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CURES FEVER AND AGUE, CURES BILIOUSNESS, CURES HEADACHE, CURES RHEUMATISM AND GOUT, CURES NEURALGIA AND DEBRILITY, CURES SCURVY AND SKIN DISEASES, CURES DYSPEPSIA AND INDIGESTION.

The Best Remedy Known to Man!

Dr. Clark Johnson, having associated himself with Mr. Edwin Eastman, an escaped captive, long a slave to Wakamela, the medicine man of the Comanches, is now prepared to lend his aid in the introduction of the wonderful remedy of that tribe. The experience of Mr. Eastman being similar to that of Mrs. Chase, Jones and son, of Washington Co., Iowa, an account of whose sufferings were thrillingly narrated in the *New York Herald* of Dec. 15th, 1878, the facts of which are so widely known, and so nearly parallel, that but little mention of Mr. Eastman's experiences will be given here. They are, however, published in a neat volume of 300 pages, entitled, "Seven and Nine Years a Slave among the Comanches and Apaches," of which mention will be made hereafter. Suffice it to say, that for several years, Mr. Eastman, while a captive, was compelled to gather the roots, gums, bark, herbs and berries of what Wakamela's medicine was made, and is still prepared to provide the same materials for the successful introduction of this medicine to the world; and avers that the Wakamela's remedy is the same now as when Wakamela compelled him to make it.

Russian Tea Houses.

A large hall, wainscoted with oak painted in rich colors, where blue and red predominate, and at the further end a grand organ which is playing a chorus from M. Lecocq's last opera. But for this time, and for the fact that some musicians are seated at little wooden tables drinking tea, you might fancy yourself in a ritualist church. A statuette of the Virgin, fronted by a night light always flickering in its bath of oil, stands in proximity to the yellow advertisement of an English firm that exports bitter beer, and a glaringly-illuminated portrait of St. Isaac, who is, perhaps, the patron saint of the landlord, faces the play-bill of the Imperial Theater of French Comedians. We are in a Moscow tea-house. It differs from a New-fangled cafe in having no looking-glasses or velvet seats. There is a pile of cushions in the corner near the organ, where the landlady sits with a spangled diadem, neither reading or sewing, but just folding her arms and smiling vaguely till waiters shall come and ask her for small change. When a habitue of the tea-house enters he signs himself before the statuette, bows to St. Isaac, perhaps, and makes for the pile of cushions, where he selects his own and carries it to the wooden bench on which he is going to sit. Regular customers keep their private cushions at the tea-house, just as Germans keep their pipes and schoppen at the brauerer. If a stranger comes in, one of the waiters in white linen tunics with red-tipped kneeboots, brings him a folded red rug to sit down upon. These waiters are not always Russian; in a good tea-house there will be one or two Germans speaking French, but they all wear the mujik costume and have their hair clipped short. They never ask a Russian customer what he wants; they bring him a small brass samovar containing about a pint of tea, half a lemon and a crust of vodka. The charge for this refreshment is five copecks.

A Russian goes to the tea-house to drink tea only, with a flavor of spirits in it; if he wants other beverages, he drinks them at home. In summer he takes cold tea instead of vodka, and squeezes more lemons than vodka into it; that is all the difference. He seldom takes sugar, and the waiter does not present it unless asked for. Cigarettes are the rule in the tea-houses, not pipes or cigars; and the Russian never twirls them himself, Spanish fashion, but buys them ready-made. On his saying "Pappros," the waiter brings him a polished brass plate holding a dozen loose cigarettes of divers dimensions and of three colors—white, buff and pink. The last are the most delicate in flavor, and are reserved for the *bonne bouche*. The Russian cigarette begins with the white ones, and as he sits, instead of his furred touloupa and wrapped in his caftan, with his head leaning against the wainscot, and dreamily beating time to the music of the organ, he offers a perfect picture of Oriental repose. The wainscots are marked with rows of greasy black circles made by the heads of customers. There is scarcely more talking than in a Turkish cafe; but officials in uniform, who may have imbibed the tastes of the West, sometimes get up games of cards, and intersperse their play with squeaking interjections expressive of their emotions at winning or losing. Only second-rate officials patronize the tea-houses; and if haply a personage of colonial rank strolls in with his crosses on his bosom, all the other customers stand up and salam. For this reason an honorary Russian colonel (perhaps an upper telegraph clerk) when he receives a foreigner will generally take him off to the tea-house, in order to give him an idea of what dignities are in Russia.

