

(WRITTEN FOR THE DISPATCH.)

There lived one time near the large city of Balza a very wealthy merchant, who had three daughters whom he loved dearly. The eldest daughter, named Armide, had long. raven-black hair, large, dark eyes and a skin that was as soft and as smooth as velvet. As she rode through the streets, adorned in costly dress and sparkling gems, the people would say, "There goes the beautiful black princess."

The second daughter, called Sylphide, differed from her sister as day does from night Her light, golden hair fell in shining ringlets about her neck and shoulders; and her laughing blue eyes always shone with For 1 have come to take you sway. Elfriede now knew that the time had come when she must fulfill her promise and leave her beautiful home to live with this fright-ful creature. Weeping bitterly, she opened the door, and there in all its ugliness stood with pleasure and happiness. When she danced merrily over the woods and fields, the peasants would say, "There is no one in the land so fair as the beautiful Sylphide." But the youngest daughter, Elfriede, al-

though kind and good at heart, had a plain, homely face, which was a source of constant grief to her, and made her an object of pity to her friends. Now it happened that a deadly disease seized the father, and although the most learned physicians in the land were called none could give relief to the suffering man, and it was feared that he must die. Finally there came one day into the sick room an old man bent almost double with age, who said: "If one of the merchant's daughters will go to the spring in the forest, and obtain permission from the water-sprite, who, lives there, to draw a



When she reached the long, dark ravine, sister's good fortune that they died of jeal PATSIE. where she should find the object of her | ousy and rage. search, she saw reclining on the edge of the A STORY IN ASTRONOMY. How a German Imagination Explains the feet and hands. "I have come for some of this water," said Relation of the Sun, the Moon and the Stars-Tale of the Two Queens and the Armide, proudly, exhibiting her costly Stolen Children. pitcher "Have you, indeed, my pretty maid?" replied the sprite, "but you cannot have it without my consent, and that will be given (ADAPTED FROM THE GERMAN.) In a magnificent castle, built of red and In a magnineent caste, built of red and blue marble, there once lived a beautiful and powerful Queen. She wore a dress of cloth of gold, and whenever she left her only when you promise to return and stay with me for a year. In my rocky cave you cloth of gold, and whenever she left her shall rest on soft moss, and your every wish lovely home it glittered and shone so brilshall be granted." The girl, unmindful of her dying father, answered: "Never shall I leave my beauti-ful home to dwell with such a being." liantly that one could see her a long distance away, and everything above and below grew quite light and clear. "I expected this answer," said the sprite, Everyone who knew her loved her dearly. of sharp, white teeth, "and such a noble indy as you shall not return afoot." I shall give you a steed to carry you home." for she never let a day pass without doing much good. Her greatest delight, however, was in her children. Willingly and gladly they obeyed her at a word. There were a And, bending over the water, the sprite great many of them, and each one wore as beautiful and golden a dress as their dear picked up a smooth, white pebble, and threw it into the air. As the stone fell to mother; yes, even the good old servant, who daily took them for a walk, had just such a

for her dear children, who left her so full of PAINS for her dear children, who left her so full of happiness never more to return to their home. She knows quite well who stole them; but whenever she approaches the river it grows so bright and sparkles so clearly that she cannot find a trace of her lost ones. The wicked Queen never permits the children to walk upon the earth, but leads them for a walk every night in the heavens. The poor mother follows her continually and calls and searches, but it is very seldom that she catches a glimpse OF THE BOD

Have Nothing to Do With the Welfare of the Soul Hereafter.

ST. PAUL DIDN'T URGE ASCETICISM

When He Besought the Brethren to Present a Living Sacrifice.

## SOME ENIGMATICAL NUTS.

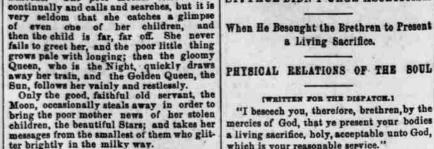
Their Brains Busy for Most of the Week If They Solve Them Correctly-Home

[Copyright, 1890, by E. R. CHADBOURN.] 1169-A SYMPATHETIC SAYING.

the water sprite. "Are you ready to go with me," it said,

"to my cave in the forest?" The girl begged for one moment to bid her father farewell. This was granted, and when she returned to her room she found there a most beautiful princess, who said: "Non many day house for me"

there a most beautiful princess, who said: "Now you need no longer fear me." She then led Elfriede out of the house, before which stood a magnificent chariot drawn by four white horses. The liveried servants bowed low and waited the com-mands of their lady. As they rode toward the forest the narrow ravine extended into a pitcher of water the father shall live." The eldest daughter, Armide, set out at once in quest of the life-saving spring.



messages from the smallest of them who gift ter brightly in the milky way. F. K. R. WADE. [Note-In German the sun is feminine gender, and the moon masculine. Ed.]

E. R. CHADBOURN. Lewiston, Maine.

1170-A RUBAL SCENE

churn; Or heeding demands of appetite, They dive and vanish from my sight.

