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What Bightconsness in the Household Does For the Family-Is it a Profitable Thing?-The Great Preacher Draws a Sermon From Joshua's Saying.

CHICAGO, March 19, 1893.-Rev. Dr. Talmage, who is now in this city on a brief visit. Aid not preach to-day. He prepared for the press, however, the following discourse on "Religion at Home," the text selected being Joshua, 24:15: "As for me and my house we will serve the

Absurd, Joshua! You will have no time for family religion; you are a military character, and your time will be taken up with affairs connected with the army; you are a statesman, and your time will be taken up with public affairs; you are the Washington, the Wellington, the Mo-Mahon of the Israelitish host, you will have a great many questions to settle, you will have no time for religion. But Joshais, with the same voice with which he commanded the sun and moon to halt and stack arms of light on the parade ground of the heavens, says, "As for me and my house, we will serve the Lord."

Before we adopt the resolution of this old oldier, we want to be certain it is a wise resolution. If religion is going to put my piano out of tune, and clog the feet of my children racing through the hall, and sour the bread, and put crape on the door well, I do not want it in my house. I once gave six dollars to hear Jenny Lind warble. have never given a cent to hear anyone grean. Will this religion spoken of in my text do anything for the dining-hall, for the nursery, for the parlor, for the sleeping

It is a great deal easier to invite a disagreeable guest than to get rid of him. If you do not want religion you had better not ask it to come, for after coming it may stay a great while. Isaac Watts went to visit Sir Thomas and Lady Abney at their place in Theobald, and was to stay a week, and stayed thirty-five years; and if religion once gets into your household the probability is it will stay there forever. Now the question I want to discuss is

What will religion do for the household? Question the first. What did it do for your father's house, if you were brought up in a Christain home?

prayers. They would not sing in the worship for fear their neighbors would hear The whole scene has vanished, but it them. They do not have prayers when they comes back to-day. The hour for morning have company!
They do not know much about the nobilprayers came. You were invited in. Some what fidgety, you sat and listened. Your ity of the western trapper. A traveler going along was overtaken by night and a storm, and he entered a cabin. There were father made no pretensions to rhetorical reading, and he just went through the chapter in a plain, straightforward way. Then you all knelt. It was about the firearms hung up around the cabin. He was alarmed. He had a large amount of money with him, but he did not dare to same prayer morning by morning and night by night, for he had the same sins to venture out into the night in the storm. ask pardon for, and he had the same bless-He did not like the looks of the household ings for which to be grateful day after day After a while the father, the Western trapand year after year. The prayer was longer per, came in, gun on his shoulder, and than you would like to have had it, for the when the traveler looked him he was still game at ball was waiting, or the skates more affrighted. After a while the family were lying under the shed, or the schoolwere whispering together in one corner of the room, and the traveler thought to himbooks needed one or two more looking at the lessons. Your parents, somewhat rhenself, "Oh! now my time has come; I wish I matic and stiffened with age, found it diffiwas out in the storm and in the night rather cult to rise from their kneeling. The chair at which they knelt is gone, the Bible out than here." But the swarthy man came up to him and said: "Sir, we are a rough of which they read has perhaps fallen to people; we get our living by hunting, and we are very tired when the night comes: pieces, the parents are gone, the children but before going to bed we always have a whole scene flashes upon your memory tohabit of reading a little out of the Bible and Was that morning and evening exerhaving prayers, and I think we will have our n your father's house debasing or eleusual custom to-night; and if you don't bevating? Is it not among the most sacred lieve in that kind of thing, if you will just reminiscences? You were not as devotional step outside the door for a little while I as some of the older members of your will be much obliged to you." father's house who were kneeling with you Oh! there are man y Christian parents who have not half the courage of the at the time, and you did not bow your head as closely as they did, and you looked around and you saw just the posture your Western trapper. They do not want their religion projecting too conspiculously. They would like to have it near by so as to father and mother a sumed while they were kneeling on the floor. The whole having it dominant in the household from cene is so photographed on your memory the first of January, seven o'clock a. m., to the thirty-first of December, ten o'clock that if you were an artist you could draw t now just as they kneit. For how much p. m., they do not want it. They would rather die, and have their families perieh would you have that scene obliterated from your memory? It all comes back to-day, with them than to cry out in the bold and you are in the homestead again. words of the soldier in my text: "As for me and my household we will serve the Father is there, mother is there, all of your

eye melts all that scene. Gone, is it? Why, any a time it has held you steady in the struggle of life. You once started for a place, and that memory jerked you back, and you could not enter.

