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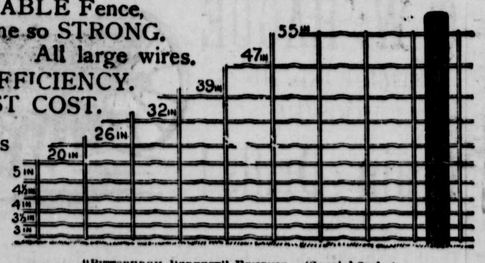
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Marion Knight, of 33 N. Ashland Ave., Chicago, Ill., member of the Chicago Federation of Musicians and a well-known club woman, says: "This winter when I started to use Doan's Kidney Pills I ached in every bone and had intense pains in the kidneys and pelvic organs. The urine was thick and cloudy, and I could barely eat enough to live. I felt a change for the better within a week. The second week I began eating heartily. I began to improve generally, and before seven weeks had passed I was well. I had spent hundreds of dollars for medicine that did not help me, but $6 worth of Doan's Kidney Pills restored me to perfect health."



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CURIOUS OATHS.

Odd Ways of Swearing to the Truth of One's Statements.

When a Chinaman swears to tell the truth he kneels down, and a china saucer is given to him. The following oath is then administered: "You shall tell the truth and the whole truth. The saucer is cracked, and if you do not tell the truth your soul will be cracked like the saucer," when he breaks the saucer. Other symbolic variations of the Chinese oath are the extinguishing of a candle or cutting off of a cock's head, the light of the candle representing the witness' soul and the fate of the cock symbolizing the fate of a perjurer.

In certain parts of India tigers' and lizards' skins take the place of the Bible of Christian countries, and the penalty of breaking the oath is that in one case the witness will become the prey of a tiger and in the other that his body will be covered with scales like a lizard.

In Norwegian courts of law the prelude to the oath proper is a long homily on the sanctity of the oath and the terrible consequences of not keeping it. When the witness is duly crushed by the sense of his fearful responsibility the oath is administered while he holds aloft his thumb and fore and middle fingers as an emblem of the trinity.

In an Italian court the witness, with his right hand resting on an open Bible, declares, "I will swear to tell the truth, the whole truth and nothing but the truth." The Mohammedan takes the oath with his forehead reverently resting on the open Koran. He takes his "Bible" in his hand and, stooping low, as if in the presence of a higher power, slowly bows his head until it touches the book which to him is inspired.

In certain parts of Spain the witness when taking an oath crosses the thumb of one hand over the forefinger of the other and, kissing this symbolic, if primitive, cross, says, "By this cross I swear to tell the truth."

WILLS OF LUNATICS.

The Queer Bequests That Are Made by Insane Persons.

One of the manias which are evidenced by the insane is a desire to make a will. Of course these documents are waste paper as far as their legality is concerned, but the attendants and doctors treat these documents with the greatest respect in order to humor the demented creatures.

Some of these wills would be amusing if it were not for the sad condition of mind of which they are the outcome. One man confined in an asylum left all his money to the mikado of Japan on condition that this dignitary should visit the grave of the testator once each year and plant chrysanthemums upon it. The remainder of the estate was to be handed over to an imaginary charity called the Brotherly Love and Bounty society.

Another lunatic in a Parisian asylum left a will devising the whole of his estate to the possessors of Roman noses residing in and near Paris. The reason for this was that he had rather a handsome nose of this shape and was constantly admiring it. A similar bequest was that of a patient who left his property to an attendant because he possessed one of the ugliest nasal organs the testator had ever seen.

One man, who was afflicted with the mania that he was sane, but confined in the asylum unjustly, devised a will leaving his money to the commissioners of lunacy to enable them to engage a large staff of men for the purpose of visiting asylums and ascertaining if any were confined in them without reason.—New York Times.

Distances at Sea.

That man was laughed at who on his first voyage said that the ocean did not look so large as he supposed it would, but he was not alone in experiencing disappointment. The horizon at sea gives no idea of the limitless water beyond. A sea captain declares that the average landsman cannot see more than ten miles from the ship in any direction, and it would have to be a mountain or some stationary object for him to be able to distinguish it. The masts of a ship are said to be visible to the naked eye not more than five miles.

Jenny Lind as a Child.

Jenny Lind as a child of three years was the lark of her parents' house. As a girl of nine she attracted the attention of all lovers of music and entered the Stockholm conservatory as a pupil. Her continuous studies at so tender an age caused the sudden loss of her voice, and for four full years she pursued her theoretical and technical studies, when suddenly the full sweet sounds came back, to the delight, as every one knows, of thousands for many years.

He Had.