Now up the bank in swift pursuit

But on that very spot within the wood, .

1171-CHARADE. First.

An action of some kind am I; A brief walk may make me known; Form, cast and shape I signify. I'm in a bend, or winding shown.

Second A smooth, flat surface I may mean; Sometimes I'm entertainment, fare; As an inscription I am seen. And memorandum-book, though rare.

Whole.

broad avenue, lined on either side with trees and flowers. Where the spring had been stood a marble palace, gleaming with many lights. Here Elitriede lived, not one



amin ened goodness? Or, let religion discredit or contradict

Or, let religion discredit or contradict man's reason, and delight in being unreason-able, and declare with Tertullian. "It is certain because it is impossible;" let re-ligion prohibit investigation, set up stakes and pile up faggots for everybody who may dare to think, saying, "You must receive and believe this, because I say so, without venturing so much as even to think of thinking"--and religion can convert only slaves and fools. Who can respect its con-verts or its creeds? Who can trust the hon-esty of the believer whose assent is thus. 1 D. M. H. esty of the believer whose assent is thus compelled, or who can believe the truth of a doctrine which thus defends itself against Far down the river, near the bend, Where massive trees their shadows lend, The stream has formed a basin deep, So sheltered, the ripples scarcely creep, Here now, beneath a leafy screen, I watched the water fowl, myself unseen. examination and dreads light?

## REVERSE OF THE PICTURE.

But put religious duty and faith upon the grounds whereon the apostle puts them; let religion say to men: "You ought to do this because Now upon the placid water's breast They languid float, or quiet rest; Now, sudden seized with sportive turn. They dash and splash-to foam the water' men: "You ought to do this because God, who is your heavenly Father, and loves you, wants you to do it; you ought to believe and follow this, because you can see

believe and follow this, because you can see for yourselelves what a right and reasonable thing it is;" let religion speak of a God of mercy and of a reasonable service, and it may persuade men, then. It is upon these grounds that St. Paul urges the Christian duty which he describes as the sacrifice of the body. It is a duty, he says, which God asks of us, and our own reason emphasizes the voice of God. The sacrifice of the body—"that ye present your bodies a living sacrifice, holy, acceptable unto God"—what does that mean? The disci-pline of the body has entered in some form But now a quadruped draws near the brink Perhaps to have its sides, perchance to drink: The ducks are startled, in great alarm They huddle close, as if fearing harm, Save one brave bird, with flashing eye, Who makes the base intruder fly. Now up the cank in switt pursuit file follows close the frightened brute, Till with his bill he seized its tail— To tell the rest my pen would fail, For swifter than a flash of light Beast and bird both vanished from my sight, pline of the body has entered in some form into all religions, because the body is the instrument of sin. It is only after consid-erable progress has been made in the spiritual A lovely fairy, smiling stood; I know not whither she had come, But there she was, no larger than my thumb. If you doubt my vision, take from the shelf Your lexicon, and see it for yourself. M. C. WOODFORD. life that the mind is recognized as being also the instrument of sin. But everybody who the instrument of sin. But everybody who is conscious of sin at all, is able, and is compelled to associate sin with the body. "The flesh lusteth against the spirit." "I know that in me, that is, in my flesh, dwelleth no good thing." These are familiar expres-sions which emphasize the association of sin with the body. The adjectives "carnal" and "spiritual" are words with a meaning which is instantly recognized. "Miserable man that I am, who shall deliver me from this body of death!" This is the cry of uni-versal humanity. It is the body, we feel. this body of death? This is the cry of uni-versal humanity. It is the body, we feel, which keeps as down, which puts tempts-tion in our path and makes us sin. To "walk after the flesh" is the description of Steam locomotives, cars as well, When run on me, as I can prove, (Now note the paradox I tell) Are stationary while they move. NELSONIAN. a man of evil life. "They that are in the flesh cannot please God." "If ye live after the flesh ye shall die; but if ye through the

amendment. If it is something good which we deny ourselves, then denial—if it be nothing more than denial—means asceticism. Sacrifice, on the other hand, is the willing and glad offering of something. It is an set which is done in the direction of the will. We want to do it. It is easy. There is no pain about it. It is not so much a say-ing "no" to the body, as it is a saying "yes" to the soul. Self-denial and self-sacrifice are alike in that each of them is an set of giving up. But one looks back, and the other looks ahead. One means repression, the other means aspiration. One is occu-pied with the resolve not to do, the other with the resolve to do something better. ILLUSTRATED BY PARABLE.

ILLUSTRATED BY PARABLE.

IWRITTEN FOR THE DISPATCH. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If Christian duty were always urged upon

ILLUSTRATED BY PARABLE. These two ways of dealing with the body have their difference emphasized in Christ's parable of the room that was swept and gar-nished and left empty. That is the symbol of self-denial. Pretty soon, as our Lord shows, that empty room is filled up with very ob-nozious visitors. The symbol of self-sacrifice would be a room which had been swept and garnished, not simply that it might be swept and garnished and that be the end of it, but rather that it might be a fit place to entertain angels in. Io the one case the sweeper and garnisher would be thinking about dust and cobwebs; in the other case he would be thinking about guests. such grounds as these, there would be better Christians and more of them. St. Pdul has two arguments; the first is divine mercy, the second is human reason. Where will you find arguments more persuasive? Let religion deny the love of God and present guests.

