REV. DR. TALMAGE ON HEREDITY

modern Handed tions from Concration to tronoration by the Female Linethe Fucuragement Paul Care Time oth on His transmother's Account. The terrate francmission of Qualities Conttinto a Mother's Responsibility.

Washington, Oct. 0. - Her. Dr. Taktimothy I. S. The unfelgued faith that in thee, which dwelt first in thy grandnother Lote" He said:

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Ping

in this pasteral letter which Paul, the all minister to writing to Timothy, with minister, the family record to pough our that practically days: half You ought to be better than most good but your grandmather was good eight to give role a mighty puch in the eight direction. The tack was that Timpose health having a weak stomach, and was a despeptio, and l'aut prescribed for him i with a little wine for thy stomachie cike and much wine, but a listhe wine and only as a modicine. And if the wine then had been as much adulter. motors wines he would not have presoribed any titte Timethy, not strong phrasely is encouraged aptribually by the routed of grandmetherty excellence, in a reservoir, away back of the active generations of to day, a godly tuffuence and then, in response to prayer, lets down the power upon children and grandshildren and great grandchildren. The world is worldly in want of a table of slattether in regard to what Is the pro Machalifors and Immenelty of influence of one good woman to the church and pril bar tops wrought by a woman who traditionally a hundred years ago, and of how many criminate her descendants furnished for the positionshary and the gallows and how make hundreds of horsen to of dollars they ocat our coun ber in shore neretgament and pricon cup burglerized and dostrayed, but will not as come out with brain compre sonsive enough and heart, warm excueb and pen keen enough to give us the facts to reserve to some good woman of a bunired verse age and let us know how mair Christan men and wemen and reformers and useful people have been found among her descendants, and how tours, act, there and copposes and chitches they built and how many millions of dollars they contributed for humanitar-

word planted in the eighteenth century are more alive for good in the nineteenth control than they were before, as the good women of this nineteenth contary will be more alive for good in the twenth e. lites that the gratidinothers were any batter than their granddaughtern You down stat of elgoed his very to state. should have things were when they were buys and glete. They have a reticence and a non committation which make me talians of the reputation of their early consisted. White our dear old tolks are salearing the follies of the present, if bus busts saggit we the witness stand and proceperating there as to how things were to yours ago the allence becomes

ten in t. Christian purpone?

victor this country in 1700, and he care of woman's Alob to those times, "If promom manufared for a regimen most districtive to beatth, none could be dethat is use among these people." That eclipses our telester salad at midnight, hypothesis talks about the dissipation of me in society and how wemanty health we under it. but it was worse . w. for the chaplain of a French in our Hevelutionary was wrote civing, "They are tall and well and their funtures are generally their completene are generally al without polor. At 2) years of age the women have no lunger the fresh-

tore of youth. At 30 or 40 they are de tropic to 1819 a foreign consul wrote a bone antiffed "A Shatch of the United States is the Communication of the Prosof the strate, "At the age of 80 all their throne have disappeared." One glance at the pertraits of the women 100 years and their style of dress makes us wonder how they ever got their breath.

At this makes me think that the express tal train is no more an improvement on the old equal book or the telegraph no more an improvement on the old time

saddlobage than the wemen of our day no an improvement on the women of the lash oundury. times were so much worse than ours.

this will, notwithstanding that those thire was a glorious tace of godly women to and 100 years ago who held the world he a from ain and lifted to toward str but and without their exalted and mane that influence before this the last good "Thomas would have perished from the with Indood all over this land there are and at harder not so much in churches, many of them are too feeble to come a creat many agod grandmothers. They summing feel that the world has gone test them, and they have an idea that they are of little account. Their head the grandchildren downstairs or in the togictions. They steady themselves by the banistore as they go up and down.
When they got a cold, it hange on them
longer than it used to. They cannot have the grandebildren punished. ev. when they deserve th, and have so this at those ideas of family discipline of the household by too great leatency. those old folks are the resort when ing and soothing power in the touch of an used hand that is almost supernatural. y fool they are almost through with journey of life and read the old book the journey of life and tend the old book bears than they used to, hardly knowing which most they enjoy, the Old Tests in at or the New, and often stop and divid tearfully ever the family record half way between. We half them to day, whother to the house of God or at the household, illessed is that household that

the wrinkled faces and stooped shoulders of the past and call down from their heavenly thrones the godly grandmothers, to give them our thanks, and then to persuade the mothers of to-day that they are living for all time, and that against the sides of every cradle in which a child is recked beat the two eternities?

