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A MESSAGE FROM A WOMAN TO WOMEN

"Every Woman Should Take 'Fruit-a-tives'"

LAKELT, ONT., MAY 12th, 1911
"Kindly publish this letter of mine if you think it will benefit other women who might be afflicted with the diseases I have had in the past, but am now cured of. It is my firm belief that every woman should take 'Fruit-a-tives' if she wants to keep herself in good health.
Before taking 'Fruit-a-tives', I was constantly troubled with what is commonly known as 'Nerves' or severe Nervousness. This Nervousness brought on the most violent attacks of Sick Headache, for which I was constantly taking doctors' medicine without any permanent relief. Constipation was also a source of great trouble to me and for which the Doctors said 'I would have to take medicine all my life', but 'Fruit-a-tives' banished all these troubles and now I am a well woman!"
Mrs. FRED. GADEKE.
50c a box, 6 for \$2.50—trial size, 25c. At dealers or sent prepaid on receipt of price by Fruit-a-tives Limited, Ottawa.

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Take A Bottle Home To-day.

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Price 25¢ or 60¢

Molly McDonald
A TALE of the FRONTIER
By RANDALL PARRISH
Author of "Keith of the Border," "My Lady of Doubt," "My Lady of the North," etc., etc.
Illustrations by V. L. BARNES

Copyright, 1912, by A. G. McGeary & Co.
"That's it! I have it now; you were court-martialed after the affair at Fisher's Hill, and dismissed from the service—disobedience of orders, or something like that. Wait a minute."
He rapped sharply on the table, and the door behind, leading into the other room, instantly opened to admit the orderly. In the dim light of the single lamp Hamlin saw the short, stocky figure of a soldier, bearded, and immaculately clean. Even as the fellow's gloved hand came sharply up to his cap visor, Sheridan snapped out:
"Orderly, see if you recognize this man."
Erect, the very impersonation of military discipline, the soldier crossed the room, and stared into the unshaven eyes brightened, and he wheeled about as if on a pivot, again bringing his gloved hand up in salute.
"Get up, Colonel Hamlin, I think you," he said in strong German accent. "I know him."
The Sergeant gripped his arm, bringing his face about once more.
"You are Shultz—Sergeant-Major Shultz?" he cried. "What ever became of you? What is it you know?"
"Wait a minute, Hamlin," said Sheridan quickly, rising to his feet. "I can explain this much better than that Dutchman. He means well enough, but his tongue twists. It seems Custer met you once in the Shenandoah, and later heard of your dismissal from the service. One night



he spoke about the affair in my quarters. Shultz was present on duty and overheard. He spoke up like a little man; said he was 'there when you got your orders, that they were delivered verbally by the staff officer, and he repeated them for us word for word, and never heard of your court-martial. Is that it, Shultz?"
"Mine Gott, ya; I sa dot alrecty," fervently. "He tell you not reconnaissance—charge! I heard et twice, Gott in Himmel, yat a hell in der pine!"
"Hamlin," continued Sheridan quietly, "there is little enough we can do to right this wrong. There is no way in which that Confederate court-martial can be reconvened. But I shall have Shultz's deposition taken and scattered broadcast. We will clear your name of stain. What became of that cowardly cur who lied?"
Hamlin pressed one hand against his throbbing temples, struggling against the faintness which threatened mastery.
"He—he paid for it, sir," he managed to say. "He—he died three days ago in Black Kettle's camp."
"You got him!"
"Yes—I—I got him."
"I have forgotten—what was the coward's name?"
"Eugene Le Fevre, but in Kansas they called him Dupont."
"Dupont! Dupont!" Sheridan struck the table with closed fist. "Good Lord, man! Not the husband of that woman who ran off with Lieutenant Gaskins, from Dodge?"
"I—I never heard—"
The room whirled before him in mist, the faces vanished; he heard an exclamation from Shultz, a sharp command from Sheridan, and then seemed to crumble up on the floor. There was the sharp rustle of a woman's skirt, a quick, light step, the pressure of an arm beneath his head.
"Quick, orderly, he's fainted," it was the General's voice, sounding afar off. "Get some brandy, Shultz. Here, Miss McDonald, let me hold the man's head."
She turned slightly, her soft hand pressing back the hair from Hamlin's forehead.
"No," she protested firmly, "he is my soldier."
And the Sergeant, looking past the face of the girl he loved saw tears dimming the stern eyes of his commander.