All worthy living walks in the way of the heavenly Father as one who is no father; sacrifice; the physician, the lawyer, the clergyman, the merohant, are all the time giving things up. But this is self-sacrifice, whenever a man is in a calling which he loves. It is not self-denial. It is not a diffilet religion picture God to man as the relentless keeper of an eternal dungeon, hot with flames unquenchable, saying, "If you do not believe this, if you neglect to do that, down you go into this horrible dungeon forloves. It is not self-denial. It is not a diffi-cult putting away of the worse; it is an eager choosing of the better. That makes all the difference in the world. A sacrifice may be made of leisure, a sacrifice may be made of the pleasures of society, but all the time it is for the sake of something. It reaches out toward an ideal. The scholar who for-goes his rest asks no pity. Rest is good, but wisdom is better. He makes his willing choice. The mother who isses her sleep in ever and ever"-and what soul will thus take courage and look up to God, and draw near to Him, and try to serve Him? And of what worth, supposing that some soul were after this fashion turned away from darkness-of what worth would be this fright-

choice. The mother who loses her sleep in the sickroom of her child never accounts herself to be hardly used. This is not self-denial. She does not make a hesitating resolution, urged on by conscience, that she will not sleep. She is intent upon her child's health. She makes a perfectly will-ing and glad sacrifice of everything which may hinder the return of health.

A GREAT DIFFEBENCE.

What a difference there is between saying

What a difference there is between saying "no" to the worse and saying "yes" to the better! He who says "yes" has an ideal be-fore him; there is some inspiration in that. He is following in the steps of Him who came to do the will of Him that sent Him, and who gladly gave up all the joys of life which stood in the way of the high purpose of life. It was not in the spirit of repres-sion or negation that Christ served the poor and needy people about Him. He was tired often, but not too tired to speak the word of life to the nearest hearer as He sat weary by the well in Samaria; not too tired, even when He went across the lake to get a breathing-time, in the days when people erowded about Him so that He found no space even to eat—away He went found no space even to eat-away He went across the lake into the quiet country, and behold a great multitude had gone on be-fore Him, eager to be helped and healed-He was not too tired to heat and help them. And He would not have called that a say-

and the would not nave called that a say-ing "no" to the longing for rest, rather a saying "yes" to the supreme desire of His soul. He counted not even His life dear to Himself, but endured the cross, despising the shame, that He might fulfil that su-preme and constant purpose, even our up-lifting and salvation lifting and salvation. Look into the face of Christ; set His life before you as the ideal of your own life; bend all your efforts toward the endeavor to

grow into His likeness; all that is low, all that is debasing, all that hinders, put away behind you by pressing forward; for Christ's love and in His service consecrate all that is best in you to Him. Between the call of the body to please itself and the call of the body to please Him, choose the higher always. Keep the body pure and strong for Christ's sake, that you may the better serve Him, and you have followed the words of His apostles which we have been studying. You have offered the living, and holy, and acceptable sacrifice of the body. GEORGE HODGES.

A TERRIBLE WEAPON.

The New Gun in Which Liquefied Gas

#### together at the bosom, showing all around the white chemise beneath. TRUE TO TRADITION. SUPERSTITION STILL ABOUNDS.

Indians of South America Still Retain Odd Superstitions

THAT BEGAN IN THE DAWN OF TIME.

Pizarro Broke Their Spirit and They Are Slaves to This Day.

## THE SUPERNATURAL FOWER OF COCA

CORRESPONDENCE OF THE DISPATCH. 1 LA PAZ, BOLIVIA, July 15 .- The study of Indian character, as shown in the Aymaraes and Quichuas of Bolivia, is exceedingly interesting. Though far out-numbering the whites, the government finds no trouble in keeping them under absolute control, whatever revolts and disturbances may arise among the Choics and other citizens. Grave, silent and sad, when not intoxicated, and never noisy in their most hilariou moments, always at work, gentle, servile and peaceable, they are willing hewers of wood and drawers of water, not one iota above the mules and llamas they drive; indeed, the latter, as a rule, are better fed and more kindly treated, because of more commercial value.

Not only is this true of the peons on the great estates, but those who are free to come and go, work or starve, as they will, are slaves no less, and to more cruel masters, poverty and ignorance. As there is an edu-cational proviso in the suffrage law of Bolivis, and as no means are provided for Bolivia, and as no means are provided for educating Indians, they are forever de-barred from having any voice in the affairs of the land of their fathers. The ruling class, descendants of the Spanish conquer-ors, assert, but without trath or reason, that an Indian is incapable of education and un-fitted by nature for any higher plane in life then the the new computer as a more beast than that he now occupies, as a mere beast of burden.

