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I want every chronic rheumatic to throw away all medicines, all liniments, all plasters, and give MURPHY'S RHEUMATISM REMEDY a trial. No matter what your doctor may say, no matter how prejudiced you may be against all advertised remedies, so at once to your drugstore and get a bottle of the RHEUMATISM REMEDY. If it fails to give satisfaction, I will refund your money. — MURPHY Remember this remedy contains no salicylic acid, no opium, opiate, morphine or other harmful drugs. It is put up under the guarantee of the Pure Food and Drug Act.

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THE object of all expert bakers and cooks is to make a pure white loaf. And this object is attained by the use of

PURITY FLOUR

Purity is a hard-wheat flour of decidedly superior whiteness. It bakes into a pure white loaf. So, you see, to get the really beautiful white loaf you must use PURITY hard-wheat flour.



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Palpitation of the Heart.

One of the first danger signals that announces something wrong with the heart is the irregular beat or violent throb. Often there is only a fluttering sensation, or an "all gone" sinking feeling; or again, there may be the most violent beating, with flushings of the skin and visible pulsations of the arteries. The person may experience a smothering sensation, gasp for breath and feel as though about to die. In such cases the action of Milburn's Heart and Nerve Pills in quieting the heart, restoring its normal beat and imparting tone to the nerve centers, is, beyond all question, marvellous. They give much prompt relief that no one need suffer.

Mr. Sylvester Smith, Hampton, N.B. writes:—"I was troubled with palpitation of the heart and tried doctor's medicines, but they only gave me temporary relief. I bought your Heart and Nerve Pills and bought two boxes and before I had used them I was completely cured and would recommend them to all similarly affected."

Price, 50 cents per box, or 3 boxes for \$1.25 at all dealers or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

Advertisement for Dye featuring Maypole Soap and Sure Results. Includes text: 'Dye with Maypole Soap With Ease at Home With Sure Results'.

PILES CURED at HOME

by New Absorption Method. If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 261 Windsor, Ont.

C.P.N. A new discovery. Has more rejuvenating, vitalizing force than has ever before been offered. Sufferers from lack of vigor and vital weakness which sap the pleasures of life should take C.P.N. One text will show wonderful results. Sent by mail in plain package upon receipt of this advertisement and one dollar. Address: The Nervine Co., Windsor, Ont.

TRIP AROUND THE WORLD

A Racy Letter to Be Published Weekly by the Whig.

SIGEL ROUSE.

February is the only month in the year that the Bay of Bengal is not visited by destructive typhoons. It is therefore advisable for the tourist travelling between India and Burma to take this fact into consideration and time his journey accordingly. Our three days voyage from Calcutta to Rangoon was made aboard the "Lindula" a ship of the British India Steam Navigation Company and was attended at this Pacific season by nothing of an unpleasant nature. Contrary to its reputation this company provided on this occasion a good table and clean, comfortable cabins, and personal care for the ship's accommodations fully up to the standard in every way of other Oriental vessels. A rather unusual feature, however, of the "B. I. Company"—as the line is called here—is its custom of placing the cabins and dining saloon of the first class passengers in the stern of the vessel instead of amidships. In a rough sea one can easily imagine the discomfort such an arrangement would impose upon indifferent sailors. The Captain of the "Lindula" explained that he had not been to India for over forty years and at that time first class passenger traffic was extremely unimportant; these accommodations being provided mainly for the use of the ships' officers which course was all well enough. When new ships were needed they were constructed under the direction of this conservative stockholder after the pattern of the first vessels thus explaining this anomaly in the placing of the first class accommodations. Until the controlling interests of the company passed into more progressive hands this much criticized and out of date feature of the B. I. boats he hoped to be remedied.

On the voyage to Rangoon the "Lindula" carried about eighteen first class passengers and over seven hundred steerage. The natives simply camp out on the broad deck midships. As a rule they furnish their own food and spend their nights curled up on a few yards of dirty rags. It was a curious sight to watch them eating their curries and rice, singing their weird songs to the accompaniment of the native drum or whirling away the tedious hours in some Oriental game or pastime. They require and receive very little attention and at the end of the voyage are told off like so many cattle and carrying their kit which usually includes the whole of his worldly goods.

The Burmese People. Burma, with a population of over 15,000,000 inhabitants, is the largest province of the Indian Empire. For years the Eastern frontier of Bengal had been harassed by raids of the Burmese so that it became necessary for the British to send punitive expeditions against them. This was the beginning of the first Burmese war which lasted over two years and cost the British about 14,000,000 pounds sterling and a loss of over 20,000 lives. In 1826 a treaty was signed which ceded large tracts of land to the Anglo-Indian Empire.