The broken prayer of your father has had more effect upon you than all you ever read in Shakespeare, and Milton, and Tennyson, and Dante. You have gone over mountains and across seas. You never for a moment got out of sight of that domestic altar. O, my friends! is it your come to my room, for I have something very important to tell you." All ready for departure, they came to her room, and she said to them: "Now, I want you to remember while you are away this evening opinion this morning that the ten or fitteen minutes substructed from each day for family devotion was an economy or a waste of time in your father's household? think some of us are coming to the con-

children are there. It is the same old

prayer, opening with the same petition.

closing with the same thanksgiving. The family prayers of 1840, 1850, as fresh in

your memory as though they were uttered yesterday. The tear that starts from your

clusion that the religion which was in our father's house would be a very appro-priate religion for our homes. It family prayers did not damage that household there s no probability that they will damage our "Is God dead?" said a child to her

"No," he replied: "why do you at?" "Well," she said, "when mother was living we used to have prayers, but since her death we haven't had family prayers, and I didn't know but that God was dead, too." A family that is cunched in the morning with family prayers is well launched. Breakfast over, the family scatter, some to school, some to household duties, some to business. During the day there will be a thousand perils abroad—perils of the street car, of the scaffolding, of the ungoverned horse, of the misstep, of the aroused temper, of multitudinous temptations to do wrong. Somewhere between seven o'clock in the enorning and ten o'clock at night there may be a moment when you will be in argent need of God. Beside that, family prayers will be a secular advantage. A ther went into the war to serve his counby. His children stayed and cultivated

mothers decide almost everything.

A young man received a furlough to return from the army to his father's house. Afterward he took the furlough back to the officer, saying, "I would like to postpone my visit for two weeks." At the end of the two weeks he came and got the furlough. He was asked why he waited. "Well," he replied, "when I left home I told my mether I would be a Christian is the army, and I was resolved not to go home until I could answer her first question." Oh, the almost omnipotent power of the mother! But if both the father and the mother be right, then the derness, and a sublimity in family re-

clergyman who made the chief impression

or forty years of anxiety about how to put

grave than in father's grave; but over the

O, young man, with cheek flushed with dissipation! how long is it since you have

been out to your father's grave? Will

of the last few days may have bent the headstone until it leans far over. You

had better go out and see whether the lettering has been defaced. You had better

go out and see whether the gate of the lot

is closed. You had better go and see if you cannot find a sermon in the springing

not ready this morning to be willing to receive it into our own household? If we do

receive it, let it come through the front

door, not through the back door. In other

words, do not let us smuggle it in. There are a great many families who want to be

religious, but they do not want anybody

outside to know it. They would be mortified to death if you caught them at family

There was, in my ancestral line, an in-

cident so strangely impressive that it

seems more like romance than reality. It has sometimes been so inaccurately

put forth that I now give you the true incident. My grandfather and grandmother, living at Somervile, New Jersey,

went to Baskingridge to witness a revival under the ministry of the Rev. Dr. Finlay.

They came home so impressed with what

they had seen that they resolved on the

The young people of the house were to go off for an evening party, but my grand-

"Now, when you are ready for the party.

that I am all the time in this room praying

for your salvation, and I shall not cease

praying until you get back." The young

people went to the party, but amid the loudest hilarities of the night they could

not forget that their mother was praying

for them. The evening passed and the

The next day my grandparents heard an outcry in an adjoining room, and they went in and found their daughter imploring the salvation of the Gospel. The daughter told them that her brothers were at the barn and at the wagon house under powerful conviction of sin. They went to the barn. They found my uncle Jehiah, who afterwards became a minister of the

who afterwards became a minister of the Gospel, crying to God for mercy. They went to the wagon house. They found their son David, who afterwards became my father, imploring God's pardon and mercy. Before a great while the whole family were saved, and David went and

told the story to a young woman to whom he was affianced, who, as a result of the story, became a Christian, and from her own lips-my mother's—I have received

salvation of their children.

you not go this week? Perhaps the storms

man has been revolutionized.

ather a tomb I think there is a kind of awe.