## RELICS OF PAST GREATNESS.

The works of the Incas that still remain magnificent temples, terraced mountains and splendid roads, effectually refute this statement, and even in these days, after three centuries and a half of slavery, there are occasional shining examples of Indians who have struggled out of their environ-ment into the highest positions. The comment into the highest positions. The com-mon herd, however, since the spirit of their ancestors was so thoroughly broken by Pizarro and his gang, will make no protest whatever may be put upon them; and the temptation to keep them in servitude is too great to be resisted by the lazy conquista-dores, who may thus enjoy the fruits of un-paid labor. Having "Christianized" the original owners of the soil, in the lump, as it were, and rendered them obedient to the laws of church and state, the philanthropy laws of church and state, the philanthropy

iaws of church and state, the philanthropy of the white race goes no farther. When the Spaniards came to this conti-nent, about 350 years ago, they found nearly all the vast territory that is now occupied by Ecuador, Peru, Bolivia and Chili in-habited by three great tribes, the Aymaraes, Chinchas and Huancas, united under one form of government. The Aymaraes were the ruling race, and from their number came the locas or emperors. They cocupied the the Incas, or emperors. They occupied the highlands of Peru and Bolivia and were men more advanced in civilization than either of the others. The Chinchas lived along the coast; the Huancas were scattered among the mountain valleys, and the Quichuas came from the north, Quito having been their ancient capital. Gradually the Aymaraes conquered the other tribes, and their system of colonization seems to have been wiser than any that have superseded it. According to tradition, the Aymaraes had existed since the beginning of the world; but were sunk into barbarism and world; but were sunk into barbarism and perpetually at war with one another, when the Sun, their tutelary divinity, sent his own children to earth to redeem and in-struct them. Two sun-deities came, Manco Capac and Mama-bella, his sister, who was also his wife. The island in Lake Titicaca where they were believed to have made their first appearance, has ever since been regarded as holy, and to this day shows the remains of their most sacred temples. From this point Manco Capac traveled northward this point Manco Capac traveled northward. The new Giffard gun is probably the most carrying a golden staff; at a certain place the stick sank into the ground, a sign from the Sun-god that there he should tarry and found a city; which was called Cuzco and afterward became the imperial capital of

# **MODERN SCIENCE**

Has discovered that all diseases are caused by MIOROBES, Therefore all diseases can be cured by destroy-ing these microbes, and the only remody on earth that will accomplish this without harm to the patient is WM. RADAM'S



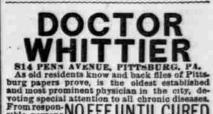
It is a thorough blood purifier, a wonderful antiseptic, and containing no drug whatever, is

antiseptic, and containing no drug whatever, is perfectly safe. The Microbe Killer is composed of distilled water impregnated with powerful germ de-stroying rases, which permeates and purifies the entire system.



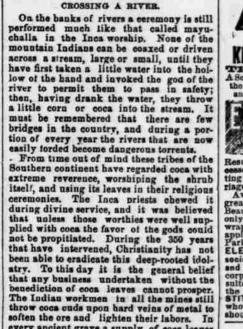
Ask your druggist for it. jv27-66-ns

MEDICAL.



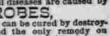
rom respon-NO FEE UNTIL CURED NERVOUS and mental diseases, physical energy, ambition and hope, impaired memory, lisordered sight, self distrust, bashfuloes, izziness, sleeplessness, pimples, eruptions, im-poverished blood, failing powers, organic weakness, dyspepsia, constipation, consumption, un-fitting the person for business, society and mar-riage, permanently, safely and privately cured. Atting the person for business, society and mar-riage, permanently, safely and privately cured. BLOOD AND SKIN diseases in all botches, falling hair, bones, pains, glandular, weilings, ulcerations of tongue, mouth, throat ulcers, old sores, are cured for life, and blood poisons thoroughly eradicated from the system. URINARY kidney and bladder derange-tarrhal discharges, inflammation and other prompt relief and real cures. Dr. Whittier's life-long, extensive experiences insures scientific and reliable treatment on common-sense principles. Consultation free, Patients at a distance as carefully treated as if here. Office hours, 9 A. M. to 5 P.M. Sunday, 10 A. M. to 1 P. M. only. DK. WHITTIER, slif Pen avenue, Pittsburg, Pa. jy9-12-Dsuwk

THE GLORY OF MAN lieve, not without reason, that many of those lieve, not without reason, that many of those diseases which are ri's between the coast and the Sierras come out of the ocean on the wings of mist and vapor, and they implore Mama-Bochs, the sea god, to send them health instead. STRENGTHALITY How Lost! How Regained,



soften the ore and lighten their labors. In every ancient grave a supply of cocs leaves is found with the mummy and the Indiana

