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AUTIFUL BABY BOY

Who Now Hay

HAM:--It was my a child. I had years and was you to find out mson. After folng your kind adand taking Lydia Pinkham's Vegee Compound, I beame the mother of beautiful baby oy, the joy of our He is a at, healthy baby, anks to your medi--MRS. MINDA FINELE, Roscoe,

N. Y.

From Grateful Mrs. Lane "DEAR MES. PINEHAM: - I wrote you a letter some time

to you. ough my bowels, kache, felt tired me, was troubled I followed your Vegetable Comlots of good. I I certainly bescarried had it Pinkham's Vegehad a very easy a short time. is a godsend to lition in which I it to all as the best

-MRS. MARY



otent. Taste Good. Do sen, or Gripe, lile, 25c, 50c. STIPATION. CURE Tobacco Habit

REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: The Needle's Havec-An Appeal For Mercy For Oppressed Wamanhoo -Let Her Have an Equal Chance With Man in the Struggle of Life, (Copyright Page.)

(Copyright 1988.)

Washington, D. C.—This discourse of Dr. Taimage is an appeal for mercy in behalf of oppressed womanhood and offer mecouragement to those struggling for a livelihood; text, Ecclesiastes, iv., 1, "Behold the tears of such as were oppressed and 'hey had no comforter."

Very long ago the needle was busy. It was considered honorable for women to tell in olden times. Alexander the Great stood in his palace showing garments made by his own mother. The finest tapestries at Bayeux was made by the queen of William the Conqueror. Augustus, the emperor, would not went any garments except those that were fashioned by some member of his royal family. So let the teller everywhere be respected.

The needle has slain more than the sword. When the sewing machine was invented, some thought that invention would likely to women the condition and the condition was in the condition was in the condition of the condition of the condition was in the condition of the c

vented, some thought that invention would wented, some thought that invention would nileviate woman's toil and put an end to the despotism of the needle. But no While the sewing machine has been a great blossing to weit-to-do families in many cases it has added to the stab of the needle the crush of the wheel, and multitudes of women, notwithstanding the re-enforce-ment of the sewing machine, can only of the sewing machine, can only, work hard as they will, between 8 and \$3 a week.
The greatest blessing that could have

happened to our first parents was being turned out of Eden after they had done wrong. Adam and Eve, in their perfec-state, might have got along withour work or only such slight employment as a per feet garden with no weeds in it demanded feet garden with no weeds in it demanded But as soon as they had sinned the best thing for them was to be turned out where they would have to work. We know what a withering thing it is for a man to have sothing to do. Of the thousand prosperous and honorable men that you know for had to work vigorously at the beginning But I am now to tell you that industry is just as important for a woman's safety and just as important for a woman's safety an parties. The most whhappy women it our communities to-day are those who have no engagements to call them up in the morning; who, once having risen and breakfasted, lounge through the duil fore breakfasted, lounge through the duil fore-noon in slippers down at the heel and with dislayeded hair, reading the last novel and who, having dragged through a wretched forenoon and taken their after noon sleep and having passed an hour and a half at their tollet, pick up their card case and go out to make calls, and who pass their evenings waiting for somebody to come in and break up the monotony Arabella Stuart never was imprisoned in so dark a dangeon as that.

Acabella Strart nover was imprisoned in so dark a dangeon as that.

There is no happiness in an idle woman. It may be with head, it may be with brain, it may be with foot, but work she must or be wretched forever. The little girls of our families must be started with that idea. The curse of American society is that our young women are taught that the first, second, third, fourth, liftle, sixth seventh, tenth, illtieth, thousandth thing in their life is to got somebudy to take care seventh, tenth, diffieth, thousandth thing in their life is to got somebody to take care of them. Instead of that the lirst lesson should be how under God they may take care of themselves. The simple fact is that a majority of them do have to take care of themselves, and that, too, after having through the false notions of their purents wasted the years in which they ought to have learned how successfully to main take themselves. We now and here declare the inhumanity, cruelty and outrage of the inhumanity, cracity and outrage of that father and mother who pass their daughters into womanhood, having given them no faculty for carning their livell-hood.