As time went on the Burmese again gave the English government trouble which resulted in a second war. Again for a while the Burmese were pacified. But since the third and last war in 1836, the country has marked prosperity. To-day the Burmese seems happy and contented. They are a frank, pleasure-loving, good natured people and quite a different sort from the suspicious Hindu. In appearance they plainly show the influence of the Mongolian race, especially in their light complexion, high cheek bones and almond shaped eyes.

Burma is the woman's country of the East. Here she enjoys all the freedom of her European sisters. Mentally they are greatly superior and capable in men. This freedom and capability is in sharp contrast to the prison life of the high caste Hindu woman who is never seen on the streets and lives the life of an enthralled nonentity. The Burmese women are rather good looking as Oriental beauty goes, and are as independent as a bachelor girl. The bulk of the native business is conducted by the men, the men in the shops of the bazaars being conspicuous for their absence.

One of the male prerogatives which the Burmese woman has assumed is the right to smoke—not cigarettes like some of the society women of Europe, but the most enormous cigars one could imagine. I bought one to-day and it measured ten inches in length and one inch in diameter. Its most remarkable feature is that it smokes independently and vigorously puffing away at these overgrown cigars. In the shops they display and explain their goods between puffs at their cigars in the most natural and nonchalant manner.

These cigars are made from a mixture of a native herb and tobacco rolled neatly in a leaf of some tropical tree and tied together with a bit of red, white or blue thread. They taste somewhat like a Cuban cigarette, sometimes sold in European countries for medicinal purposes. But if the Burmese woman assume the rights and privileges of the male sex they have lost thereby none of the feminine traits, for to-day when I induced a pretty native shop-keeper to sit for her picture she spent no less than five minutes in smoothing and arranging her long, glossy hair and draping her dress, changing her pose several times before she announced that she was ready. At first she seriously objected to hold her big cigar in her mouth, as she thought it would mar her appearance. But as this was a feature of the picture which I most desired, she finally consented but with an expression that plainly told she was disappointed. After it was all over, however, she joined in the laugh of the bystanders and as an evidence of bearing no malice she tossed me a rose from a bunch she had and gaily saluted me an adieu.

The Religion of Burma. The religion of Burma is overwhelmingly Buddhism, nine tenths of the entire population being followers of this faith. Of all Oriental religions, Buddhism

is the most attractive, presenting as it does many humane and praiseworthy characteristics. Buddhism numbers almost one half of the entire population of the world among its votaries and its influence on early Christianity is conceded by many Biblical scholars. A few words concerning the history and origin of such a powerful religion may not prove unwarranted. As you remember Buddhism dates from about the year 500 B. C. At that time the Buddha, a Hindu, a Brahmin, a Brahman, about a hundred miles north of Benares. An only son was born to him. This son, Gautama by name, grew into a thoughtful, silent boy. His father wished him to become a great warrior king like himself, and though Gautama was not lacking in bravery and his military skill still the life of a powerful ruler seemed distasteful to him. The sight of sin, suffering and sorrow greatly depressed him and after a drive through the squalor and poverty of the native town he would return to his father's palace and weep. No longer content with the life of a prince, he took upon himself a wife and went about preparing himself for assuming, when that time should arrive, the legal duties that sooner or later would devolve upon him. A son was born to him, Gautama and his father's loyal subjects received the news with loud acclaim. Meanwhile Gautama grew more and more imbued with the unsubstantial and unsatisfying nature of worldly pomp, and worldly pleasure and secretly determined to turn to the calm of a holy life. He no longer attained that peace of mind that only religion can give.

As the years passed the desire to renounce the world became more and more uncontrollable and insistent. Neither by day nor by night could he free himself from this overwhelming conviction. At last he determined to do so, and, fearing the ties of the family and friends could not be overcome should he openly announce his intention to practice the life of an ascetic, he turned away from the door of his wife's chamber at midnight, denying himself even a parting embrace of his new-born babe lest he should awaken the sleeping mother and child, and galloped off into the darkness.

After a sorrowful all-night ride he dismissed his father's charioter who had accompanied him to the edge of the jungle, and after changing his royal robes and jewels for the dress of a common wayfarer entered upon a life of self-abnegation. His long warrior hair was cut off, his head shaven and a long yellow tunic was donned. This mark-up has ever since served as the badge of the Buddhist hermit. These practices also subsist wholly upon the charity of the community.

This giving up of the princely pomp of loved wife and new born babe is the Great Renunciation which forms one of the favorite themes of the Buddhist scriptures.