There are two arms to this subject. The one arm puts its hand on all parents. It says to them: "Don't interfere with your children's weifare, don't interfere with their eternal happiness, don't you by anything you do, put out your foot and trip them into rain. Start them under the abelter, the inaurance, the everlations half of Christian parentage. Catechisms are good. The rid will not save them, though catechisms are though the rod may be necessary. Lessons of virtue will not save them, though the rod may be necessary. Lessons of virtue will not save them, though the rod may be necessary. Lessons of virtue will not save them, though the rod may be necessary. Lessons of virtue will not save them, though the rod may be necessary. Lessons of virtue will not save them, though and out Christian yourself will make them and out Christians."

The Cow Should Be Thoroughly Cleansed and so Should the Milker's Hands.

There is an important lesson in the results obtained by the use of the separator, a machine that by centrifugal force, and mechanical devices, separates the cream from the minution of another element than the cream, the impurities, many of which would not be in such quantities, even in milk that is supposed to have been carefully handled, as to make one wish not to think of them as incorporated in butter. These impurities are varied in character, ranging from earth, to the dry, then process of There are two arms to this subject. The and the mother be right, then the children are almost sure to be right. children are almost sure to be right. The young people may make a wide curve from the straight path, but they are almost sure to come back to the right road. It may not be until the death of one of the parents. How often it is that we hear some one say, "Oh! he was a wild young man, but since his father's death he has been different!" The fact is, that the father's coffin, or the mother's coffin, is eften the altar of repentance for the child. Oh! that was a stupendous day, the day of father's burial. It was not the officiating clergyman who made the chief impression.

nor the sympathizing mourners; it was the father asleep in the casket. The hands that had toiled for that household so long, folded. The brain cooled off after twenty too much about the style in which your parents brought you up. Might it not be possible that you would be an exception to that family in right position. The lips closed after so many years of good advice. There are more tears falling in mother's the general rule laid down, and that you It is at that marble pillar many a young

about yourself. Oh! cross over into the right path. If your parents prayed for you twice a day, each of them twice a day for twenty years, that would make 29,000 prayers for you. Think of them! By the memory of the cradle in which your childhood was rocked with the foot that long ago ceased to move, by the crib in which your own children slumber night by night u der God's proceeding core, the two graves in which sleep those two old hearts that beat with love so long for your grass. O, young man! go out this week and see your father's grave. Religion did so much for our Christian ancestry, are we welfare, and by the two graves in which you, now the living father and mother, will find your last represe, I urge you to the discharge of your duty.

To Paris by Rail.

Mr. John D. Huteninson, one of the en gineers who have been making a survey for an Alaskan railway which is to bridge Bering Strait and connect with a Siberian road, thus making possible an overland voyage from this country to Europe, has reached San Francisco. He states that the survey—the money for which was raised at a dinner given by New York capitalists to Henry Clews in 1890—has been completed from Vancouver, B.C., to Cape Prince of Wales, the point of Alaska nearest to Asia, on Bering Strait, a distance of 2346 miles. Atthat point the work was suspended for the winter.

The project of an all-rail trip from this country to Paris is so dazzling that there will be a natural inclination to pronounce the scheme chimerical. It is undoubtedly true that engineers, though ordinarily hard-headed class of men, may be misled by their enthusiasms, as was Ferdinand de Lesseps in the Panama Canal project. Yet in these days of gigantic planning and achievement it would rather be the part of rashness to condemn a scheme without a full hearing of its merits, or to adjudge it impracticable because of its vastness.

the proposed route they have found it available. Topographically no difficulties were encountered, the grades bei g easy, and permitting an air line for much of the distance. Geologically the condition seem to have been equally favorable. The engineer says :

There is no quicksand anywhere, and the bottom of the strait furnishes a sound and solid foundation for piers. Nor is there any danger from icebergs, for all the larger ones are stranded forty miles up. In one place a stone breakwater would have to be built to protect the piers from the smaller bergs. There is one probable source of diffi-

cully not touched upon in the San Francisco interview, and which would pertain not so much to the construction as to the operation of the line; and that is the question of climatology. The railway system of the Northwest-ern States of the Union is at the present time in a disorganized condition by reason of the winter's stress'; and what elemental obstruction might not be expected to rail-roading in the farther Northwest? Resides, this problem would involve not only the question of clear tracks, but the difficulty of maintaining the cars at a habitable temperature. It is fair to assume, however, that this view of the project has not escaped the attention of the practical men who are said to be interested in it. As Mr. Hutchinson says:

Henry Clews & Co., Drexel, Morgan & Co., and Isaac C. Seibert, a Jewish banker of St. Petersburg and Prague, are interested in extending the road from East Cape, on the Siberian shore of Bering Sea, to Sandeluske, on the Great Siberian road, a distance of 2275 miles. There would thus be formed an all-rail route from Vancouver to Sandeluske of 4621 miles, which would enable Americans to travel by rail all the way to St. Petersburg and connect there with all the rest of Europe and Asia.