THE END.

WHITE ESKIMO LAND.
Down the Coppermine River With Samuel Hearne in 1771.
The claim that the white Eskimos of the lower valley, of the Coppermine River, were first came upon by the fur trader, Deschambeault, and his two companions, Joseph and Wm. Hudson, has been confirmed by Mr. J. K. Cornwall, president of the Northern Transportation Co., who recently returned to Edmonton from a trip through our sub-Arctic country, that extended over three months, about two years ago. Deschambeault and his companions came upon these Eskimos, who were encamped in the region between the Great Bear Lake and the Coppermine River. The explorer, Deschambeault, came up later, and whatever credit is due him in connection with the discovery is the credit of having recognized the importance of the matter, and the interest it would arouse.

The finding of these white Eskimos, of the Coppermine Valley—a branch of the native population of the North still living under absolutely primitive conditions, armed only with bows and arrows, and without iron utensils—the discovery of these people, in the Coppermine Valley, turns one's mind back, almost a century and a half to the discovery of the Coppermine River itself by another explorer, whose name will ever be associated with the history of our Northwest, that man was Samuel Hearne. He met Eskimos there—ordinary, swarthy Eskimos—and he visited the copper area that gave the river its name. Hearne left detailed and most interesting accounts of his journeys—three in number, although only the first was successful, and those accounts form part of what may be called the literature of the Hudson Bay Co.
In the spring of 1768 some Northern Indians, trading at Fort Prince of Wales, at the mouth of the Great River, told of a great river far to the north, along the banks of which was an abundance of copper, in proof of which the Indians produced specimens of what was found to be practically pure copper. Governor Norton of the Hudson Bay Co. decided to follow up this information, and find the great river and its copper mines. For the mission of exploration he selected Samuel Hearne, who up to that time, had served the company as an officer on one of its vessels. Hearne made two trips and failed each time.
The third journey was undertaken on Dec. 1, 1770, and it led Hearne to the long-sought goal. When spring came on he was well advanced on his journey, and prepared to make a dash for the Hudson Bay. Some hundreds of Indians joined his little party, which suddenly grew into a military expedition, for these Indians were bent on making war on the Eskimos, should the latter be encountered.

On July 14, 1771, Hearne and his party, with their undesirable Indian companions, came out upon the eastern bank of the upper Coppermine, and, launching their canoes upon its swirling waters, they paddled northward. After days of toil and danger they reached its mouth, where it empties into the Coronation Gulf, a great arm of that Arctic Ocean. And thus Samuel Hearne was the first white man to reach the northern sea from the interior of our continent.
On their voyage down the river they came upon Eskimos—one party in particular encamped comfortably on the bank, catching fish and enjoying life in their crude fashion. The Indians that had followed Hearne, flew at these poor Eskimos and butchered everyone upon whom they could lay hands—men, women and children. Before these ferocious savages of the more southern wilds, these people of the Far North were utterly helpless.

Such was the discovery by Samuel Hearne, in 1771, of the great Coppermine River, in the valley of which Deschambeault and his companions found the White Eskimos.
Coal at Nanaimo.
Probably very few of the miners who have lately been kicking up such a ruckus at Nanaimo, B.C., knew how coal was first discovered in the province. It was in December, 1849, when an old Nanaimo Indian chief stalked into the fort blacksmith shop, and after gazing in silence over his draw-up blanket at the glowing fire, where the blacksmith was forging a horseshoe, said mysteriously in his own language, "I know where on this island there is the same kind of stuff that you are putting into that fire."
"You do, eh?" said the blacksmith.
"Tell where is it?"
The blacksmith would not tell. The chief went to the Factor about it. The chief was called.
"Look here, Thundercloud," said the Factor, "you fetch in some of that coal and you can have your old gun fixed up at the blacksmith shop without costing you a skin—and a bottle of rum thrown in."
"Ugh!" grunted the chief, and he stalked out.
In April, 1850, when the rivers were running high, the chief came down to Victoria with his canoe loaded with coal. A prospecting party was sent out and located the coal mines of Nanaimo on the spot where the city of Nanaimo now stands.