Here we have an untried, undiscussed and unexplored subject. You often hear about your influence upon your own children. I am not talking about that. What about your influence upon the twentieth century, upon the thirtieth century, upon the fortieth century, upon the year 4,000, if the world lasts so long. The world slood 4,000 years before Christ came. It is not unreasonable to suppose that it may stand 4,000 years before Christ came. tinreasonable to suppose that it may stand 4,000 years after his arrival. Four thousand years the world swung off in sin, 4,000 years it may be swinging back into rightsousness. By the ordinary rate of multiplication of the world's population in a century your descendants will be over 300, and by two continues over 5,000, and upon every one of them you.

be over 800, and by two centuries over 5,000, and upon every one of them you, the mother of to day, will have an influence for good or evil. And in four centuries your descendants shall have with their names filled a soroll of hundreds of thousands, will some angel from heaven, to whom is given the capacity to calculate the number of the stars of heaven and the sands of the seashers, step lown and tell us how many descendheaven and the sands of the seashore, step town and tell us how many descendants you will have in the four thousandth year of the world's possible continuance? Do not let the grandmothers any longer think that they are retired and sit clear back out of sight from the world, feeling that they have no relation to it. The mothers of the last century are to-day in the person of their descendants, in the senate, the parliaments, the palaces, the pulpits, the banking houses, the almshouses, the company of midnight brigands, the cellars, the ditches of this century. You have been thinking about the importance of having the right influence upon one nursery. You have been thinking of the importance of getting those two little feet

impertance of getting those two little feet on the right path. You have been think-ing of your child's dectiny for the next 80 years if it should pass on to be an octogenarian. That is well, but my subectogenarian. That is well, but my subject sweeps a thousand years, a million
years, a quadrillion of years. I cannot
stop at one cradle. I am looking at the
cradles that reach all around the world
and across all time. I am not talking of
Mother Eunice. I am talking of Grandmother Lots. The only way you can tell
the force of a current is by saing up
stream or the force of an ocean wave by
running the ship against it. Running stream or the force of an ecean wave by running the ship against it. Running along with it, we cannot appreciate the force. In estimating maternal influence we generally run along with it down the stream of time, and so we don't understand the full force. Let us come up to it from the eternity side, after it has been working on for centuries, and see all the good it has done and all the ovil it has accomplished multiplied in magnificent or appalling compound interest. If a mether tell a child if he is not good some bugaboo will come and catch

good some bugaboo will come and catch him, the fear excited may make the child

a coward, and the fact that he finds that

there is no bugaboo may make him a liar, and the echo of that false alarm may be heard after 15 generations have been born and have expired. If a mother promises a child a reward for good behavier and after the good behavior forgets to give the reward, the cheat may thousand years farther on. If a mother oultivate a child's vanity and sulogize his ourle and extol the night black or eky blue or nut brown of the child's eyes and eall out in his presence the admiration of spectators, pride and arrogance may be protonged after half a dozen family records have been obliterated. If a mether express doubt about some statement of the Holy Bible in a child's presence, long after the gates of this historical era have closed and the gates of another era have opened the result may be seen in a champion blasphemer. But, on the other hand, if a mother walking with a child see a suffering one by the wayside and says, "My child, give that 10 cent piece to that lame boy," the result may be seen on the other side of the following century in some George Muller building a whole village of orphanages. If a mo-ther sit almost every evening by the trundle bed of a obild and teach it lessons of a Saviour's love and a Saviour's example, of the importance of truth and the horror of a lie and the virtues of industry and kinduess and sympathy and solf sacrifice, long after the mother has gone and the child has gone and the lettering on both the tembstones shall have been washed out by the storms of innumerable winters there may be standing as a result of those trundle bed les-