Assumed Title of Buddha. Gautama now assumed the title of "Buddha," which literally translated means "the Enlightened," a term intended to mark the time of his emergence from the darkness of the world into the light of holiness. For a time he studied with two Brahman hermits whom he met in the forests of Patna. They taught him that peace of the soul was only attainable through bodily subjection. Accepting this idea he lived a life of deeper in the jungle and, for six years, in company with five disciples whom he had won to his way of thinking he "wasted" himself away by several physical austerities. The temple of Buddha Gaya marks the site of this long penance.

But instead of obtaining the longer peace by fasting and self-inflicted torture, he sank into religious despair. The Buddhist Bible affirms that at this time, Mara, the enemy of mankind, assuming bodily shape, daily wrestled with him. Torn with doubts and crazed with conflicting emotions he finally sank into dense senselessness and grief. He lay in this comatose condition for a long time during which period the true way to spiritual happiness was revealed to him. When he awoke the mental agony had passed and the "peace that passeth understanding" was his. He now saw that the path of salvation lay not in self-torture, in the fastness of the jungle, nor in the hermitage of

the caves, but in preaching a higher life to his fellow men. He announced to his five companions his intention of going again into the world and spreading the new gospel to all mankind, and they at once forsook him. But he was now sorely beset by devils that besought him to give up his intended career. Not being able to bribe him they threatened him with flaming weapons and divers implements of destruction, but serenely he sat under a fig tree secure from diabolical harm. From this "temptation in the wilderness" he at length came forth, his doubts forever laid at rest, his future work clear and with a fixed determination never to relax his persistent pursuit of a life devoted to the betterment of mankind.

He began expounding the new gospel in the dense forest north of Benares. I have previously alluded to the ruins of the great temple that marks this spot. At first the people were loth to accept the unfamiliar faith for, unlike the Brahmins, his gospel took no account of caste, condition or race. His converts were common people, both men and women being among them, for the new religion struck the shackles of slavery from womanhood. In three months he had gathered around him sixty disciples who after being fully instructed in the tenets of the new faith were sent forth to the neighboring provinces with the injunction, "Go you now and preach the most excellent law."

Converts Fell In Line Rapidly. Buddha spent eight months of each year as a wandering preacher. The remaining four months he abode at some fixed place where he prepared new disciples for the work, and preached to the thousands that now flocked to hear him. His old father, the king, received him tolerantly and with reverence. His wife became a nun and an ardent worker to promulgate Gautama's faith. Princes, merchants, artisans, Brahmins and hermits, husbandmen and serfs, noble lords, and repentant ladies daily became converts and earnest promoters of Buddhism. The disciples grew in number and faith to such an extent that he included all India, but began to reach out to Tibet, to China, and to Burma. Several native rulers proclaimed it the national religion, and for a thousand years it flourished in India in the very shadow of the more formidable rival, Buddha's great renunciation took place in his thirtieth year. After six years of preparation in the jungle he began preaching. From this time till he died at the age of eighty, he was ever assiduous in spreading the new gospel.

The evening of a long life he called his faithful disciples around him and besought them to "be earnest, be thoughtful, be holy, and to keep steadfast watch over your own hearts." He who holds fast to the law and discipline and faith will shall cross the sea of life and make an end to sorrow and pain. As the end approached he exclaimed: "The world is fast found in letters, I now give it deliverance, even as a physician who brings heavenly medicine. No more shall I speak of you. I desire to depart, I long for Nirvana, the eternal rest."

It is said he spent his last night in earth in comforting his weeping disciples. According to one account his last words were "work out your own salvation with diligence." He died away in the arms of his disciples. Buddha's success was undoubtedly the spiritual freedom embodied in his teachings. He preached that salvation was equally open to all men and that it must be earned, not by propitiating imaginary deities, but by one's own conduct. He died away with this in his mind, the law of Karma, or that the state of a man in his life and in all future lives was the direct result of the sum total of his past acts. He taught the punishment of sin and the reward of good, but all misery is the result of evil conduct either in one's present or in some past life; that when any creature dies it is born again in a higher or lower state according to his merit or demerit.

