country. An earthly passiver is a personal matter, telling our height, our girth, the color of our hair, our features, our complexion, and our age. I cannot get into a foreign port on your passport. get into a foreign port on your passport, nor can you get in on mine. Each one of us for himself needs a divine signature, written by the wounded hand of the Son of God, to get into the heavenly orchard, under the laden branches of which, in God's der the isden branches of which, in God's good time, we may meet the Adam of the first orchard, and the Solomon of the second orchard, and the St. John of the last orchard, to sit down under the tree of which the church in the Book of Canticles speaks when it says: "As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight and His fruit was is west to my taste;" and there it may be found that to-day we learned the danger of hankering after one thing more, and that religion is a luxury, and that there is a divine antidote for all poisons, and that we had created in us an appetite for heaven, and that it was a wholesome and saving thing for us to have discoursed on the pomology of the Bible, or God among the orchards.

MARRIED IN A TRANCE

Young Wife Wishes Divorce for a Pe-

culiar Reason. One New Jersey woman does not believe in the old adage that "all is fair in love and war." Though her husband loves her dearly, she has filed a plea for a divorce from him. Her name is Mrs. Lizzie Temple, and she lives in Bridgeton, in the mosquito State. The story she tells of how her husband secured her as his wife is strange and weird. She says that she was drugged and married while in a trance, and it is for this reason that she wishes to have the knot cut. She charges her sister Anna with being a conspirator in the plot which made her Temple's wife. Mrs. Temple is 16 years old and extremely pretty. Her hustand is 35 years old and wealthy.

For two years Temple has been devoted to the young woman. She says he has often asked her to be his wife. But she has always refused him.

Miss Anna Simkins, Mrs. Temple's sister, poses as a clairvoyant. She told Justice Pierce that Anna pretends to see the future in consideration of money, which must be paid in advance. To Anna went Temple, having been refused by Miss Lizzie.

This is what happened, according to the unhappy woman's story:

Miss Anna went into a trance, or seemed to go into one.

"I see you and Lizzie being married," she said to the infatuated Temple. If you pay me \$200," the clairvoyant continued, "I will make my vision a real

The bargain was struck. Temple paid the money to Miss Anna. A few nights afterward she invited Lizzie to her home. After a while Temple appeared

Mrs. Temple declared that he invited her to take a drink of sarsaparilla. She did so. Thereafter her mind was clouded. She is certain the dripk was drugged. A paper was put into her hand on

which she scratched her name. A question was asked her. Although she did not understand it, she answered: "Yes." She fell into a stupor. When she awoke she was in Tem-

ple's house. "You are my wife," he said. "You

married me last night." Her mother supports and reaffirms the young wife's strange story.

How to Wash With Care.

Hard water, strong lye, or inferior aundry soap are responsible for the yellow clothes feen in many households. To wash properly, fill a tub nearly full of hot water, put the white clothes in first, rub with Ivory Soap, scald, rinse and starch. When dry, sprinkle and fold down over night and iron carefully. ELIZA R. PARKER.

Steel tempered in carbolic acid is said to have qualities superior to those of steel tempered by ordinary methods.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be neurable. For a great many pears dectors pronounced it a local disease and prescribed neurable. For a great many years dectors pronounced it a local disease and prescribed ocal remedies, and by constantly failing to sure with local treatment, pronounced it insurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Currunnufactured by F. J. Cheney & Co., Toledo, Dhio, is the only constitutional cure on the market. It is taken internally in doses from 0 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case talls to cure. Send for circulars and testimonials. Address F.J. Cheney & Co., Toledo, O. Sold by Druggiste, 15c.

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