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19

Though all these Indians are intensely Roman Catholic in religion, many of their customs and superstitions show traces of the ancient faith of their fathers. To cite a few of them: in the days of the Incas, whenever a poor Indian bad elimbed a hill at the top of it he laid down his load, bowed low toward the East, invoked the name of Pach-segmes one of their priceinal deities who

toward the East, invoked the name of Pach-asamac, one of their principal deities, who was supposed to be the judge of the human race, repeating three times the work Apach-icta, the abbreviation of a sentence signify-ing 'I give thanks unto him who has enabled me to endure thus far,'' at the same time presenting to Pachacamaca an offering consisting of a hair pulled from the eye-lash, some chewed coca, a small stone or handful of earth. To-day the traveler observes on all the roads near the summit of the Cordilleras many mounds of stones or earth, the result of these offerings; and every modern Indian leaves thereon a similar tribute-though perhaps its signification may have changed, or the deity to whom it is addressed may bear another name. They also have a super-

bear another name. They also have a super-stition that in order to return by the same

suiton that in order to return by the same route in safety, it is necessary to smear any prominent rock which has sheltered them, with sabo, the tallow of the llama, and to throw against it cuds of chewed coca. If they have no tallow, they mutter an extra prayer or two, hoping that the mysterious power will excuse their poverty; but no Indian is so poor that he cannot spare a little coca. little coca.

A SECRET CEREMONY. In crossing any ridge they cast a stone upon the heap that is always to be found there, and murmur a few words, whose sig-ification no white man understands. These sains, called apachetas, are generally topped by a huge cross, and may be found at the summit of every hill all over the land. Not an Indian, drunk or sober, will pass one without uncovering his head and anying a prayer while making his ofiering; but the secret of it has never been disclosed, even to inquisitive priests at the confession-al. There are other cairns still more an-cient, whose purport and history nobody knows. They are set exactly on the apex of the hills—square mounds each about air feet high and hollow inside—built of stones, well set and plastered over. Many of them have been taken down by curious people in the hope of finding buried treasure inside, funeral relies, or other traces of their origin-ane, but nothing has ever been discov-A SECRET CEREMONY.

al use, but nothing has ever been discov

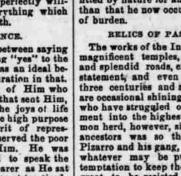
ered. Besides the gods of heaven, the ancient South Americans seem to have had a great many terrestrial deities, all of whom re-ceived sacrifices, and some were worshiped in temples. The sea. too, comes in for a share of worship, and is pioualy invoked by those Indians who live near it. They be-lieve net without means that means of they



# EXHAUSTEDVITALITY UNTILD MISERIES

Resulting from Folly, Vice, ignorance, Ex-cesses of Overtaxation, Enervating and unfis-ting the victim for Work, Business, the Mar-riage or Social Relations. — And unskillful pretrenders. Possess this great work. It contains 500 pages, royal Svo, Besutiful binding, embossed, full gilt. Price, only Si by mail, postpaid, concealed in plain wapper. Illustrative Prospectus Free, if you apply now. The distinguished author, Wm. H. Parker, M. D., received the GOLD AND JEW-ELED MEDAL from the National Medical As-sociation, for this PRIZE ESSAY on NERVOUS and PHYSICAL DEBILITY. Dr. Parker and a corps of Assistant Physicians may be out-winted, confidentially, by mail or in person, at her office of THE PEABODY MEDICAL IN-STITUE, No. 4 Sulfanch St., Boston, Mass., to should be directed as above. auli&Gr.TurFsuWe

DR. SANDEN'S ELECTRIC BEL



pool the hideous water-sprite, with its yel-lowish green eyes, its unshapely body covered with coarse fur, and its trog-like

as it grinned from ear to ear, showing a row

the ground, there stood a handsome black horse, which seemed so quiet and gentle Armide's eyes shone with delight; for she was very fond of riding. She was not long was very fond of riding. She was not long in mounting, and was soon enjoying a canter through the grove. When suddenly a hoarse voice cried: "Speed away, my good steed; speed away, and carry the black princess to her home.

Then the horse began to rear and plunge; it rushed through thorny thickets, where the low branches beat and scratched the maiden's face; it flew over dusty roads and stony by-ways, and finally stopped before the merchant's house, where it vanished, leaving Armide half fainting at her father's

The next day, the second daughter, Sylphide, undertook the same errand as her sister, and met with the same success. When told that in order to fill her pitcher she must live for a year with the water-sprite, she said: "I love too much to dance

mighty oaks bending and writhing, and felt berself lifted off her feet and whirled madly away. On she was carried in a wild, dizzy dance, over rocks and stones, through field and forest, now in gloomy swamps, and again in sunny woods. For many hours the tireless wind gave her no rest, but at last, weak and exhausted, she was lett at her