Notable Timber Growths.
At Canadian Forestry Convention, recently held at Winnipeg, some notable exhibits of the economic woods of Manitoba were on view. In addition to finished products of the province's timber there were shown specimens of red pine 18 inches diameter, white pine 23 inches, white spruce 35 inches, tamarac 19 inches, balsam fir 21 inches, oak 30 inches, basswood 20 inches, black poplar 19 inches, black ash 15 inches, maple 17 inches, paper birch 18 inches, black willow 16 inches, white poplar 23 inches and cotton wood 38 inches.

Gold Near Saskatchewan.
City bacteriologist Howard, of Saskatchewan, is authority for a statement that a gold area half a mile square has been found on the north bank of the river here. A sample was tested at the city laboratory, gave evidence of being the genuine article. Samples of mica have also been found and claims are to be staked.
Probably.
"Crades in a Battleship," reads a heading. The ocean, of course, did the rocking.

BUILDING A BIG TEMPLE
MORMON STRUCTURE AT CARDSTON IS ON LAVISH SCALE.
Great Building Will Have Rooms Representing the Various States of the Universe Before and After the Fall—Lecture Rooms, a Sealing Room, and Apartments For Higher Priests Are All Provided.

Another great occasion has come to the Mormon world. When Southern Alberta began to be populated with the people of this faith, and throughout all the years since, yearly visits were made by many of the Mormon people to their home state, Utah. These visits were in most cases to perform duties in the temple there. It was thought wise by the leaders at Salt Lake and the authorities in Canada to build a temple in Canada for the use of the Canadian members of the church.
President Smith, of Salt Lake City, was at Cardston, Alta., for the dedication of the site a short time ago. A large delegation was present from Utah, and the occasion will be long remembered in the history of the church in Canada. The new temple, moreover, will be the first to be erected on British soil. It is probable that the excavation will be completed this fall, but building the foundation will not be begun till next spring, when work will be pushed with the utmost vigor.
The ceremonial work for which the new temple will be built will comprise baptism, specifically baptism for the dead; ordination and associated endowments in the priesthood marriage ceremonies; and other sealing ordinances. Each of these ordinances may be performed either for the living, present in person, or for the dead, who are represented by an individual living proxy. Ordinance work for the dead exceeds by a great preponderance that for the living. The temple will be maintained largely for the benefit and salvation of the dead relatives of Canadian Mormons.
For the performance of these ordinances many different rooms will be required. The most important of these, perhaps, is the baptistry. In the Mormon Church baptism is required of all who have lived to the age of accountability. Only those who die in infancy are exempt. Many ancestors of the Mormon people have died without this water baptism, and for these an opportunity of posthumous repentance is given and the rite of baptism for the dead is administered. Baptismal fonts are usually placed in the basement floors and the accustomed plan will be carried out in the Cardston temple. Laying on of hands will also be performed in this room.
In the lecture rooms of the temple instruction is given to candidates relating to the significance and sequence of past dispensations, and the importance of the present time. This course includes a recital of the most important events of the creative period—the condition of Adam and Eve in the Garden of Eden and their expulsion; the plan of redemption as taught by the Mormon Church; the restoration of what the Mormon speaks of as "The Gospel," personal purity, etc. Provision is made for the giving of these instructions in different rooms, each devoted to a particular part of the course.