sons flaming evangels, world moving re-formers, scraphic Summerfields, weeping Paysons, thundering Whitefields, emancipating Washingtons. Good or bad influence may skip one generation or two generations, but it will be sure to land in the third or fourth generation, just as the Ten Command-ments, speaking of the visitation of God on families, says nothing about the second generation, but entirely skips the second and speaks of the third and fourth generation. "visiting the iniquities of the fathers upon the third and fourth generation of them that hate me." Parental influence, right and wrong, may jump over a generation, but it will come down further on as sure as you ait there and I stand here. Timothy's ministry was projected by his grandmother, Lois. There are men and women here, the sons and daughters of the Christian church, who are such as a result of the consecration of great great grandmothers. Why, who do you think the Lord is? You talk as though his memory was weak. He can as easily remember a prayer offered five conturies ago as a prayer offered five often see some man or woman disting-uished for benevolence when the father and mother were distinguished for penuriousness, or you see some young man or woman with a bad father and a hard mother come out gloriously for Christ and make the church sob and shout and and made the valor exhortations. We stand in corners of the vestry and whisper over the matter and say. "How is this, such great piety in sons and daughters of such parental worldliness and sin?" explain it to you if you will fetch me the old family kible containing the full record. Let some septuagenarian look with me clear upon the page of births and marriages and tell me who that woman was with the old fashioned name of Jemima or Betsy or Mohitabel. Ah, there she is, the old grandmether, or

great grandmother, who had enough religion to saturate a century.
There she is, the dear old soul, Grandmother Lots. In beautiful Greenwood comptery there is the resting place of George W. Bethune, once a minister of Brooklyn Heights, his name never spoken has in it a grandmother Lois. Where she is angels are hovering round and God is it the room. May her last days be like this lovely autained days that we call ludian summer.

Is the object of the things awing open a picture gailers of

you read of the faith and devotion of his wonderful ancestrees. When you read this letter, in which she poured out her widewed soul in lengings for a sou's sal-vation, you will not wonder that succed-ing generations have been blessed:

ing generations have been blessed:

"New York, May 20, 1791.

"This day my only son left me in bitter wringings of heart. He is again launched on the ocean—God's ocean. The Lord saved him from shipwreck, brought him to my hone and allowed me once more to indulge my affections over him. He has been with me but a short time, and ill have I improved it; he is gene from my sight, and my heart bursts with tumultuous grief. Lord, have mercy on the widow's son, 'the only son of his mother,'

"I ask nothing in all this world for him; I repeat my petition, Save his soul alive, give him salvation from sin. It is not the danger of the seas that distresses me; it is not the hardships he must un-dergo; it is not the dread of never seeing him more in this world; it is because I cannot discern the fulfilment of the promise in him. I cannot discern the new birth nor its fruit, but every symptom of captivity to satan, the world and self-will. This, this is what distresses me, and in connection with this his being shut out from ordinances at a distance from Christians. Shut up with those who forget God, profane his name and break his Sabbaths. Men who often live and die like beasts, yet are accountable crea-tures, who must answer for every moment of time and every word, thought and action. Oh, Lord, many wonders hast thou shown me; thy ways of dealing with me and mine have not been common ones; add this wonder to the rest. Call, convert, regenerate and establish a sailor in the faith. Lord, all things are possible with thee. Glorify thy Son and extend his kingdom by sea and laud. Take the prey from the strong. I roll him ever upon thee. Many friends try to comfort me; miserable comforters are they all. Thou art the God of conso tion. Only confirm to me thy precious word, on which thou causedst me to hope in the day when thou saidst to me, 'Leave thy fatherless children, I will preserve them alive.' Only let this life be a

serve them alive.' Only let this life be a spiritual life, and I put a blank in thy hand as to all temporal things.
"I wait for thy salvation. Amen."
With sush a grandmether, would you not have a right to expect a George W. Bethune? And all the thousands convert. ed through his ministry may date the saving power back to Isabella Graham. Ged fill the earth and the heavens with such grandmothers! We must some day go up and thank those dear old souls. Surely God will let us go up and tell them of the results of their influence. Among our first questions in heaven will be, "Where is grand nother?" They will goint her out, for we would hardly know her, even if we had seen her on earth, so bent over with years once and there so straight, so dim of eye through the blinding of earthly tears and now her eye as clear as heaven, so full of aches and pains ence and now so agile with celestial health, the wrinkles blooming into carnation roses and her stop like the ros en the mountains. Yes, I must see her, my grandmother on my father's side, Mary McCay, descendant of the Scotch. When I first spoke to an audience in Glasgow, Scotland, and felt somewhat diffident, being a stranger, I began by telling them my grandmother was a Scotch weman and then there was a Scotchwoman, and then there went up a