Mme. de Stael said, "It is not these writings that I am proud of, but the ince that I have facility in ten occupations, in any one of which I could make a livelihood." You say you have a fortune to leave them. Oh, man and woman, have you not learned that, like vultures, like hawks, like eagles, riches have wings and fly away? Though you should be successful in leaving a competency behind you, the trickery of executors may swamp it in a night or some official in our churches may get up a mining company and induce your orphans to put their money into a hole in Colorado and if by the most skillful machinery the sunken money cannot be Mme. de Stael said, "It is not these hole in Colorado and if by the most skillful machinery the sunken money cannot be brought up again prove to them that it was eternally decreed that that was the way they were to lose it and that it went in the most orthodox and heavenly style. Oh, the damnable schemes that professed Christians will engage in until God puts His flugers into the coliar of the hypocrite's robe and strips it clear down to the bottom! You have no right, because you are well off, to conclude that your children are going to be well off. A man die dren are going to be well off. A man died leaving a large fortune. His son fell dead in a Philadelphia grogahop. His old commades came in and said as they bent over his corpse, "What is the matter with you Boggsy?" The surgeon standing over him said: "Hush yel He is dead!" "Oh, he is dead!" they said. "Come, boys; let us go and take a drink in memory of poor Boggsy!" Have you nothing better than money to leave your children? If you have not, but send your daughters into the world with empty brain and unskilled hand, you are guilty of assassination homicide, infanticide.

hand, you are guilty of assassination homicide, infanticide.
There are women toiling in our cities for \$2 or \$3 a week who were the daughters of merchant princes. These suffering ones now would be glad to have the crumbs that once fell from their father's table. That worn out broken shoe that she werristhe lineal descendant of the \$42 gaiter it which her-mother walked and that torus and faded calico had ancestery of magnificent brocade that sweet Pennsylvania avenue and Broadway clean without any expense to the street commissioners. Though you live in an elegant residence and fare sumptuously every day, let your daughterfeed it is a disgrace for them not to know how to work. I denounce the idea prevalent in society that, though our young women may embroider slippers and crechei and make mats for lamps to stand on without disgrace, the idea of doing anything for a livelihood is dishonorable. It is a shame for a young woman belonging to a large family to be inefficient when her father toils his life away for her support. It is a shame for a daughter to be fellewhile her mother toils at the washtub. It is as honorable to sweep house, make beds of trim hats as it is to twist a watch chain. So far as I can understand the line of respectability fies between that which is useful and that which is useled to the which is of no value, their work is

so far as I can understand the line of respectability lies between that which is useful and that which is useful and that which is useful. The work is honorable. If they do practical work, it is dishonorable. That our young women may escape the censure of doing dishonorable work I shall particularize. You may knit a tidy for the back of an arm-chair but by no means make the money were with to buy the chair. You may with a delicate brush beautify a mantel crnament, but die rather than earn enough to buy a marble mantel. You may lears artistic music until you can squall italian but never sing "Ortonville" or "Old Hundredth." Do nothing practical if you would in the eyes of rethied society preserve your respectability. I seem these finical notions. I tell you a woman, no more than a man, has a right to occupy a place in this world unless she pays a rent for it.

place in this world unless she pays a rent for it.

In the course of a lifetime you consume whole harvests and droves of cattle and every day you live breathe forty hogheads of good, pure air. Yen must by some kind of usefulness pay for all this. Our race was the last thing created—the birds and fishes on the fourth day the cattle and lizards on the fifth day and man on the sixth day. If geologists are right, the earth was a million of yours in the possession of the insects, beasts and birds before our to example the lizards and the hawis had promption right. The question is not what we are to do with the lizards and summer insects are to do with the lizards and summer insects, but what the lizards and summer insects, but what the lizards and summer insects are to do with the lizards and summer insects, but what the lizards and summer insects in this world, we noust earn it. The partridge makes its own nest before it occupies it. The lark by its morning song earns its broakfast before it occupies it, and the lible gives an intimation that the first duty of an idler is to starve when it says. "If he will not work, neither shall he cat." Idleness rains the leath, and very soon nature says: "This man harefused to pay his rent. Out with him!" Society is to be reconstructed out the subject of woman's toil. A vast majority of those who would have woman industrions shut her ap to a few kinds of work. My judgment in this matter is that a woman

ins a right to do anything she can do well. There should be no department of mer-chandles, mechanism, art or solence barred against her. If Miss Hosmer has goning against her. If Miss Hosmer has genius for sculpture, give her a chisel. If Bosa Bonheur has a fondness for delineating animals, let her make "The Horse Fair." If Miss Mitchell will study astronomy, let her mount the starry ladder. If Lydig will be a merchant, let her seil purple. If Lucretin Mett will prenefit the prospel, let her thrill with her womanly claquenes the Quaker meeting house.

her thrill with her womaniy cloquenes the Quaker meeting house.