The garden room represents the earth as it was before man entered and brought with it its curse. It is the Garden of Eden, depicted in miniature. Ceiling and walls will be decorated to represent sky and clouds, with sun, moon, and stars. The wall will show sylvan grooves, mossy dells, lakes and brooks, waterfalls and rivulets, trees, vines and flowers, insects, birds, and beasts—in short, the earth beautiful before the fall.
The world room will be painted with scenes typical of the earth after the fall. There will be similar landscapes to those in the garden room, but the world as it is will be that of the fallen state. Trees will be gnarled and mis-shapen, rocks rent and riven. Beasts will be shown contending in deadly strife. Thorns, thistles, and noxious weeds will abound everywhere, and in the distance a raging storm will be depicted. The lectures in this room will be on the fall of man, and the scenes painted on the walls will remind the candidate of the fallen world.
From the scenes of turmoil in the world room the candidate will be led to the peace and quiet of the terrestrial life. In it are depicted the relations relating to the significance of the endowments and the practical duties of a religious life. Next to this room and joined to it will be the celestial room. Between the two will hang silk portieres known as the veil of the temple. Through this the candidate enters to the celestial room.
In the sealing room for the living is solemnized the rite of celestial marriage. In the Mormon faith marriage ceremonies for the period of mortal life are not performed in the temple. In this sealing room connecting parties are married for eternity. Here also living children who have been born outside the pale of celestial wedlock, though within the legally-constituted state of matrimony, may be sealed to their parents provided those parents have already been sealed to each other. In the sealing room for the dead similar ordinances are performed for the dead.
The holy of holies of the Cardston Temple will be situated between the two sealing rooms. It will be elaborately finished, and its entrance will be guarded by a pair of sliding doors, which, in a measure, will correspond to the inner veil of the ancient sanctuaries. This room will be reserved for the higher ordinances in the priesthood relating to the exaltation of both living and dead.
Other rooms will make provision for presiding councils of the quorums of elders belonging to the two Canadian stakes, Alberta and Taylor.

The Alaskan Boundary.
The Canadian Alaskan boundary is 1,567 miles long.
You and I are never losers when we half a truth may do as much damage as an out-and-out lie, push the good world along.
If wishes were fishes a lot of people would be too lazy to fish.

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In the Gurney-Oxford range you will find more exclusive features, more essential improvements that appeal to the thrifty housewife than have ever before been found in any one kitchen range.

But most important of all is the Economizer. This clever device for regulating the drafts saves 1 ton of coal in every 6 that you would burn in the ordinary range. It takes the smell of cooking out of the kitchen and sends it up the chimney. You know what that means.

The Economizer enables you to absolutely control the amount of coal you wish to consume and still have a perfect heat for cooking. It will enable you to keep your fire going while you go out shopping or visit your neighbor, and all that is necessary for you to do on your return is to press the small lever and you are assured of a hot fire in a very few moments.

A Gurney-Oxford stove is sanitary—no dirt can accumulate on its beautifully smooth surface.
A removable nickle trimming makes it easy to keep this range always bright and new in appearance.
Of paramount interest also are the other remarkable and exclusive attachments—the Special Grate, the Divided Flue and the Broiler.
Every woman who knows owns a Gurney-Oxford.

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Order a Case Sent Home

The home-folks will enjoy the "Old German" flavor. And this bracing, invigorating brew will benefit their health. It's chills-proof, too—that is, you can leave it on ice without fear of it spoiling. And the Peacock Green bottles also prevent the lager from deteriorating when exposed to the light. Truly, the ideal home lager. Sold by liquor dealers everywhere.

Kuntz Brewery Limited
Waterloo Ontario

All Such Corns
Can be Ended in Two Days

Apply a little Blue-jay plaster. Right from that moment the corn becomes comfortable. Then the B & B wax begins to loosen the corn, and in 48 hours the whole corn comes out. The chemist who invented Blue-jay studied corns for years. And his method is now employed on a million corns a month. No pain, no soreness, no discomfort. The way is gentle and results are sure. Don't pare corns. Don't apply liquids. Don't use ancient methods in these scientific days. You can end the corn forever in this simple, modern way. Try it on one corn.

A in the picture is the soft B & B wax. It loosens the corn.
B stops the pain and keeps the wax from spreading.
C wraps around the toe. It is narrowed to be comfortable.
D is rubber adhesive to fasten the plaster on.

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