easy as I do here. I must see her You must see those women of the early part of the nineteenth contury and those of the eighteenth century, the answer of whose prayers is in your welfare to-day. God bless all the aged women up and down the land and in all lands! What a happy thing for Pomponius Atticus to say when making the funeral address of his mother, "Though I have resided with her 67 years, I was never once reconciled to her, because there never once happened the least discord between us, and consequently there was no need of reconciliation.

Make it as easy for the eld folks as you can. When they are sick, get for them the best doctors. Give them your arm when the streets are slippery. Stay with them all the time you can. Go home and see the folks. Find the place for them in the hymn book. Never be ashamed if they prefer styles of apparel which are a little antiquated. Never say anything that implies that they are in the way. Make the read for the last mile as smooth as you can. Oh. my. how you will miss her when she is gone! How much would I give to see my mother! I have so many things I would like to tell her, things that have happened in the 30 years since she went away. Morning, noon and night let us thank God for the good influences that have come down from good mothers all the way back. Timothy, don't forget your mether Kunice and don't forget your grandmother Lois. And hand down to others this patrimony of blessing. Pass along the coronets: Make religion an hairloom from generation to generation. Mothers, consecrate yourselves to God, and you will help consecrate all the ages following. Do not dwell so much on your hardships that you miss your chance of wielding an influence that shall look down upon you from the towers of an endless future. I know Martin Luther was right when he consoled his wife over the death of their daughter by saying: "Don't take on so, wife. Remember that this is a hard world for girls." Yes, I go further and say it is a hard world for women. Aye, I go further and say it is a hard world for men. But for all wo-men and men who trust their bedies and souls in the hand of Christ the shining gates will soon swing open. Don't you see the sickly pallor on the sky? That is the paller on the cold cheek of the dying night. Don't you see the brightening of the clouds? That is the flush on the warm forehead of the morning. Cheer up! You are coming within sight of the Celestial

Inducements to Travelers. The Siberian Railroad is offering great inducements to travelers. It provides not merely parlor and sleeping cars, but one fitted with a gymnasium and Russian baths, a dark room for photographers, and a stationary bioyele, on which one may make century runs without leaving the train.

SWEET REASONING.

On tiptoe, very wide awake,
Drawn for a moment from her play,
Watching grandmother frost a cake,
Wee habel stood one day.

A spell of pensive silence passed, When by a sudden impulse led, "My papa says I'se dwowing fast," With artless pride she said.

Then pausing as the future glowed With promise in her childish view: "An', dwan'ma, when I dit all dwowed, Den I tau frost cakes, too," Grandmother stooped, and with a kiss Mabel was folded to a breast Whose longings for her future bliss Love-moistened eyes expressed.

"Dwan'ma," she murmured, nestling there.
Her sense of fostering love complete,
"I dess dey's fwostin' on 'ou' hair,
Betause 'ou is so sweet."

HISTORY OF GLOVES.

Source Shoulder Work of the State of the Sta

EARLY ORIGIN OF THE CUSTOM OF WEARING THEM.

The Ancient Persiane Wore Them, and There Is a Strong Suspicion That They Were Known in Ruth's Time-Some Significations Attached to Gloves-Saint Anne the Patron of the Craft.