Woman of the House (handing him a plate of cold scraps)—You look like a man who has seen better days. Fondry Gretts—Yes'm, thankee. I have. There was a time, ma'am, when I would have blushed to hand such a layout as this to a dog.—Chicago Tribune.

Reasonable.

Church Worker—Would you assist us, good sir, to send a missionary to the cannibals? Mr. Gotrox—Not much! I'm vegetarian. But I'll assist you to send them some easily digested cereal!—Puck.

Lived on Water.

The Tramp—I once lived on water, lady, for six months. The Lady—You don't look like it. How did you manage it? The Tramp—I was a sailor.

Great and formidable among men is the power of laughter. No man is proof against its spell.—Leopardi.

ORIGIN OF PIKE'S PEAK.

Indian Legend of the Formation of This Famous Mountain.

The quaint Indian legend of the formation of Pike's peak is as follows:

"At the beginning of all things the lesser spirits possessed the earth and dwelt near the banks of the great river. They had created a race of men to be their servants, but these men were far superior to the present inhabitants of the earth and made endless trouble for their creators. Therefore the lesser spirits resolved to destroy mankind and the earth itself, so they caused the great river to rise until it burst its banks and overwhelmed everything. They themselves took each a large portion of the best of the earth that they might create a new world and a quantity of maize, which had been their particular food, and returned to heaven. Arriving at the gate of heaven, which is at the end of the plains, where the sky and mountains meet, they were told that they could not bring such burdens of earth into heaven. Accordingly they dropped them all then and there. These falling masses made a great heap on the top of the world which extended far above the waters, and this is the origin of Pike's peak, which is thus shown to be directly under the gate of heaven. (It was formerly twice as high as now, but lost its summit, as is told in another legend.)

"The rock masses upon it and all about show that they have been dropped from the sky. The variety and extent of the mineral wealth in the region prove that the earth's choicest materials are deposited there. And still as the constellations move across the heavens and vanish above the mountain summits we may see the spirits rise from the great river and pass to the gate of heaven. The falling stars are their falling burdens or the dropping grains of maize."

CULTIVATE TACT.

If You Do Not Possess It, Strive to Acquire It.

I want it recognized that tact should be taught continuously, seriously, thoroughly; that it should be placed in the forefront of education and take its natural first place side by side with the catechism, writes Frank Danby in Black and White.

A friend of mine recently suffering under a great bereavement was in the receipt of innumerable letters and telegrams from friends, acquaintances and the general public. Out of the 1,140 of such communications two only hit the right note. Among pages of sentimental and religious commonplace two messages alone touched the heart.

"He was a man I loved. I am with you in your grief," was one.

The other ran: "You have lost your best pal. He was mine too. God help us both."

Both of them epitomized the senders—men with great hearts. But the acquisition of tact by some of the other sympathizers would have supplied its place.

Again, paying an afternoon visit recently, my hostess, wanting a book to which our conversation had referred, rang the bell. Within two minutes the servant appeared with tea, and the following colloquy occurred:

"Who told you to bring tea?"

"Please, ma'am, I thought that was what you rang for."

"Well, please don't think. I hired you to answer the bell. It wasn't the signal for a guessing competition. When I want you to do that I'll supply the kitchen with a copy of a newspaper."

I was not surprised to hear this lady changed her servants frequently.

In Darkest London.

In his book, "Child Slaves of Great Britain," Robert H. Sherard writes: "There are thousands of our poor children in London starving not on account of the poverty of the parents, but by reason of the ignorance and sloth of the mothers. They know nothing of cookery; they wish to know nothing. They do not care for the trouble. In every London slum you will find a fried fish shop or a cooked meat shop or a grocer who sells cheese and pickles and potted things. It is much easier and 'less worriting-like' to send the children out with coppers for a penn'orth of fish and chips or a bit of cheese and pickles than to cook anything for them."

Vocation and Avocation.

"Avocation" is one of those unfortunate words that are constantly being used in a wrong sense. Strictly speaking, it refers to something that calls a man away from the ordinary occupation of his daily life. If you earn your living by drafting conveyances and interpreting legal subtleties and also are often seen in leisure hours with a camera in your hand and have a dark room at home, then the law is your vocation and photography your avocation.—London Telegraph.

The Ptarmigan.

There are few birds whose plumage is so variable as the ptarmigan's. Three times in the year its plumage changes. It has separate coats for spring, autumn and winter. At the beginning of November it puts on the last costume of the season. Its spring brown and summer gray serve well to hide it among the scanty herbage of its haunts from the keen eye of the soaring falcon.

True Economy.

"So you have bought your wife another expensive ring. Isn't that a waste of money?"

"On the contrary, it is true economy, for she won't require half so many pairs of gloves as formerly."

There cannot be a greater rudeness than to interrupt another in the current of his discourse.—Locke.



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