If men of this stamp can discern merit in such a venture, all question of its feasibility is likely to vanish from the popular mind.

A Modern Malady. To be without an impulse or desire,
A heap of fuel with no spark of fire;
To be a prey to modish melanchely,
Without the force for any other folly;
To watch the movements of the universe,
And to believe it moves from bad to worse.
Blind tandency the market of the whole And to believe it moves from bad to worse. Blind tendency the master of the whole, And man without a purpose or a soul; To see the good and evil, foul and fair. And not to take a side and not to care, But live contented in a calm despair. Not live! exist; with power and passion fled, A lean heart neurishing a thinking head.

I, musing on these matters, walked apart,
To be at peace and commune with my heart.
Ah! if the gods were gracious to us, then
Some new Prometheus would be granted men,
And, as I mused, I thought one spoke with me:
"I brought the fire from Heaven," he said, "but aye
Your eyes are holden that ye cannot see."

the incident.

The story of that converted household ran through all the neighborhood, from family to family, until the whole region was whelmed with religious awakening, and at the next communion in the village church at Somerville, over two hundred souls stood up to profess the faith of the Gospel. My mother, carrying the memory of this scene from early womanhoed into farther life, in after years was resolved upon the salvation of her children, and for many years every week she met three other The story of that converted household ran the children stayed and outlivated the farm. His wife prayed. One of the seens said afterward, "Father is fighting, and we are digging, and mother is praying," "Ah!" said some one, "praying and digging and fighting will bring us out of our antonal troubles." We may pray in the morning, "Give us this day our daily bread," and sit down in idleness and starve do death; but prayer and hard work will give a livelihood to any family. Family selligion pays for both worlds. Let us have an altar in each one of our households. You may not be able to formulate a prayer. Then there are Philip Henry's prayers, and there are Episcopal Church prayers, and there are secrees of books with supplications just suited to the domestic circle. "Oh!" says some man, "I don't feel competent to lead my household in prayer." Well, I do not knew that it is yout duty to lead. I think perhaps it is sometimes better for the mother of the household do lead. She knews better the want of the household to lead. She knews better the want of the household day he prayers than the area was of the can read the Scapeage and any she prayer than the can read the perhaps it is sometimes better for the mother of the household do lead. I think perhaps it is sometimes better for the mother of the household do lead. She knews better the want of the household day he can read the Scapeage and any she prayer than the can read the Scapeage and the continuous that the second of the factory and the continuous that the second of the factory and any can severe with a more teader enunciation. The second of the factory and any can severe with a more teader enunciation. The second of the factory and any can severe with a more teader enunciation. The second of the factory and any can be prayed to the second of the factory and any can severe the second of the factory and any can severe the second of the factory and the second of the factory a Bridesmaids Hunting for Bridegroom.

CLEANLINESS IN HANDLING MILK.

Christians."

The other arm of this subject puts its hand upon those who had a pious bringing up, but who have as yet disappointed the expectations excited in regard to them. I said that children brought up in Christian households, though they might make a wide curve, were very apt to come back to the straight path. Have you not been curving out long enough? and is it not most time for you to begin to curve in?

"Oh," you say," they were too rigid."
Well now, my brother, I think you have a pretty good character considering what you say you parents were. Do not boast too much about the style in which your fied at the thick shower of small impurities that would be seen constantly settling down into the milk pail. A thorough prepara-tion should be made before milking. In might spend your eternity in a different world from that in which your parents are spending theirs?

The first place the floor upon which the cows stand should be thoroughly swept down into the gutter every day. The cows should be carefully carded and brushed every day when standing in the stable. This is not so inportant when they are in the pasture, but even then it pays.