The prudent reserve which Russians exhibit in the tea-houses does not prevent them from engaging very readily in conversation with any foreigner who chooses to introduce himself; only the foreigner will hear from them nothing but praise unmitigated about everybody and everything that he may talk of. The doors open twenty times in an evening to admit itinerant sellers of food; for no edibles except biscuits are sold by the landlord. An old woman, booted, muffled and wrapped in a sheepskin, comes in with a basket of hard-boiled eggs, salted sardines (which taste like the skin of a red herring), and little rolls. Then comes a girl with selyas, or apple-cakes; then a man with slabs of raw ham or German sausage; then another with a portable stove, which he installs in the middle of a tea-house, that he may cook fritters for all who may order them. The waiters provide salt, wooden platters and knives to the customer for a charge of a copeck; and as the refreshments sold by the hawkers are very cheap, a man may get a long supper at no great cost.

The tea sold in the tea-houses is very good, and Russians swallow surprising quantities of it; three or four pints, with a proportionate quantity of vodka, will not seem an excessive evening's allowance for a sober man. Coffee is never asked for. In the lower kinds of houses (where hand barrel-organs discourse music) the tea is said to be a rebrew from the leaves that have been used by larger establishments; and here it is brewed with vodka. It makes a potent beverage, which will send a glow all over the body of an *ivoshchik* (cubman) in cold weather, and make him drive his sleigh or drosky in wild zigzags, with many yells. In the tea-houses of the lower orders the shrine of the Virgin stands just within the door, and a customer would no more think of taking tea without paying his devotions than he would go out into the snow without having his boots on. When he has well drunk he will make another stand at the shrine on coming out; and if a customer cannot remain quite steady on his legs during his brief oration, some Good Samaritan will always be ready to help him out, but the unsteady brother, going out unsharpened with so much whiskey tea on board him, should come to grief through his impiety. It is a common phrase in Russia to say of a man who has rolled dead drunk into the snow and got frozen there, "He forgot to pray after his tea."

Miracles of a Mohammedan Sheikh.

A New York *Sun* correspondent writes from Damascus, giving the following account of "miracles" performed by a Mohammedan sheikh or priest: Taking a handful of shekrs similar to those used for cooking purposes, each about a foot long, he called the widest half-stripped disciple to him, and opening his mouth, muttering the while with great apparent intensity of concentration a prayer or invocation, he with a sudden jerk forced the point clean through the cheek so that it could be seen projecting on the other side. He repeated the process with the other cheek, the man

showing no sign of pain and not a drop of blood flowing from the wound. He then went to his son, who calmly gazed at him with his large swimming eyes, opened his mouth and received a similar stab through the cheek without the quiver of an eyelid. I was watching him closely and could not observe the slightest muscular contraction. The point was clearly projecting through the skin, and deception was impossible, as there was every opportunity afforded for the closest inspection. Leaving the two victims with the notes thus traced, as it were, the sheikh took a square box, which, when opened, was found to contain several live scorpions of unusual size. Taking up one of these, as large as an ordinary land crab, he handed it, all wriggling, darting its tail in its efforts to sting, to a man who came forward, and calmly but rapidly dropped it into his mouth and crunched it with great apparent relish, eating it completely up. Then we saw a much larger box, containing serpents of various sizes. These he turned out upon the floor, dominating them after the manner of serpent charms, and allowing them to twine and curl round him. In this, of course, there was nothing marvelous, nor indeed in what immediately followed, though it was sickening to behold. Drawing a live snake about two feet long out of the box, he held it up by the tail, when suddenly a tall man, afflicted apparently with St. Vitus' dance, with hair disheveled, rushed forward with a loud cry, and with foaming lips seized the snake with both hands, tore it violently asunder, and plunged its bloody and palpitating end into his mouth. This seemed the signal for a general scramble. In a moment three or four men were tearing the writhing fragments with their teeth, and with eager greediness devouring them in large mouthfuls until not a particle of the snake remained. They then drew back with seeming reluctance, wiping their bloody lips with their hands.

But the excitement seemed to have produced a sort of fit in the man who had first seized the snake, from which the sheikh restored him by clasping his head with both hands and pressing it violently, while he again concentrated himself on incantations, the veins starting out on his forehead with the intensity of his efforts. In a few moments the dervish had become comparatively calm, though for the rest of the time I observed that he continued to twitch and jerk convulsively, while his eyes rolled wildly. Meantime the man and boy who had been pierced watched the proceedings with the utmost unconcern. As it was difficult to believe that to remain with one's cheeks skewered did not at all events produce a feeling of discomfort, and as they must have been standing for at least a quarter of an hour in the same attitude, I told the sheikh to pull out the skewers. This he did, in each case preceding the sharp pull with which he extracted them by an earnest invocation. When they were drawn out the points were bloodless, while, excepting that there was an apparent induration of the cheek at the spots through which the skewers had passed, there was no sign of what had happened.