It is said if woman is given such apportinations she will occupy places that might be taken by men. I say, if she have more skill and adaptedness for any position than a man has, let her knew it. Suc has as much right to her bread, to her appared and to her home as men have. But it is said that her nature is so delicate that she is unfitted for exhausting toli. I ask in the name of all past history what foil on earth is more severe, exhausting, and tremendous than that tell of the needle to which for ages she has been subjected? The battering ram, the sword, the carbine, the hattering ram, the sword that are a set her needle. I would that these living sepulaires in which women have for ages been buried might be opened and that some resurrection trumper might beling in these living corpses in the fresh air and sunlight. Go with me, and I will show you a woman who by hardest toll supports her children, her drunken husband, her old father and mother, pays her house rent, always has wholesome food on her table and when she can get some neighbor on the Nabbath to come in and take care of her family so.

she can get some neighbor on the Rubbath to come in and take care of her family ap-jects in church with hat and cleak that are far from indicating the toll to which pears in church with his and cloak that are far from indicating the toll to which she is subjected. Such a woman as that has body and soul enough to lit her for any position. She could stand beside the majority of your salessmen and dispose of more goods. She could go fate your wheelwright shops and beat one-half of your workness at making carriages. We talk about woman as though we had resigned to her all the light work and ourselves had shouldered the heavier. But the day of judgment, which will reveal the sufferings of the stake and inquisition, will marshal before the throne of God and the literarchs of heaven the martyrs of washtub and needle. Now, I say if there he any preference in occupation for woman have it. God knows her trians are the severest. By her acuter sensitiveness to misfortune by her hour of anguish. I demand that no one hedge up her pathway to a livelihood. Ou, the meanness, the despicability of men who hegradge a woman the right to work anywhere in any honorable calling!

I go still further and say that woman

I go still further and say that woman should have equal compensation with men. By what principle of justice is it that women in many of our cities get only two-thirds as much pay as men and in many cases only haif? Here is the gigantic injustice—that for work equally woll if not better done woman receives far less compensation than man. Start with the National Government. Women clerks in Washington get \$900 for doing that for which men receive \$1800. The wheel of oppression is rolling over the necks of thousands of women who are at this moment in despair about what they are to do. Many of the largest mercantile establishments of our cities are necessory to these abominations, and from their large establishments there are scores of souls being pythelog of into death, and their employers know it. Is there a God? Will being pitched off into death, and their em-ployers know it. Is there a God? Will there be a judgment? I tell you if God rises up to redress woman's wrongs many of our large establishments will be swal-lowed up quicker than a South American earthquake ever took down a city. God will catch these oppressors between the two millstones of His wrath and grind them so powder.

I go still further and say that woma-

Why is it that a female principal in a school gets only \$825 for doing work for which a male principal gets \$1650? I hear from all this land the wait of womanhood. Man has nothing to answer to that wait but flatteries. He says she is an angel She is not. She knows she is not. She is a human heliag who gets human when who gets a human being who gets hungry when she has no food and cold when she has no fre. Give her no more flatteries; give her ju-tice! Oh, the thousand of sewing ju-tice! Oh, the thousand of sewing girls! Across the suulight comes their death proan. It is not such a cry as comes from those who are suddenly huried out of life, but a slow, grinding, horrible wasting away. Gather them before you and look into their faces, pinched, ghastly, hunger struck! Look at their fingers, needle-pricked and blood tipped! See that premature stoop in the shoulders! Hear that dry, hacking, merciless cough! At a large meeting of these shoulders: Hear that dry, hasing, hear-less cough! At a large meeting of these women beid in Philadelphia grand speeches were delivered, but a needlewoman took the stand, threw aside her faded shawi, and with her shriveled arm hutled a very

thunderbolt of eloquence, spenking out the horrors of her own experience. Stand at the corner of a street in some great city at 6 or 7 o'clock in the morning as the women go to work. Many of them had no breakfast except the crambs that were left over from the night before or the were left over from the night before or the crimbs they chew on their way through the street. Here they come! The working girls of the cities. These engaged in beadwork, these in flower making, but, most overwork of all and least compensated, the sewing women. Why do they not take the city cars on their way up? "hey cannot afford the five cents. If, concluding to dony herself something else, she gets into the car, give her a seat. You want to see how Latimer and Ridley appeared in the fire. Look at that woman and behold a more horrible martyrdom, a hotter fire, a more agondating death. Ask that woman how nuch she gets for her work, and she will ted you six couts for making coarse shirts and finds her own thread.

six couts for making coarsesbirts and finds her own throad.