Before beginning to milk, a thorough cleaning of the sides, udder and under portion of each animal should be given. For this purpose a broom is exceedingly convenient. The cow's sides can be easily swept down with this, then, taking the flat side of the broom, a thorough rubbing can be given the udder and belly. With a piece of cloth the udder and teats can be carefully wiped—the whole operation not occupy-ing more than a minute for each cow. It is best to clean the whole herd with the broom first, then follow with the cloth. By this time the dust will have settled to a considerable extent, and the work can proceed rapidly and neatly.

It is presupposed that the milker's hands and pails are perfectly clean. There are still other chances for milk to become contaminated. It requires very careful washing, scalding, and airing to keep the pans sweet. The simple pouring in, and out again, of boiling water is not enough. They should be kept in boiling water for ten minutes at least—then thoroughly dried and covered. Milk set in open pans often receives dust and impurities from the surrounding atmosphere and the ceiling. The milk-room should be thoroughly cleaned and whitewashed, and its windows covered with fine netting.

Another source of trouble is the contamination by odors. Milk and butter are peculiarly receptive of odors, and all ources of these should be removed. assuredly requires constant care and effort to make dairy productions first-class, but their increased value pays richly for all the extra trouble, while in the matter of cleanliness, whether there be increased value or not, pride in one's work and a sense of duty toward one's customers, ought to induce one to keep things sweet and pure.

HOW THEY RIDE IN AUSTRALIA.

Eighty Miles on Horseback at One Stretch an Ordinary Feat. In Australia, where population is sparse

and distances are great, some remarkable feats of endurance in horse-riding are credited to the mounted police-feats more remarkable in some instances, taking into account all the circumstances, than those ecomplished by the winners in the military ide between Vienna and Berlin. Trooper Power in February, 1880, undertook an arduous journey across most inhospitable country in pursuit of a horse-stealer named John Smith. This zealous officer travelled 766 miles in twenty-six days without changing horses. For one stage of eighty miles he was wholly without water, and the country was in such bad state for 130 miles that his two horses had nothing to eat. His powers of endurance may be judged from the statement that he did thirty miles a day on worn-out horses, along long dry stages and with bad water or no water at all to Trooper Willshire on another occasion

rode eighty-five miles in twenty hours on one horse. This was May 28, 1887, two days after the natives had "stuck up" Eriduna Station. This same man travelled 200 miles in four days when he heard that comrade named Shirley had died of thirst. He did not have macadamized roads and plenty of fresh water, like the German officers, but he had a broiling sun to endure, sand hills to climb, "mulga" scrub to penetrate, and was sometimes com-pelled to take dead animals out of native wells before he could use the water. -London Daily News.

Try. Warming crackers in the oven before using.

Dipping sliced onions in milk before fry-Bubbing tough meat with a cut lemon. Steaming a stale loaf of bread to fresher.

Heating the dry coffee before pouring

Stale cake with brandy sauce for dessert. Bacon fat for frying chicken and game. Fried sweet apples when you have liver or kidney.

Hard-boiled egg salad, made like potato

The juice of an orange and some nutmeg

Rogers, one of a group of story-tellers at the Laclede. "Some parts of that State are so infested with chicken snakes that are so infested with chicken snakes that poultry raising is practically impossible. The chicken snake feeds on the young of geese, ducks, chickens, etc., and has a special fondness for eggs, which it usually swallows whole. The smart poultry raises now procures a liberal supply of porcelain nest eggs for the special delectation of these prowlers, and leaves them around where they can easily find them. When a chicken snake relegates one of these porcelain nest eggs to his interior economy his days of usefulness are numbered. He cannot digest it, and he pines away like a young husband who has inadvertently swallowed a hiscuit built by his Vassar College wife. Rattlers also have a great mouth for eggs, and it has been discovered that a few of these slippery paredies on the fruit of the hen scattered around their haunts will exterminate them every time. VOUDOOISM IN HAYTI.

Scenes of a Midnight Meeting Viewed by

It is interesting to note, in connection with the recent arrest of a negro doctor in Newark charged with the use of Voudoo methods in treating his patients, that the practices of this savage superstition are by no means extinct even in the Western hemisphere. On the Island of Havti, Voudooism is practised almost openly by the semi-barbaric negroes, and the strongest efforts of the local government seem powerless to stamp it out. Mr. Maurice Feldman, a mechanical engineer, for some time a resident of Port-au-Prince, claims to have witnessed a full Voudoo sacrifice and It is interesting to note, in connection have witnessed a full Voudoo sacrifice and

When Feldman a rived at his new pos he was warned against accepting anything to eat or drink from a native, lest he be poisoned by these vindictive and half-sav-

age negroes.