The use of gloves is of great antiquity, for we know that the ancient Persians were them, Xenophon mentioning that on one eccasion Cyrus was without gloves. Indeed, some writers have supposed that in the book of Ruth, when Ebimeleek, transferring his land to Boaz, is said to take off his "shoe," a glove is

The chief mention of gloves among the ancients was of those of the pugilists, which are referred to in the "Iliad," and also frequently in the "Aeneid." As the Romans became more luxurious in their mode of living, the use of gloves increased until, under the emperors, they were made with fingers (digitalia), and were made with ingers (digitalia), and worn as ornaments or on occasions of ceremony, while the mitten (chirchecae) was for common use. The fox glove, originally "folks glove," turned upside down, is exactly mitten shape. These mittens the Greeks and Romans were to protect the hands in certain kinds of manual labor, and this seems to have been originally their use with all peoples. Witness the walrus skin gloves of the Eskimos of the present day, and the leather mittens of the blacksmith and of the hedger, as well as the hawking gloves formerly worn to protect the wrists from the sharp talons of the falcons. Homer tells of Lacrtes at work in his garden, and describes him as wearing gloves to protect his hands from the thorns.

The Remans brought gloves into Britain, where we find mention made of them in the seventh century, and where Ethelred the Unready had a tax on gloves made a portion of the commercial duly paid by Germany traders. The bishops, in very early times, wore gloves of white linen to denote purity. In Pugin's "Ecclesiastical Glossary," we read that the gloves in which Pope Beniface VIII. was buried were of white silk, worked with pearls. A pair of gloves wern by William of Wylesham are wreserved at New Col. of Wykeham are preserved at New College, Oxford, and are of red silk, with I. H.S. in gold, surrounded with a glory. In the churches and cathedrals of England gloves are seen on most of the monumental effigies of kings and prelates.

The matled gloves of the Black Prince hang over his tomb in Canterbury Cathedral, and the effigies of Henry IL and Richard I. had gloves richly adorned with jewels, and when, 1797, the tomb of King John was opened, gloves em-broidered with gold were found on his hands. The opening of the stone sarco-phagus of Edward I. in 1774 revealed the circles of gold and precious stones which had adorned the backs of his gloves. They were found lying in their places, although all traces of the material of the gloves had disappeared.

The gauntlets used in combats were probably of the same pattern as the iron gloves used by knights in the days of and to band fighting, when men were of knights and to a comparatively recent time expressive of facts and feelings, be-ing a piedge of affection, a token of warranty, a symbol of defiance and a sign of amity. It is only a comparatively short time ago that the custom of throwing down the gauntlet has been omitted from the English coronation rites.
Until the thirteenth or fourteenth cent-

ury the use of gloves seems to have been confined wholly to men, and to have been worn as insignia of office, or protection against weather, as well as in warfare and while at work. During the reign of Elizabeth hand coverings became universal among ladies of rank. Elizabeth was very fond of wearing perfumed gloves— those made in Spain being preferred. Her wardrobe must have been as well stocked with gloves as with gowns, since wher ever she went she was presented with gloves, such as "A paire of swete gloves, cuffed with gold and silver," a "paire of perfumed gloves of Spanysshe leather,'

and so on. The "Progresses of Queen Elizabeth" records as gifts: "By the Layde Mary Grey, II. peir

swete gloves with fower dozen buttons of golde, in every one a side perio. "By Lady Mary Sydney, one peir per fumed gloves with xxiii. small buttons

of golde, etc."
Shakespeare makes frequent mention of gloves. Here says to Beatrice: Those gloves the Count sent me, they are an ex-cellent perfume." and Romeo longs to be "a glove upon that hand." A very inter-esting relic of Mary Queen of Scots is pre-served in England, in the Walden affron Museum. It is a glove presented by her to a member of the Dayrell family, in whose possession it remains. It is of light-buff-colored leather, worked with silver wire and colored silks, in an elabcrate pattern of roses and birds, while the cuffs, lined with crimson satin, are still bright and unfaded, and are trimmed with gold lace.

A record of 1580 shows that in some eases, at least, gloves were expected to correspond with the character of the "Owen Lloyd to Wm. Pryse-Desires him to send sixteen pair of Oxford gloves of the finest, of five or six greats a pair, of double Cheyrille, six for women, six for men, and four for very ancient and grave men, spiritual." About the end of the sixteenth century About the end of the sixteenin century "gloves knytte of sylke" were brought from Holland to London. At this period gloves also made of chicken skin were shought to impart peculiar delicacy to the hands, especially if wern at night; sleeping in gloves having been introduced by Henry III. of France and practiced by en and women alike.

men and women alike.