Life, according to Buddha, must always be more or less painful, and that he object of existence of every good man is to rid himself gradually of all evil influences and finally to merge his individual soul into the universal spirit, this is Nirvana, literally "cessation of life." It is not as some explain, like the blowing out of a lamp, but the final peace of an absorbed soul. His rule of conduct was, control over self, kindness to all mankind and reverence for the life of all living creatures. The latter part of this rule runs in exaggerated expression in the Jains, evidently a variation of the Buddhist sect, who number in India about two million adherents. It is to the Jains that several hospitals for birds and beasts owe their origin. We thus note some of the original tenets of Buddhism and though they have been slightly changed in the various revisions of the faith that have been made in the centuries that followed its introduction into the world, it remains substantially the same to-day as it was expounded by Gautama.

is plentifully employed in the construction of altars, rails, panels and other articles of temple furniture. Bells are suspended here and there and candles burned before many of the shrines. Flowers were scattered on the altars and Buddhist worshippers 'sat before the images counting their beads and repeating prayers. The remarkable freedom of the whole temple area was most noticeable. The Christian could wander in and about the shrines and he would not be noticed. A simple sign at the entrance reads "Please be as respectful in the temple as you would be in your own church." That was all—no silly rules about removing one's shoes or avoiding certain holy or forbidden precincts or touching any of the sacred objects. When I saw the freedom and natural phases of the Buddhist I did not wonder that the faith was so popular and enduring. No beggars pestered the visitor, and even when I asked a local priest for permission to use my camera with the slightest objection. The people themselves reflect in their faces and manner the praiseworthy traits of the faith. They seem human and approachable. The Hindu always appeared as foreign to me, as he had longed to another world, to use my camera interest with him, but the Buddhist—the Burmese Buddhists at least—are an entirely different people, both in appearance and character.

There are several other pagodas in Rangoon that will prove worth a visit, but of course the Shive Dagon is the one lion of the place. Elephants At Work. This morning we visited the teak lumber yards and saw the elephants at work. These powerful animals shift the logs and place them in position with almost human intelligence. The huge sticks of teak are floated down the ir-waddy river from the forests in Burma and sawed into lumber at Rangoon, from where it is shipped to all parts of the world. Teak is an admirable timber. It is easily worked and it retains an essential oil that not only preserves it, but renders it free from the attacks of all destructive insects.

American missionary work in Rangoon is extensive and effective. Besides the Catholic work the American Baptist Society maintains a large modern college here that numbers in its matriculants about 1,200 native students. At present this society is completing a new college building that compares favorably with similar institutions of any country. The Methodists also have large schools in Rangoon. The Burmese are bright, and take to European education very readily. President Hicks, of the Baptist College, told me the college work was most satisfactory. The visitor to Rangoon is struck by the modern progressive phases of the city in every respect. It is comparatively free from the native filth of other Oriental cities, regularly laid out and characterized by many modern buildings. The streets are wide and the parks and artificial lakes most attractive.

In Victoria Park we made the acquaintance of the Burmese sacred white elephant. This elephant was found in the jungle when only a few days old. Its color made it at once an object of reverence. It was brought to the palace of the king and reared on human milk furnished by native women who vied with each other for the privilege of nursing this sacred babe. When the English took over the Burmese government they found this elephant in the royal stables.

They placed him in a comfortable paddock built in the park for his lordship, where he is annually viewed by thousands of both natives and foreigners. He is, not bigoted, however, and took bananas from my incidental and unbelieving hands with evident relish and trumpeted for more. He saluted at the conclusion of the "sitting" in a most respectful, elephantine manner. SIGEL ROUSH.

No Ragtime For Her. The Professor—Of course, you want your daughter to take private lessons? Mrs. Neulich—Of course I don't want anything of the kind, I want her to go in a class so she can learn classical music.

The Nerves Not Understood By Most People and By Many Doctors—Hence Their Treatments Fail. The Best Authorities Now Agree That Restorative Treatment Such As Dr. Chase's Nerve Food is the Only Rational and Successful Means of Cure. I have known many years since diseases of the nerves were attributed to the presence of evil spirits and more recently sufferers from nervous derangements have been told that they only imagine they are sick. When Dr. Chase's Nerve Food was first put upon the market as the only natural and effective method of curing derangements arising from exhausted nerves it was considered almost revolutionary but it's success was remarkable from the start, many who used it being cured of such severe forms of nervous trouble as locomotor ataxia and partial paralysis. Now the very best authorities claim as did Dr. Chase that the only way to cure diseases of the nerves is to make the blood rich, red and to build up the wasted nerve cells by such treatment as Dr. Chase's Nerve Food. Mrs. W. K. Sutherland, St. Andrew's, Man., writes: "In 1903 I was stricken with paralysis, fell helplessly to the floor and had to be carried to bed. The doctors pronounced it a bad case as I had no power in my tongue and left leg. For six months I lay in that condition until Dr. Chase's Nerve Food and by the use of this treatment all the symptoms disappeared. I can now talk plainly, my leg is all right and I can do all my own household work. I am grateful to be cured by so wonderful a remedy. Dr. Chase's Nerve Food, 50c. a box, six boxes for \$2.50, at all dealers or Edmondson, Bates & Co., Toronto.