Mr. Feldman at first refused to believe that there was any truth in these stories, and it was for this reason that Gen. Prophete arranged to have him witness a Voudoo orgie. The ex-Minister's nephew, Mr. Raoul Prophete, a young mulatto, offered to act as his guide, and on the night of Dec. 11, 1889, he conducted Feldman to a place in the woods where it was expected that the negroes would as-

As it would have meant sure death to any white man seen during such a ceremony, the two explorers sought the woods several hours before the time at which it was thought it would begin. They climbed to the top of a tall tree overlooking a clearing in the dense forest, having previously blackened their faces and hands, so that no white spot would be visible if the leaves

should part. The negroes of Africa, from which the Haytians are direct descendants, have a blind adoration for the serpent, an Airican name of which is "Hoodoo." The native Haytian viper is consequently the idol to which the Haytian negroes make their sacrifices, as their fathers before them did to the African snakes.

In the Voudoo religion, law is the synonym of divinity. The priests of the divinity, therefore, bear the name of "Papa Law" (French, papeloi), that is, fathers in the service of the law, or fathers in the service of the gods. Their assistants are called "Hoogans." Both the "Papa Laws" and the "Hoogans" wear their wooly hair hang-ing in long thick braids, and by this token they are known at sight to be men of sacred

character. In the clearing near which the two men had concealed themselves stood a rough altar, the "honfour," on the top of i was placed the "sobagni," or tabernacle, in which was confined the sacred viner, or god "Hoodoo." Around the sabigni and on top of the altar were piled a number of bracelets and amulets of metal which the "Papa-Laws were to blees during the ceremony and thus endow them with mystic virtues. These amulets are sold to the negroes for large sums and are called 'hoongas," which, literally translated, means mascot. The priests who sell the hoongas obtain great influence over the minds of the believers. In the larger of the Voudoo ceremonies the · Papa-Law" takes the role of chief priest of the sacrifice. He is assisted by some

favorite woman, who takes the title of "Mamma-Law." It is her duty to superintend the cooking of the victims. Not only do they poison people and inocudispose of their enemies, but they even go so far as to bury people alive and take then pu at night in order to practice upon them their horrible cult. On this night of Dec. 11, 1889, the sacred

drums were beaten at dusk, and it was not long before three or four hundred negroesmen and women-had gathered in the clearing near a tree, at the op of which sat the two men. The divinities were loudly invoked with the aid of the three drums and by an iron triangle beaten by a steel bar. These noises constituted the first part of the ceremony. They were followed by the drinking of tafia, a kind of cheap rum. The victim, a child about 6 years of age, put to sleep by some stupefying drug and called the "calf without horns," was placed upon the altar. Then began dancing about the altar, or rather the wild contortion of limbs and bodies, to which have been given the names of "Bamboula," "Chica," "Calinda," etc.
The dancers howled their songs to the god of Voudooism, the words of which are some-"Oh. powerful divinities, question the

graveyard! It will tell you truly which give you the most victims, death or our

The negroes rapidly became intoxicated from the effects of the tafia. The men and the wonien in their frenzy tore off their clothing and danced wildly about, their black, naked bodies shining by the light of torches of tar, which had been placed in the ground about the altar. When the dance was ended the "Papa-Law" seized the victim by the back of the neck and held it on high with his left hand, while the negroes sang a chant somewhat like this:

Eh! Eh! Bamba—eh! Canga Moune, ho de le! Canga, Canga, do ki la! Canga ka li, Canga li!

At the end of the song the "Papa-Law" plunged the sacred knife into the throat of the innocent victim, and the child's blood fell into a sacred vessel held by the Hoogan. Rum was mixed with the blood, and the "Mamma-Law" passed it around to be tasted by every one present. The fanatical fury of some of the negroes became so great after having tasted of this that they threw themselves upon the victim and tore the body to pieces with their nails and teeth and devoured the flesh like caunibals. Then the priest cut in pieces what remained and passed it to the "Mamma-Law," who placed it over a fire in a pot with rice and red beans. When cooked the hideous meal was distributed among those present, and more tafia was drunk.

The disgusting scene became indescribable. The alcohol and the excitement of the dancing drove the naked negroes into an insane fury. Seemingly in-sensible of any pain, they injured themselves with their own knives, and Stewed grapes as an appetizer.