A brazier full of live charcoal was now brought in, and fanned into flame. When it was glowing with a blue and lurid light, the sheikh, calling suddenly on Allah several times, jumped literally on the blazing mass with his bare feet, and stood there for nearly a minute. Then getting down, the charcoal was again fanned into flame, and the men who had eaten the scorpions and serpents, and who had been skewered through the cheeks, rushed forward, plunged their hands into the burning mass, and tossed the glowing embers into their mouths, crunching them up with the greatest unconcern. Meantime, the smell of burned flesh became unmistakable, which somewhat militates against the theory that their flesh is impervious to fire, though I am bound to say no one showed any signs of feeling pain.

Beating the Boat.

The other day one of the ferry-boat captains found aboard of his craft a cadaverous-looking chap who had beaten his way to and fro so often that patience was no longer a virtue. When it was found that he had no ticket the captain roared out:—

"What did I tell you the last time I pussed you over?"

"You said you'd throw me into the river next time I tried to beat my way across," was the calm reply.

"And now—" yelped the captain, as he started to pull off his coat.

"And now you won't. You are a good-hearted man and I don't want you to get into trouble on my account. I will go overboard on my own hook."

He stepped to the gangway and made a dive before any one could prevent. The boat was stopped, life-preservers thrown out, and after hard work, the man was hauled aboard. The captain seized him, braced him against the cabin, and, shaking his fist under the boat's nose, exclaimed:—

"Look-a-here, you miserable, sinful man, I've been put to ten dollars trouble trying to collect your five-cent fare! After this it is understood that you are always to ride free, and if you offer to pay fare I'll lick you!"—*Detroit Free Press.*

One Word Covers the Advice

Which should be given to nervous, slender, and debilitated persons—Invigorate! Sedatives, opiates, aperients, are comparatively useless. The system must be built up with a genuine tonic in order to the recovery of vigor and tranquility by the nerves. A course, systematically pursued, of the leading invigorant, Hostetter's Stomach Bitters, should be resorted to by those who suffer from weak nerves and general debility. The stomach, always more or less dyspeptic in cases of nervousness and loss of vitality, is toned and regulated by this medicine until the organ acts with a precision akin to that of a steady-going piece of mechanism. Complete digestion and assimilation are, through the influence of the Bitters, followed by a gain of vigor and flesh, and the disappearance of biliousness and irregularity of the bowels, where such exist, as they usually do. Appetite and sleep are then regained.

It costs but one cent to send a postal card to the Mason and Hamlin Organ Co., Boston, New York or Chicago, who will return, postage paid, their catalogues and circulars, with much information about organs. No one should buy an organ without seeing these.

Everybody knows that so long as there is proud flesh in a sore or wound it will not heal. The obstacle is speedily removed, and the flesh reunited by Henry's Carbolic Salve, the finest emollient in existence of that supreme purifier, carbolic acid. Its emollient ingredients modify its pungent acid basis, so that it never cauterizes, stings or scorches the diseased part. Sores and eruptions of all kinds are cured by it. All druggists sell it. Chew Jackson's Best Sweet Navy Tobacco

Indian Depredations.

The fair reader shudders when she thinks of the settler's wife watching from the door of her rude hut, the retreating form of her husband going on to his daily labors, going out perhaps to return no more, or before nightfall a savage band may have laid his low among the prairie grasses. Or it may be a child, a bright-eyed daughter, is snatched away in an unguarded moment, to grace the next war dance. When we read the heartrending details of these savage depredations, we are apt to blame the government for not taking more strict precautions to insure the settler's protection. But we daily read of the depredations of that arch-fiend, consumption, with scarcely a thought of the terrible inroads it is making in human life. Tens of thousands of homes are annually desolated by consumption to one by Indian outrage. Like the Indian, consumption often comes stealthily, and no danger is apprehended until the victim suddenly finds himself hopelessly ensnared, and death's fatal arrow ends the scene. Dr. Pierce's Golden Medical Discovery, a powerful alternative, or blood-purifier and tonic, has restored thousands of our countrymen who had tried every other remedy recommended to them, without obtaining any relief, and are willing to testify to its remedial powers.

For coughs and throat disorders, use "Brown's Bronchial Troches," having proved their efficacy by a test of many years. Twenty-five cents a box.

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