And now Eliriede must make the journey to the spring in the forest. With great fear and trembling she set out on her way; and her heart beat violently when, as she ap-proached the pool, she saw the frightful water-sprite sleeping on the bank with its unsightly head resting on a mossy stone. She stood still a moment, hoping it would awake and speak to her; but only the rustling of the trees and the twittering of a few torest birds were to be heard. Eliriede then took a small stone and threw it in the water. The noise of the spinsh aroused the sprite, who sprang up, and with its great, green eyes gazed curiously at the little girl; then in a rough voice said: "What do you

you will live with me for a year." Elfriede, terrified, looked at the hideous

Entrieoc, territe, and hesitated a moment. Then remembering ber dying tather, she said: "Although I fear you greatly, yet for my father's sake I shall do as you desire." The sprite laughed gleefully, and said: "To morrow I shall come for you." If then sprinkled a few drops of the clear

figure of the sprite, and hesitated a moment. Then remembering her dying father, she asid: "Although I fear you greatly, yet for my father's sake I shall do as you desire." The sprite laughed gleefully, and said: "To-morrow I shall come for you." The sprikled a few drops of the clear water over her, and instead of being dark and homely, Elfriede became fair and beautiful; her plain, white dress was covered with sparkling gems, and she appeared as a "Since you have taken all my children away from me you must take me, too," he cried weeping, and with one spring he also vanished benesth the waves. Oh, how happy the wicked Queen was. She took the old servant and all the child-ren to her dark robe; and the smallest hep placed so closely together that they looked like a all'er band on the hem of her dress. Ever since the poor mother seeks in vain

dress too. Not far from the Golden Queen there lived another queen in a dark, high castle. She always wore the same black dress, for She always wore the same black dress, for she was very sad, having lost all her chil-dren. She glanced with envy at her neigh-bor's happy flock of little ones, and tried to think of some stratagem by which she could steal them. She would never have

succeeded had not one of the children been disobedient. Now, between the two kingdoms there

stretched a deep, dark blue river. Some-times it belonged to one queen and some-times to the other. When the golden-elad queen approached the water flashed and shone like gold, so that she naturally regarded it as her property. Scarcely, how-ever, had she disappeared than the other queen stepped forward, and when the shadow of her robe fell upon it the water in the fields and meadows to stay in this grew dark and gloomy like herself. When ever her neighbor's children were out play-"Oh, it dancing is all you want," said the rite, "I can give you plenty of that. You would lurk around, hoping to steal one of

sprite, "I can give you plenty of that. You shall dance in my whiriwind." A shrill whistle sounded through the dell, and a furious wind began to blow. The girl screamed with terror as she saw the might a castle with them, then, O, might a castle with them, then, O, misery and horror! one of the smallest was missing! All the others wept and ran hither and thither, hoping to find their lost

brother. "Alas!" said the old servant, "the little fellow was disobedient, and went too near the water, for yonder stands the wicked Queen, and just see how dark the river grows.

They, all stood sadly on the shore and glanced carefully into the water. Suddenly there appeared something quite bright, and a soft little voice called: "Dear sister, give me your hand, I have fallen into the water.

water." They then saw a little colden dress sparkling beneath the waves, and one of the children stooped down and held out her hand to pull out her little brother. This mand to pull out her little brother. This was the very opportunity for which the dark Queen had been waiting; quickly she caught the little hand and drew also the second little sister to her arms; then the third child stooped to give her help, and was also drawn; and thus one by one all the childen wars articed into the arms the second then in a rough voice said: "What do yon want here?" "I have come for a pitcher of this life-giv-ing water." was the reply. "You may have it," said the sprite, "if you will live with me for a year."

and look upon her nursery. "Since you have taken all my children

1172-DIAMOND.

1. In New York. 2. To beat. 3. Epochs. 4 histor. 5. A small sail under a driver loom. 6 A vessel partly filled with water, exhausted o air, and hermetically sealed. 7. Certain instru-ments. 8. Slight kinds of woolen cloth. 9. A noted robber killed by Hercules. 10. A Frenol article. 11. In Pittaburg. DOMINIE.

1173-TRANSPOSITION.

"This will fuo beantifully." said she, "So soft and graceful hang the plaits;" No part had I but to agree-One must who on this priestess walts.

1174-A MONSTER OF THE AIR. While roaming through the fields one day, My little niece and I. Where nature rested dreamily We glanced toward the sky

And saw what seemed a monstrous bird, With one great upright wing; I never saw, nor never heard That birds wore such a thing.

'Twas like a massive kite, or ball, Or peacock's half-spread tall; 'Twas somewhat like a parasol, Approaching us full sail.

It frightened so the little maid She would not let me wait; Although what seemed its human head I would investigate.

But while for home we took our flight, To ease the child's distress. The mondescript passed out of sight— Laughing at us, 1 guess. SEA

1175-SQUARE.

1. An ulcerated sore on a horse's back. 2 Carbonate of lime. 3. Soared. 4. Satiated. 5. A hole to discharge air. 6. The foremosi plank in a strake. 7. Restrains to certain limits. X. L. C. R.

1176-SYNCOPATION. 1176-STN COPATION. Some paints are durable, we know, While many others are not so; The former are-fast colors classed Because they do not fade and last, But when nice painting is required, And durability desired, Whole comes in play for looks and wear, And painters use it without spare. NELSONIAN.

1177-ANAGRAM.

"Companion at a table," he A sort of "parasite" may be: He's a TKEE MERCHANT, lives at ease, e does is selling trees. NELSONIAN.

THE JULY CONTEST.