Years ago one Sabbath night in the vestibule of our shorch after survice a women fell in convulsions. The doctor said structured in the coard medicine not so much as something to eat. As she began to revive in her delirium she said gaspingly. Eight cents Eight cents! I wish I could get it done. I am so tired. I wish I could get some sleep, but I must get it done. Eight cents Eight cents! We found afterward that she was making garments for eight cents apiece and that she could make but three of them in a day. Hear it, men and weman who have comfortable homes some of the worst villians of our cities are the employers of these women. They hout them down to their last penny and try to cheat them out of that. The woman must deposit a dollars or two before she gets the garments to work on. When the work is done, it is sharply inspected, the most insignificant flaws picked out had the wages refused and sometimes the dollar deposited nor given back. The Women's Pectective Union reports a case where one of the poor souls, finding a place where ahe could get more wages, resoived to change employers and and went to get her pay for work done. The employer said, "I hear you are going to leave me?" "Yes," she said, "and I have come to get what you owe ma." He made no answer. She said, "Are you not going to pay me?" "Yes," he said, "I will pay you." And he kicked her downstairs.

One of the ladies who went out to see the fighting at Ladysmith has de scribed that experience in a lively let ter. A shell landed not many hundred yards away, and she ran to get a piece of it. "Off I scampered. Spoke to the first soldier I came to. He said: 'Come with me; I can warn you in time to clear before another comes.' So I went gayly on, talking away. Another sol dier said: 'Here comes another,' and before we had time to think the awful booming and shricking came-and 1 wish you could have seen your younger sister. I just shut my eyes tight and clung to a barbed-wire fence, and whispered: 'Good God!' It exploded about 20 feet away; perhaps not so much; the earth shook under me, and my legs felt hot all over."

An Insignation. From the Detroit Free Press: Husband-That tramp I met at the gate told me he weighed 250 pounds. Wife -What a story teller! Why, he told me when I fed him that he only weighed a hundred. Husband-Yes. my dear, but that was before he had eaten those biscuits of yours.

THE SABBATH SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR MARCH 19.

Subject: Jesus at Matthew's House, Mark ii., 13-22-Golden Text: Luke v., 27-Memory Verses, 15-17-Commentary on the Day's Lesson

13. It is supposed that the call of Mat-thew followed soon after the healing of the paralytic. See last lesson. 'By the sen-side.' He may have gone there for room, as He could clearly see that no house was of sufficient size to accommodate the great crowds that desired to see and hear Him. This must have been near Capernaum, "where there was probably a suburb of fisher's huts and custom-houses." 'He taught them." Jesus was alway: busily en-gaged. 14. "Levi." The same as Matthew. He

gaged.

14. "Levi." The same as Matthew. He was a Jew, and he calls himself a publican (Matt. 10:3), or tax-gatherer, an office which was very odious to the Jewish people. "The son of Alpheus." Henry thinks Levi, James and Less, Jude and Simon, the Canaante, were brothers; but Lange and others think differently. "The receipt of custom." Tell-house, or custom-bouse, it was a busy center of merciandise—the landing-place of many ships, and "a natural place for the collection of tribute and taxes." There were two classes of publicans, the common tax-gatherer and the custom-house official. Levi was of the latter class, but was no less odious to the Jews because of that. "Follow me." It is supposed that Matthew had been influenced by John's preaching, and had heard Jesus on other occasions, but, as he was a publican, the dared not hope for personal recognition—far less for a unit o discipleship; and when it came he waited not for a second cull, but immediately left his custom-house. "arose and followed Him." Our Lord calls men from all classes and conditions of life.

15. "Sat at meat in his house." This was soon after the call. The feast (the last of the call.)

conditions of life.