There are many traditions of death from poisoned gloves during the Middle Ages, particularly in France and Italy. It is, however, very doubtful whether there is proof of such evil doing. In feudal times the challenge to single combat was sent by a herald bearing a glove. Shakespeare makes Hanry V. on the aver Shakespeare makes Henry V., on the eve of the battle of Agincourt, exchanged gloves with an opponent, as a pleage to ronew the quarrel, should both survive

But the glove also figured as a sign of good will and protection. Tenure of land was granted on the delivery of a glove, and in 1284 "The Earl of Flanders, by the delivery of a glove to the King of France, gave up the good town of Flauders." The manor of Elston, in Nottinghamshire, was held by the annual payment of "one pound of cummin seed, a steel needle and two pairs of gloves." When a gift of land was made to the when a gift of land was made to the church, a glove was laid on the altar as a pledge, and in 1083 the Earl of Shrewsbury vowed a church to St. Peter, and sent a glove to the monastery as a token of good faith. As is well known, lovers exclanged gloves, and a knight, going to wars, wore his lady's handgear in his helmet. Gloves were also a medium of bribery, being presented to judges and "lined with gold," to insure a favorable decision. It is recorded that Sir Thomas More refused a pair "lined with forty gold nieces," and presented by a grateful client. All judges were not so scrupulous, however, and a Portuguese proverb, "He wears no gloves,'' expresses a man's per-

In the rural disticts of England the custom of laying a pair of white kid gloves on the coffin of a young maiden is still observed, and a pair of white kid gloves is still presented by the sheriff to the judge when there are no criminal cases to be tried at the assizes.

Saint Arms the mathes of the Visite Saint Anne, the mother of the Virgin

Mary, is asserted by French tradition to Antre have been a knitter of gloves; she is, therefore, the chosen patroness of glovers in France, and her fete day is celebrated by the craft with especial ceremony.

FRANCISCO SILVELA.

A Spanish Statesman Who Is Not Tainted With Corruption.

Senor Francisco Silvela, whose politica status now eclipses all the other states men in Spain, is what is described as a dissident Conservative. His greatness and worth are admired by such as know him as a good man entirely out of his sphere in the rout of Spanish filthy politics and intrigue of state. As stat journalist Senor Silvela did his utm journalist Senor Silvela did his utmost to bring about peace between the United States and Spain. In his paper, the Tempo, he has shown remarkable wisdom. It is predicted that if Spain emerges from her present coil without almost total ruin it will be the hand of Silvela that will have saved her. In all the duplicity and corruption and selfish treachery of the unfortunate country's politics this statesman stands pure and undefiled. On his long public career there is not a spot, and his private life is as admirably perfect as his public. If Spain has any man in her politics that stands for purity, justice and the civilized notion of honor it is Silvela. Opposed to him in character and record is Romero Robbedo the personification of convenience. y Robledo, the personification of corrup-tion. The latter is now in the eye of Spain and he may rule for a short time | 840 a.m. Mail from Hallburton, Kinmo or for a long time. An example of Spanish official corruption—an example that shows the spirit of the Robledos, the Riveras, the Weylers and others—is found in the action of the Spanish purchasing agent for the warship Vizcaya, who de-manded that the American dealers who coaled the ship when she was in New York should give him receipted bills for double the value of the coal. It can be readily imagined what an honest man like Silvela must feel in such surround

A German physician publishes the following hints to smokers, which we quote from a translation in the Pharmaceutical Era, New York. The hints, the doctor says, "are founded upon his professional observations for many years of the mouth, teeth, stomach, lungs, heart and skin of the devotees of tobacco. The first and foremost rule is never to smoke before breakfast, nor, as a rule, when the stomach is empty. Never smoke during any exertion of great physical energy, as armed with clubs set with knobs or spikes. Indeed, the glove, now so comtest. Never follow the bad cu of the French and Russians by allowing the smoke to pass through the nose; never inhale it through the nose. Keep the smoke as far as possible from the eyes and nose; the longer the pipe the better; the use of a short pipe during work is to be avoided. A pipe is the most wholesome form of smoking. Always throw away your cigar as soon as you have smoked four fifths of it. The smoke should rinse his mouth with a glass of water in which a teaspoonful of table salt has been dissolved. It should be used as a gargle at night, and care should be taken that every cavity in the teeth is well washed with it."