THE JULY CONTEST. Prize Winnerz.-L. Peg. Swissvale, Pa. 2. Wm. Hughes, Apollo, Pa. 3. Arthur Piace, Pittsburg, Pa. Roll of Honor.-Lillian W. Pence, Louise Jones, F. L. P., Ida M. Robson, James Patten, Robertus, Emily John, M. J. L., Arthur S. Raymond, B. Lugliss, Frank Pearsons, Alice T. Mames, Lea Bernstein, John Bacon, P. M. Simmes, A. M. Power, R. S. D.

## ANSWERS.

ANSWERS. 1159-The Spectator bound in calf. 1160-Goat. 1161-Blower. bower. 1162-Child's age-6 factors-3, 2, 1. Mother's age-28; factors-14, 7, 4, 2. [These are the only two numbers having this property that might indicate the age of a human being.] 1165-Sentient. 1165-Pentient. 1165-Pentient.

POS BOTTS ETWEEN TWALLER WALLOPER ELLATED ELLATED ELLATES TEPES RED RED

-Discrimination--Madam, Adam, dam.

Worse Than Coldiy. Fellows-I hear Nagly has been treating

Bellows-Worse than that. He's quit

Spirit do mortify the deeds of the body, ye shall live."

sisted in removal from all things material. The greatest grief of those old heretics was that they had any bodies at all.

DEVELOPED TWO THEORIES.

RELATION OF BODY AND SOUL. curious product of recent developments in Such thoughts as these have always posthe construction of small firearms. Its mechanism and the novel principle of its operasessed the mind of man, and everybody who has had any desire to "live," has set him-self, after some fashion, to "mortify the deeds of the body." Along with this asso-ciation of the body with sin, has gone also a recognition of the relation between the body and the soul. The body, which touches sin on the one hand, touches the soul on the other. It has been perceived that a man's physical condition affects him not only physically by giving him distion, as described in the Revue Industrielle, are very simple. The projecting power is liquefied gas. Carbonic anhydride, the explosive used till now, becomes liquid under a pressure of 540 pounds to the square inch, and is stored in a steel cylinder

nine inches long (figure 2), which not only physically by giving him dis-comfort, and not only intellectually by ob-serving the clearness of his thinking, but serving the clearness of his thinking, but even morally and spiritually in some measure. The body shapes the soul. It has been noticed, however, that the effect of the body upon the soul is more than likely to be bad. Perhaps the good influences which reach from the body to the soul are overlooked and taken 20 Fig. 1. rather as a matter of course. But the bad,

dissipating, lowering influences have always attracted more attention. The body is attached to the underside of the gun barrel (figure 1.) This cylinder contains has been universally regarded as a bad com-panion for the soul. The best thing for the soul, a good many people have thought, is to keep at a distance from the body, and to be its enemy rather than its friend. "I keep enough liquid for 150 shots, and is easily detachable. The action of the mechanism in operation is about as follows: The hammer drives back the piston and

closes the chamber against the pressure of the gas and of a spring, so that a little of under my body," St. Paul says and emphasizes his example by the illustration of two fighters, one holding the other down and pounding him. One of the most formidable of all the the gas and of a spring, so that a little of the liquefied gas may escape. The instant the fluid passes out, the chamber closes. The ball on which the escaping gas acts is conical. It is inserted through the aperture

heresies which have assailed the Church was Manichaeism. Manichaeism began early and stayed late. It vexed the Christians of at A in figure 1, and the round plug into which it falls is then revolved so that the the first centuries, and lived to defy the in-quisitors of the Middle Ages. Indeed, as an unconscious principle of conduct, it has not yet altogether vanished out of the Chris-tian world. It is the principle which underplug and the barrel together present an en-

heating of the air or of the mechanism, and makes a noise little louder than the popping of a champagne cork. The gun is lies asceticism. It is the motive which, in very light. It weighs hardly 41% pounds; the weight of the charging chamber is only nine ounces. The manufacture is Lent, inspires everybody who is fasting for the sake of fasting. Manichaeism was an assertion that all matter is essentially evil. God did not make the world, the Manichaes declare, the devil made it. Holiness con-



Manichaeism developed into two opposite theories of religious living. Some held that the body, being our enemy, must be scourged and beaten, and starved. Manichaeism perched Simeon Stylitis on his pillar, fast-ened hooks into the backs of devotees and quite inexpensive. Several Birmingham firms have offered to make the guns for \$4 86 each, and a Belgian firm is ready to