Lemon and orange peels to flavor sauces.

And, finally, try all the simple reciped you see, hoping to find a welcome addition to the family menu.—New York World.

How They Kill Snakes in Texas.

How They Kill Snakes in Texas.

Plunged their mands

drons to get the last morsels of the victim. They jumped into the air and fell upon their neads; they piled themselves one upon the other, all giving vent to the most inhuman howls. Sensual excitement succeeded this phase, and the forest became the scene of the most brutal exhibition of animal passions.

This lasted for hours, while the sinister drums kept on exciting the negroes with their deep tones and driving them on to worse deeds of passion and brutality. The fury of some of them became so great that in a paroxysm of fanaticism they rushed to their huts and got their own children, whom they happened to the "Househalt of the them." they brought to be sacrificed to the "Hoo-doo." They did not even take the time to offer them for sacrifice by the priest, but as the child was carried to the scene it was seized, torn to pieces, and actually devour-od alive. It was not till daylight that this cannibal orgic was brought to an end. The negroes then returned to their huts to sleep off the delirium which their wild acts of the night had brought on.

The Point of View.

THE GREAT SOUTH AMERICAN

Stomach Liver Cure The Most Astonishing Medical Discovery of

the Last One Hundred Years. It is Pleasant to the Taste as the Sweetest Nectar. It is Safe and Harmless as the Purest Milk.

This wonderful Nervine Tonic has only recently been introduced into this country by the proprietors and manufacturers of the Great South American Nervine Tonic, and yet its great value as a curative agent has long been known by a few of the most learned physicians, who have not brought its merits and value to the knowledge of the

This medicine has completely solved the problem of the cure of indigestion, dyspepsia, and diseases of the general nervous system. It is also of the greatest value in the cure of all forms of failing health from whatever cause. It performs this by the great nervine tonic qualities which it possesses, and by its great curative powers upon the digestive organs, the stomach, the liver and the bowels. No remedy compares with this wonderfully valuable Nervine Tonic as a builder and strengthener of the life forces of the human body, and as a great renewer of a broken-down constitution. It is also of more real permanent value in the treatment and cure of diseases of the lungs than any consumption remedy ever used on this continent. It is a marvelous cure for nervousness of females of all ages. Ladies who are approaching the critical period known as change in life, should not fail to use this great Nervine Tonic, almost constantly, for the space of two or three years. It will carry them safely over the danger. This great strengthener and curative is of inestimable value to the aged and infirm, because its great energizing properties will give them a new hold on life. It will add ten or fifteen years to the lives of many of those who will use a half dozen bottles of the remedy each year.

## IT IS A GREAT REMEDY FOR THE CURE OF

Nervousness. Broken Constitution, Debility of Old Age, Nervous Prostration. Nervous Headache. Indigestion and Dyspepsic. Sick Headache. Heartburn and Sour Stomach. Female Weakness. Weight and Tenderness in Stomach. Nervous Chills. Loss of Appetite, Paralysis, Frightful Dreams, Dizziness and Ringing in the Ears, Nervous Paroxysms and Nervous Choking, Weakness of Extremities and Hot Flashes, Fainting, Impure and Impoverished Blood. Palpitation of the Heart. Mental Despondency, Boils and Carbuncles. Sleeplessness, Scrofula, St. Vitus' Dance, Scrofulous Swellings and Ulcers, Nervousness of Females. Consumption of the Lungs. Catarrh of the Lungs, Nervousness of Old Age. Neuralgia, Bronchitis and Chronic Cough, Pains in the Heart. Liver Complaint,

Summer Complaint of Infants. All these and many other complaints cured by this wonderful Nervine Tonic.

Chronic Diarrhoea,

Delicate and Scrofulous Children.

## NERVOUS DISEASES.

As a cure for every class of Nervous Diseases, no remedy has been able to compare with the Nervine Tonic, which is very pleasant and harmless in all its effects upon the youngest child or the oldest and most delicate individual. Nine-tenths of all the ailments to which the human family is heir are dependent on nervous exhaustion and impaired digestion. When there is an insufficient supply of nerve food in the blood, a general state of debility of the brain, spinal marrow, and nerves is the result. Starved nerves, like starved muscles, become strong when the right kind of food is supplied; and a thousand weaknesses and ailments disappear as the nerves recover. As the nervous system must supply all the power by which the vital forces of the body are carried on, it is the first to suffer for want of perfect nutrition. Ordinary food does not contain a sufficient quantity of the kind of nutriment necessary to repair the wear our present mode of living and labor imposes upon the nerves. For this reason it becomes necessary that a nerve food be supplied. This South American Nervine has been found by analysis to contain the essential elements out of which nerve tissue is formed. This accounts for its universal adaptability to the cure of all forms of nervous de-

Pains in the Back,

Failing Health,

CRAWFORDSVILLE, IND., Aug. 20, '86.
To the Great South American Medicine Co.'