> Among Animals. The deer really weeps, its eyes being provided with lachrymal glands. The California woodpecker will carry

> an acorn 30 miles to store in its nest. Seventeen parcels of ants' eggs from Russia, weighing 550 pounds, were sold in Berlin recently for 30 cents a pound. A pigeon recently reached its home at Blackburn, having taken seven weeks to

The insect known as the water boat-

man has a regular pair of oars, his legs being used as such. He swims on his i back, as in this position there is less

been taken undamaged was more than a vard in circumference and one foot four inches in length. It was tound suspended from a roof of a house on the Earl of Clarendon's estate, and waighed barely three pounds. It was said to contain 730

Hints for the Cyclist. Thick or gummy oil can be cleared by ating it in a vessel containing sor short or broken pieces of metal.

When riding a tandem, sit behind. It spoils the other fellow's enjoyment to see

you sitting in front, overstraining the muscles and doing all the hard work. Vaseline smeared on any part of the framework of a machine, especially the under side of the main tube, will be found a useful tip, as the cracked mud wipes off more sasily and without scratching the enamel.

Don't keep looking around when riding unless there is a clear road ahead and a sudden swerve of the machine cannot possibly do any harm. The practice is the cause of many accidents, and has been prohibited on the race track.

An English tourist tells a story of

having repaired a puncture with a postage stamp, and the following morning finding his tire still inflated. We do not hesitate to recommend the postage stamp as a tire repairer. When successful, it is

Servia's Many Old Men. Servia is said to have more centenarians per capita than any other country in the world-575 of her 1,200,000 inhabitants having lived over 100 years. A Moor's Discovery.

Pure spirit of wine or hydrated alcohis said to have been first obtained by Abucasis, a Moor, about 1130. Wine skins, made of the hides of pigs,

The God Bacchus. In almost every nation wine was u as a libation, being poured out on or fore the altars of the gods. OANADIAN PACIFIC RAILWAY. Ontario and Quebec Division.

16.10 a.m. COING BAST

Toronio ... 2.65 a.m.
Pontypool ... 10.42 a.m.
Poterboro ... 11.55 a.m.
Carleton jot... 4.55 p.m.
Ottawa 5.20 p.m.
Hontreal 7.55 p.m. Pass Superson. 12.90 p.m.
Pass Orillin. 2.10 p.m.
Pass Orillin. 2.15 p.m.
Arrive Sorth Bay 2.15 p.m.
Leave Horth Bay 3.45 p.m.
Winnipeg, etc., etc.

Born.—Pontypool is only 17 miles THOS. C. MATCHETT, \$2 Kept Street Lindsay.

GRAND TRUNK RAILWAY LINDSAY STATION,

Hrs. of dep.

5.10 a.m. Lindsay to Believille, via Hastings; arrives back 10 20 p.m.

6.15 a.m. Lindsay to Fort Hope via Betaany, trom Lindsay.

6.16 a.m. Express via Peterboro to Fort Hope, from Whitby, Port Perry and Toronto.

7.55 p.m. Express via Peterboro to Fort Hope, from Coronto.

8.55 a.m. Express direct to Toronto, from Port Hope via Puterboro.

12.15 p.m. Elizad to Toronto, from Linday, via publisher. 6 15 p.m. Express to Terento from Port Hope vi Peterboro.
4,65 a.m. For Toronto via Manilla Jot. and Whitby
Passengers for Fort Perry and Whitby via
Manilla Jo.; arrive 9,55 a.m. at Toronto.

ATRIVALS HOT INDICATED ABOVE. eion Falls, etc. 10 10 a.e. Local from Coboconk, Midland, Orillia, Lornevillet

VATERIBITS,
2 65 v.m. Local direct from Port Hope, via Bothan y
9.15 a.m., Wayfreight to Orillia and Midland.
9.15 a.m., Wayfreight to Toronto,
12.30 p.m., Wayfreight to Belleville IRONDALE, BANCROFT AND GITAWA PAILWAY.