A GENERAL NUISANCE. How to Become One in a Theatre. By observing these few simple rules you will succeed in making the balance of the audience wish they had stayed at home: Rule 1—If you have to get in line to my ticket, butt in near the head of the line; this shows that you have a good opinion of yourself. Rule 2—Never wait for the usher to show you to your seat, find it yourself; it isn't any trouble to move you into the right one. That's what ushers are for. Rule 3—When you have to pass in front of a lady to reach your seat, don't give her a chance to rise and make room for you; just paw your way through; she can't help herself. Rule 4—Never fail to spread your shows out on each side and sprawl around in your seat; if you are comfortable what do you care? Rule 5—Buy some peanuts and make a loud noise eating them, and when you get a bad one in your mouth, spit like the devil. Rule 6—Under no circumstances fail to put your feet through the back of the seat in front of you; you may ruin the clothing of the person occupying it, and spoil all the pleasure they might get out of the show, but don't pass it up, all theatre hogs do this stunt. Rule 7—Always try and find an acquaintance (three or four seats away from you); this enables you to talk loud during some part of the show you don't like. Of course others may want to hear it, but what do you care? Rule 8—Always go out between every act, if you can't think of something you want to go anyway; make 'em get up and if you pass, and never, under any circumstances, return to your seat till the next act is on. You paid for your ticket, and the house belongs to YOU. Rule 9—And if you are in on a pass, cost the show; make 'em get up and if you pass, and never, under any circumstances, return to your seat till the next act is on. You paid for your ticket, and the house belongs to YOU. Rule 10—If there's a certain part of the show you don't like "hiss it." You're an authority on things theatrical, anyway; you would make a much better critic than the man on the job.

Not Like Other Girls. She was not like other girls. This remark suggests that there is a

story coming—a story of about thirty chapters—in which Deborah gives up the young man because her mother needs her assistance, and the young man cannot support three persons on his salary; and she mourns for him till a dying day, and is known as the sweetest, dearest soul in East Greenwich, R. I. Not so. Nope. The name of this girl is not Deborah. It is Maybelle, and be sure you spell it just like that. Her mother was not hard up, because she and a shrewd legal light and a probate judge have wrenched sufficient from Maybelle's former pa. And as for the young man—Maybelle has no acquaintance below the taxicab mark. Yet, she was not like other girls. She went on twice a day to a vander-ville house, clad just sufficiently to keep the police unofficially interested. Everybody said she was a peach. The difference between her and other girls was \$500 a week. The successful angler knows just when and where to draw the line. Snow never falls on about two-thirds of the earth's surface. The depth of the earth's atmosphere is from 120 to 200 miles. The world's oceans contain 7,000,000 cubic miles of salt.

If you are troubled with DANDRUFF and an ITCHING, BURNING SCALP. Hay's Hair Health will positively remove all traces of it, and stop the itching and burning, keep the scalp healthy and clean and encourage the growth of new hair. Do not delay as the dandruff germ kills the hair roots and stops the growth of hair. IS NOT A DYE. \$1 AND 50c. BOTTLES, AT DRUGGISTS. Hay's Hair Health Soap cures Eczema, red, rough and chapped hands, and all skin diseases. Keeps skin fine and soft. 25c. drugists. Send 2 for free books, "The Care of the Skin," "The Care of the Hair." F. H. M. Spec. Co., Newark, N. J.

JAS. B. McLEOD

Polo Polish gives a bright, black shine to your shoes. BLACK mind you—not blue or grey. You've probably tried the poor kinds, now try the best—Polo Shoe Polish. You'll find your shoes will last longer and look better while they last. You won't have to use POLO polish as often as you do other kinds and you won't have to rub so hard. Polo polish is firm paste—that is why there is no waste. Your grocer or shoetist sells Polo Shoe Polish—in the biggest, cleanest tin of them all. Polo tan polish CLEANS, as well as shines the shoes.

LADIES LIKE IT

Advertisement for Polo Shoe Polish. Includes text: 'Real English SUITS and OVERCOATS to measure from \$5.14 to \$20. SEND FOR FREE PATTERNS. CURZON BROS. The World's Measure Tailors.'

Gas Stoves

The "Chicago Jewel" is The Key to Economy. The latest improvements on the "Chicago Jewel" are the Flame Reflector and Valveless Oven Burner-Lighter. Two features on the "Chicago Jewel" which are not on any other gas stove made. Examine them before purchasing. They are acknowledged the best manufactured. ELLIOTT BROS., 77 PRINCESS ST.

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