15. "Sat at mest in his house." This was
soon after the call. The feast (Luko 5:29)
was made to show his thankfulness to God
for his remarkable deliverance from the
old custom-house. "He also wished to infor his remarkable deliverances from the oid custom-house. "He also wished to introduce his friends and old companions to Carist." "Many publicans." Those, probably, who belonged to his custom-house, According to Jewish traditionalism the publican was, I. An excommunicated person. 2. An apostate. 3. An instrument of oppression. 4. A stumbling-block and a by-word. The Jews who were employed by the Romans to collect taxes were notoriously corrupt and belonged to the by the Romans to collect taxes were no-toriously corrupt and belonged to the lowest classes, for no others would accept the position. "And sinners." The openly wicked. Perhaps, as Dr. Clarke thinks, the word here may mean the Gentile heathen. "They followed Him." That is, Josus. "They had not for conscience sake left all to follow Him," but they had come to the feast and through the influence of Layl were belong won over to Him.

Levi were being won over to Him.

16. "When the scribes and Pharisees."
They would not believe in Christ themselves, and were always trying to hinder others. The self-righteous Pharisee considered it equal to legal deflement to sit in company with tax-gatherers and heath-ens. It shows the spirit of independence on the part of our Lord to thus violate their traditions. Jesus desired to save men and He keew He must mingle with But this should not be carried to trem. But this should not be carried too far. Dr. Clarke well says "It is certain that those who fear God should not associate, through choice, with the workers of iniquity, and should only be found with them when business requires it, or when there is a prospect of doing good to their souls," "How is it." They were evidently endeavoring to influence the disciples against Jesus. against Jesus. 17. "When Jesus heard it." Jesus is

ready for them: He can answer their cavil-ing. "They that are whole." You scribes and Pharisees consider yourselves whole! You are, in your own estimation, righteous persons; you do not need a physicinn; you do not need My counsel and advice, and the salvation I bring; but these publicans and sinners—these outcasts—know they are sick, they know they are the worst of sinners, and I came to call and save them. So Jesus meets and silences them. Notice that Christ represents Himself as the Physician for soul and body. "To rethe Physician for soul and body. "To re-pentance." These words are emitted in the Revised Version. It is true, however, that all who come to Christ must repent. There must be such heartfelt contrition for sins committed that the soul will loathe and forsake them. True remarks."

forsake them. True repentance is wrought in the heart by the Holy Spirit.

18. "Used to fast." In the law we find only one fast-day enjoined, namely, the tenth of the seventh month, on which the national, annual atonement was made. But the Jews, of their own necord, tobserved many other days of fasting (see Jas. 58:3), and in our Lord's time the Pharisees fasted twice a week. They were surprised to find Him overlooking this duty. The Pharisees

Him overlooking this duty. The Pharisees fasted in order to have lucky dreams and to obtain things they greatly desired. It seems very probable that this very day, when Jesus and His disciples were feasting, was one of their fast days, and this fact seemed to aggravate theofonse. But Thy'disciples fast not." Jesus not only offended them by eating with publicans and sinners, but by eating at all.

19. "Jesus said unto them." He proceeds now with three familiar illustrations, by means of which He justifies His disciples in the course they were taking, and at the same time brings out some very important truths. "While the Bridegroom is with them." This was not a proper time to fast. His disciples were then in the first flush of enjoyment in their new-found Lord, and while He was with them there was no occasion for fasting. "Marriage feasts were times of extraordinary festivity," and Jesus tells them that His disciples now are enjoying, and rightly too, just such a feast.

reasts were times of extraordinary festivity," and Jesus tells them that His disciples now are enjoying, and rightly too, just such a feast.

20. "The days will cone." It is impossible to formulate rules to meet each individual case. The days would come when His disciples would fast, but not now. "Away from them." He would leave them after a time. "In those days." Of calamity and darkness that are coming, then it will be proper to fast. Fasting is good, but to make a merit of it or even to burden the conscience with it, is opposed to spiritual freedom. It is spiritual pride when, in matters which God has left to our freedom, people desire that others should regulate their piety by their rules.

21. "On an old garment." Instead of closing the rent the new patch would only make the rent larger. He had given them one reason why His disciples did not fast and now He proceeds to give another. They are not prepared for it. It is not proper to lay such rigorous commands upon them. To impose such duties as are not absolutely necessary to salvation upon the weak and newly converted, before God has properly prepared the heart by His grace for those duties, is as ruinous as putting a piece of new cloth on an old garment.