G.T.R. leaces Lindsay 11.20 a.m.; atrives LB. & O Junction 2 p.m.
Leave Junction 2.22 p.m.; arrive Lindsay 5.16 p.m.
Leave Junction 2.22 p.m.; arrive Lindsay 5.16 p.m.
L.B. & O. - Leave Baneroft 11 a.m.; arrive at Junction
1.45 p.m. Leave Junction 2.20 p.m.; arrive a
Bancroft 5.15.

Subscribe for THE WARDER.

DYSPEPSIA. "For over eleven years I suffered

terribly with Dyspepsia and tried everything I could think of, but got no relief until I started using Burdock Blood after taking five or six bottles was entirely well, and have been so ever since. I feel as if B. B. B. had saved my life." MRS. T. G. JOYCE, Stanhope,

Headache, Sour Stomach, Dyspepsia, Constipation, Coated Tongue, Liver Complaint, Jaundice, Kidney Disease, and makes the blood rich, red and pure. It is a highly concentrated vegetable compound. One teaspoonful is Burdock

to to 30 drops for children. Add the water yourself. the dose for adults;

THE VICTORIA WARDER. LINDSAY, ONTARIO.

There are three varieties of the dog that never bark—the Australian dog, the Egyptian dog and the "lion-headed" dog of Tibet.

The insect brown

COMMERCIAL AND LEGAL NOTICES.

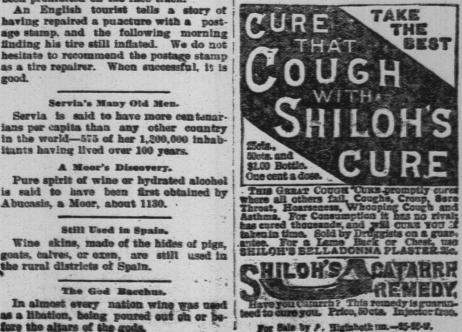
ECCAL AND SPECIAL NOTICES.

Ten cents per line for first insertion, five cen for each additional insertion. See cents additional insertion.

Black line locals 50c. to \$\forall \text{ per inc.}\$ No local to be sthan \$\text{it}\$ to business firms who are not regula advertisers unless by special arrangement.

Advertisements without written instructions will be inserted until forbidden, and charged accordingly. Orders for discontinuing advertisements must be delivered at the office the morning provious to publication.

Sam. Hughes.



For internal or external nee Hagyard' Yellow Oil cannot be excelled as a pain retieving and soothing remedy for all pain.

Law Governing Newspapers

The following are points in the law governing newspapers that are irrequently enquired about and that are worth remembering:-

1-Sabscribers who do not give express orders to the contrary are considered as wishing to continue their subscription. 11.45 p.m. 2—If subscribers order a discontinuance of their periodicals from the office to which they are directed they are responsible until they have settled their bill

and ordered them discontinued. 3-If subscribers neglect to take the periodicals from the office to which they are directed they are responsible until they have settled their bill and ordered them discontinued.

4-If subsericers move to other places without informing the publisher and the

papers are sent to the former address; they are held responsible. 5—The courts have decided that refusing to take periodicals from the office or removing and leaving them uncalled for

obliged to send it, and the subscriber will be responsible until a notice with pay-



THE

BICYCLE

Is an honest wheel Bitters. I had only taken one bottle honest price and there is no better wheel at any price.

Sold by B. B. B. cures Eiliousness, Sick J. RIGGS LINDSAY.



TOBACCO HEART.



caused by excessive use of tobacco. At times my heart would beat very rapidly and then seemed to stop beating only to commence again with unnatural rapidity. "This unhealthy action of my heart caused shortness of breath, weakness and debility. I tried many medicines and spent a great deal of money but could not get any help.

Last November, however, I read of a

man, afflicted like myself, being cured by Milburn's Heart and Nerve Pills. I went to Roper's drug store and bought a box.
When I had finished taking it I was so much better I bought another box and this completed the cure. My heart has not bothered me since, and I strongly recommend all sufferers from heart and nerve trouble, caused by excessive use of tobacco, to give Milburn's Heart and Nerve Pills a fair and faithful trial." Price 50c. a box or 3 boxes for \$1.25, all druggists. T. Milburn & Co., Toronto, Ont.

LAXA-LIVER PILLS cure Constinution, Billiousness and Dyspepsia. Price 384,