DEAR GENTS:—I desire to say to you that I have suffered for many years with a very serious disease of the stomach and nerves. I tried every medicine I could hear of, but nothing done me any appreciable good until I was advised to try your Great South American Nervine Tonic and Stomach and Liver Cure, and since using several bottles of it I must say that I am surprised at its wonderful powers to cure the stomach and general nervous system. If everyone knew the value of this remedy as I doyou would not be able to supply the demand.

J. A. Hardee, Ex-Treas. Montgomery Co.

A SWORN CURE FOR ST. VITAS' DANCE OR CHOREA.

CRAWFORDSVILLE, IND., June 22, 1887.

My daughter, eleven years old, was severely afflicted with St. Vitus' Dance or Chorea. We gave her three and one-half bottles of South American Nervine and she 'is completely restored. I believe it will cure every case of St. Vitus' Dance. I have kept it in my family for two years, and am sure it is the greatest remedy in the world for Indigestion and Dyspepsia, and for all forms of Nervous Disorders and Failing Health, from whatever cause. JOHN T. MISH.

State of Indiana, Montgomery County, \}88: Subscribed and sworn to before me this June 22, 1887.

CHAS. W. WRIGHT, Notary Public.

INDIGESTION AND DYSPEPSIA.

The Great South American Nervine Tonic

Which we now offer you, is the only absolutely unfailing remedy ever discovered for the cure of Indigestion, Dyspepsia, and the vast train of symptoms and horrors which are the result of disease and debility of the human stomach. No person can afford to pass by this jewel of incalculable value who is affected by disease of the stomach, because the experience and testimony of many go to prove that this is the one and only one great cure in the world for this universal destroyer. There is no case of unmalignant disease of the stomach which can resist the wonderful curative powers of the South American Nervine Tonic.

HARRIET E. HALL, of Waynetown, Ind., says:

I owe my life to the Great South American
Nervine. I had been in bed for five months from
he effects of an exhausted stomach, Indigestion,
Nervous Prostration, and a general shattered
condition of my whole system. Had given up
all hopes of getting well. Had tried three doccors, with no relief. The first bottle of the Nervne Tonic improved meso much that I was able to
walk about, and a few bottles cured me entirely.
I believe it is the best medicine in the world. I
has not recommend it too highly."

No remedy compares with Sours American Nervine Tonic.

Mrs. ELLA A. BRATTON, of New Ross, Indiana,
says: "I cannot express how much I owe to the
Nervine Tonic. My system was completely shattered, appetite gone, was coughing and spitting
up blood; am sure I was in the first stages
of consumption, an inheritance handed down
through several generations. I began taking
the Nervine Tonic, and continued its use for
about six months, and am entirely cured. It
is the grandest remedy for nerves, stomach and
lungs I have ever seen."

No remedy compares with South American Nervine as a cure for the Nerves. No remedy compares with South American Nervine as a wondrous cure for the Stomach. No remedy will at all compare with South American Nervine as a cure for all forms of falling health. It never fails to cure Indigestion and Dyspepsia. It never fails to cure Chorea or St. Vitus' Dance. It's powers to build up the whole system are wor 'rul in the extreme. It cures the old, the young, and the middle aged. It is a great friend to the aged and infirm. Do not neglect to use this precious boon; I you do, you may neglect the only remedy which will restore you to health. South American Nervine is perfectly safe, and very pleasant to the taste. Delicate ladies, do not fail to use this great cure, because it will put the bloom of freshness and beauty upon your lips and in your cheeks, and quickly drive away your disabilities and weaknesses.

Price, Large 16 ounce Bottle \$1.00; Trial Size, 15 Cents. EVERY BOTTLE WARRANTED. If not kept by Druggists order direct from Dr. E. DETCHON, Crawfordsville, Ind.

E. GREGORY

Wholesale and Retail Agent for

LINDSAY.