22. "New wine into old bottles," Bottles made of leather. See R. V. If new wine were put into old wine-skins, the violence of the fermentation would burst them and all would be destroyed. The point of the figure is that the Jewish system was now becoming old and ready to vanish away (Heb. 8:13), and Christ was about to replace it by something new.

place it by something new. Bill Sikes's Type Is Not Yet Dead. Bill Sikes' type is not extinct in England, and even the original Bill Sikes would hardly have been guilty of the cruel conduct which got Charles Cambridge, a London greengrocer, into When Charles Cambridge married Esther she had an "incumbrance," a young child, Charles Edward Jones. Their landlady troubled by the screaming of the child, and made an informal investigation through a transom. This woman peped into the prisoner's bedroom.

The Worst Way. Stranger-The cars don't run very regularly on this line, do they? Native -Not very. Are you in a hurry? Stranger-Yes, I am. I want to get down to the ferry the worst way. Native-O! you do? Well, this is the way " want to go. -Philadelphia Press.

No Two Finger Prints Allke. The chance of two finger prints be ing alike is not one in sixty-four bil-

QUEER INSCRIPTIONS. Mottoes on Old Sword Blades Show the

Sentimentality of Fighters.

Rough as the fighters of old were, the inscriptions which they put on their swords often showed not only considerable poetle instinct, but sentimentality, "Faithful in adversity" is such a sentence engraved on an old century are these inscriptions:

sword of the seventeenth century. In a collection of blades of the sixteenth quarrel." "God gives me speed, that my foe be best indeed." "With this defense and God's will, all my enemies I shall still." "In battle I will let my-self be used." "When I my sword uplift in strife, God give the sinner eternal life." "Trust in God, bravely war therein your fame and honor are. Your aim alone be God's great name Who dares deny, strike thou him lame." "Every soldier fine, look on this sign, and use his hand for God and the land." On blades from the eighteenth century are these inscriptions: "Nothing better in the world thou hast than to hold love and friendship fast." "I serve." "A good blade I-who would deny-let him meet me and I will hold-it will cost him or blood or gold."-New York Press.

Physician-"After this morning I shall not call again." Patient (joyoualy)-"Then I really am out of all danger!"--Fliegende Blaeter.

Beauty Is Blood Deep. Clean blood meens a clean skin. No beauty without it. Cascarets, Candy Cathartic clean your blood and keep it clean, by stirring up the lazy liver and driving all impurities from the body. Begin to-day to banish pimples, boils, blotches, blackheads, and that sickly billious complexion by taking Cascarets,—beauty for ten cents. All druggists, satisfaction guaranteed, 10c, 25c, 50c.

Senator Carter, of Montana, and Senator Turner, of Washington, are both devotees of the old habit of snuff-taking.

\$100 Reward. \$1 10.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now know a to the medical traternity. Catarrh being a consiltational diseases, requires a constitutional treatment. Hall's Catarrh Cure is taken'internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure, send for list of testimonials. Address F. J. Cheney & Co., Toledo, O. Sold by Druggists, 75c.

Hall's family Pills are the best.

A woman, Signora Riva Monti, has been

appointed professor of comparative anat-omy in the University of Pavia.

Take LAXATIVE BRONG QUINING TABLETS. Al druggists refund the money if it falls to cure E. W. GROVE'S signature is on each box. 25c Kentucky furnished more soldlers, Con-federates and Union, than any other state,

according to population. Don't Tobacco Spit and Smoke Your Life Away. To quit tobacco easily and forever, be magnetic, full of life, nerve and vigor, take No-To-Bac, the wonder worker, that makes weak men strong. All druggists, 50c or \$i. Cure guaran-teed. Boolife and sample free. Address Sterling Rewedy Co. Chicago or New York.

London is twelve miles broad one way and seventeen the other, and every year sees about twenty miles of new streets added

It requires no experience to dye with Pur-NAM FADELESS DYES. Simply boiling your goods in the dye is all that's necessary. Sold

Great Sait Lake Drying Up. According to the Irrigation Age, the

waters of the Great Salt Lake in Utah have receded a mile in the past year, and some persons think that within the coming century this wonderful body of water may be completely dried up. The cause of the lowering of the water is ascribed to the rapid extension of irrigation ditches, which draw their supply from the streams emptying into the lake. There is now a "salt desert not far from the lake, which was once covered with water. The salt deposion the floor of the lake itself is be lieved to be of great thickness.

I Could Hardly Breathe

"I had a terrible cold and could hardly breathe. I then tried Ayer's Cherry Pectoral and it gave me immediate relief. I don't believe there is a cough remedy in the world anywhere near as good."-W. C. Layton, Sidell, Ill., May 29, 1899.

Cures Night Colds

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