The principal fault of the new gun is thought to be the shortness of its range. Most modern rifles have a pressure of 30,000 to 35,000, while the Giffard gun has a pressure of only 540 pounds. Although swung them to and fro at the end of a long rope, forbade marringe, drove men into caves and forests, clothed them in hair shirts, put pebbles in their shoes and spiked girdles about their waists, and made their lives unspeakably miserable. On the other hand, by a natural reaction, others who affirmed that the body is evil, plunced into all manner of drunkenness and beastly living. They said that God looked only at the soul; the body mattered little. They said prayers with their souls, and let their bodies go. The body might have its own way, the soul could not. Against all perversions of the truth about the human body stands this word of St. Paul. A "living" sacrifice, is what God wants. The offering of a living body, not beaten with straps, and torn with hocks, and worn out with fast and vigil, but strong, well, beautiful, as God mide it—the sacrifice of a living body; and a sacrifice "holy, accentable unto God," a body pure, and clean, and undefiled with sin. Nevertheless, the fact remains that the Christian is to sacrifice the body. This word "ascrifice" is the essential word in the sentence. Exactly what does it mean? The meaning will be made clearer, perhape, by rirdles about their waists, and made their the respective ranges of the guns are far from being proportional to these figures, it is regarded as improbable that the Giflard gun could do much execution at a distance greater than 2,600 feet. It has been suggested that the range might be lengthened by the use of gas, which requires a heavier pressure to liquely it. As a shortrange machine gun, however, the Giffard rifle is calculated, military authorities say, to do

terrible execution. Another defect of the new gun is said to be that the muzzle must be elevated above the horizontal, since otherwise no fluid at all, but merely gas, would escape from the chamber. Unless the fluid entirely covered the aperture, probably none at all would escape, for gas would escape so rapidly that it would fill the small space left for the liquid and create a back pressure against it. Consequently strange things might happen were the gun depressed from its ordinary slightly elevated position to be aimad at an attacking force. the horizontal, since otherwise no fluid at sentence. Exactly what does it mean? The meaning will be made clearer, perhaps, by a contrast. There is a difference, which everybody will recognize, between self-sacrifice and self-denial. Self-denial is a giving up of something good or bad, rather against one's will. It is the soul saying "no" to the body. It that which we deny ourselves is something bad, then self-denial is one of the paths to reformation and

## The Servant Question.

Lady visitor to Western hotel man-Do you have much trouble with servants? Hotel Man-Some. Lady-What do you do with them? Hotel Man-Bury 'am,

the Incas. The same ides of a savior of divine parentage runs through many form of re-ligion. As an historical character Manco Capac does not greatly differ from Jesus of Nazareth, Osirisof Egypt, the Scandanavian Odin, the Chinese Fohi, or the Hindoo Buddha. He was the first of a long line of Kings, who gradually subdued the sur-rounding tribes and established sun-worship in place of whatever might have been the more ancient religion. They built four highways that still remain, leading from Cuzco to the four cardinal points, and erected magnificent temples, palaces, walls and forts.

## WERE HUMANE CONOTIERORS

When their armies had conquered a province, they brought the idols of the tribe, together with the chiefs and their families, to Cuzco, where they were treated with every mark of kindness and respect; and when the chiefs had been thoroughly instructed con-cerning the power of the Inca and the spirit of his regime, they were sent back to their former homes and were often restored to their official positions as representatives of the Government at Cuzco. Taxes were reduced in the conquered provinces, the poor cared for, the children instructed in the language of the empire, and though greatest respect was shown for the more ancient forms of worship, the people were carefully taught the religion of the Incas.

To make sure that there would be no future rebellion among the conquered na-tion, a colony of several thousand Aymaraes was sent to live among them and as many of the subjugated people were brought to the towns whence these colonists were taken, the towns whence these colonists were taken, where they were given great advantages, including large tracts of land exempt from taxation, and were made to feel in every way that the transfer had been for their benefit. Thus it happens that so many Quichuss are found down here among the Avmaraes and vice versa. Though living side by side for centuries, these two great nations have preserved their original dis-tinctness, never uniting in marriage and seldom associating, and such a thing as the admixture of either race with European dmixture of either race with European blood was never known.

DRESS OF TWO NATIONS

Though much alike in personal appear-ance, except that the Aymara men are taller and more powerful than the Quichuas and and more powerful than the Quichuss and their women are if possible uglier, one can distinguish scions of the two races at a glance, wherever met, by "the cut of the gib," so to speak. The Quichus men wear very short trousers, barely reaching to the knee, ponchos, or blaukets, striped with brilliant colors, their heads thrust through a slit in the middle, and hats, if any, a great deal too small for their heads. Each woman of the tribe is always seen with a woman of the tribe is always seen with a bundle at her back, made by a blanket folded in peculiar fashion, in which she can carry not only her baby, but all the house-hold goods. She is always bareheaded, her frowsy black hair braided with white

the diverse in the second of t

e mum my, and the Indians f to-day put the same into the mouths of their dead in order to secure for them a more favorable reception in the unknown world. The belief in household gods remained in WEAKNES full force long after the conquest, and every poor hut had its lares and penates. FANNIE B. WARD.

## A RUSSIAN PRODIGY.

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All at once he begins to play a certain pas

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TO WEAK MEN

he used to say, when he came to a cartain pas-sage, 'Father, now the funeral procession is marching along,' and again, 'Now I see them standing by the grave, and the earth comes down on the coffin lid with a dull thud,' and so on." "How long has he been learning?"

tirely closed surface. The firing of the Giffard gun causes no

