Those terrible dizzy spells to which women are subject are due nine times in ten to some weakness or unhealthy condition of the distinctly feminine organism. The average doctor in general practice does not half realize this. He prescribes some superficial treatment for headache or dyspepsia or liver trouble without suspecting the real cause of the difficulty.

A woman usually understands what is the trouble but is loath to undergo the mortifying and generally useless "examinations" and "local applications" on which the local practitioner is almost sure to insist. But there is a far more sensible alternative: Any woman afflicted with a delicate weakness of this nature should seek the aid of that marvelous "Favorite Prescription" invented by Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y.

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RELIGIOUS THOUGHT.

Gems of Truth Gleaned From the Teachings of All Denominations.

Never fan any man's evils so that they shall consume him, but inflame every man's goods until they shall master him.—Rev. W. L. Demorest, Congregationalist, Chicago.

Self Sacrifice.

The only way to save or help men is by self sacrifice. In Christ God sets us example.—Rev. Dr. Frank Crane, Methodist, Chicago.

Standards of Judgment.

The critical spirit rouses the spirit of criticism, and that spirit judges us as we have judged others. Then the judgments we pass form the standards by which we ourselves must be judged.—Rev. F. B. Hornbrooke, Boston.

The Continuity of Life.

Science joins with philosophy in affirming that the wonder fact of life, of reason, of justice, of love, must mean more than death; that the great life of man cannot end in the dust, the ashes of the tomb.—Rev. Dr. Thomas, People's Church, Chicago.

God and Man.

In the great art of life we infuse into the process something we share with God. There are only two words in all the language that command our highest homage—God and man—and all religion is simply a process to span God and the soul in man.—Rev. Thomas R. Slicer, Unitarian, New York.

True Church Ideal.

Churches coming to a consciousness must realize they are missionary churches. All must not depend on the minister. A true church ideal is nothing but laymen acting as disseminators of the gospel. The genius of the Christian church is a sanctified individualism.—Dr. Lamson, Congregationalist, Boston.

Dollars and Sense.

Money without sense is like a single ox floundering with a double yoke and a double load. We oftentimes undervalue the patriotic, philanthropic and religious value of dollars. They do not go to war in the defense of our country, but they do furnish the sinews of war.—Rev. J. T. Brushingham, Methodist, Chicago.

Relation With the Unseen.

It is on the mind side, the being side, that man comes into relation with the unseen; finds his vaster correlations with the qualitations as well as the quantitations; finds that he can live the life of the Christ; that his "citizenship is in the heavens" as well as on earth.—Rev. Dr. H. W. Thomas, Independent, Chicago.

Our Children.

The loveliest relationship known to mortals is that between a parent and a child. See that you are faithful to parenthood and do not farm out your children to the day school and the Sunday school. Be faithful to this. So shall there be to you amid the darkest days a rainbow of radiant peace.—Rev. Peter MacQueen, Congregationalist, Somerville, Pa.

New View of God.

The newer conception of God is making us trust him as men in the past never did. In nature we see that God is active and unswerving to his promise, "I will never leave thee or forsake thee." We see that the power working on through events of human life is making for righteousness. We know that God is a moral being. Put, then, thy trust in him.—Rev. Thomas Van Ness, Unitarian, Boston.

Lessons of Time.

Born in time man is nevertheless the heir of eternity. The soul, immortal in its source, shall never die. Possessed of immortality man shall see the consummation of all things and live when the fashions of this world have passed away, so that we may say, when time ends, our being has only begun. We enter upon an existence compared with which time is as a grain of sand to a globe.—Rev. Dr. L. Y. Graham, Presbyterian, Philadelphia.

Path of True Happiness.

Resolutions will not serve in a case that requires execution. That which will serve is the ideal life from above the sun lived out in the earth by Jesus Christ, the seed of a higher life and a provided salvation, rightly bringing into use this life under the sun, but giving comfort to passing birthdays and new years and an onward movement to a realm where "stars are but the diamond dust of my divine abode, the pavement of those heavenly courts where I shall reign with God."—Rev. Dr. N. H. Axtell, Methodist, Chicago.

The Church's Call to Laborers.

The church is constantly calling. She calls in the very vestment she wears. She voices admonition, hope, sacrifice and the promise of eternal reward through them. Although the church may call at the eleventh hour the reward given to the faithful laborer is the penny of the same value as that which is earned by the toiler called in the early morning or to work through the hours of the noonday heat. God in rewarding the good and faithful servant does not regard time, but sincerity and earnestness of purpose.—Rev. J. T. McQuade, Episcopal, San Francisco.

The Search After Truth.

In the concrete world the sun stands for the representation of the pure, the unchangeable, the eternally powerful. It is the visible expression of the invisible life principle, the infinite, absolute truth. Just as all physical motion is attracted by the great luminary, so all mental and spiritual motion is attracted by infinite truth. One is the generator of physical life, the other is the generator of spiritual life. This looking up, this searching for things yet undiscovered, this indomitable longing to soar higher and higher in the mental and spiritual atmosphere, this marvelous power of endurance by which tier after tier of the steep mountain of experience is scaled, is simply the omnipotent pulsating motion of the soul within the being seeking to burst the material envelope.—Swami Abhayananda, Chicago.

The Sacred Past.

Let us not always look to the past for inspiration. Let us say: "The present is here and the future is before us, and we have an advanced duty to perform. We have a purpose in doing our share toward the solution of present day problems."—Rev. Charles Fleischer, Rabbi, Boston.

Truth In Personality.

The genius of preaching is truth in personality. Mighty is the written word of God, but the word never conquered until it was "made flesh." Truth in the book is crippled; truth in the intellectual system is a skeleton; truth in personality is life and power. Always the printed philosophy is less than the speaking philosophy.—Dr. N. D. Hillis, Independent, Chicago.

Need of Personal Service.

There is little of satisfaction in a life of continued personal interests, with no thought of others and no hope but to gain results which the world can see. Let us seek to accomplish something for the good of others which will be of service in building up the Master's kingdom, even if it is done without the applause of the world.—Bishop Leighton Coleman, Episcopal, Philadelphia.

Bucklen's Arnica Salve.

The Best Salve in the world for Cuts, Bruises Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns, and all Skin Eruptions, and positively cures piles, or no pay required. It is guaranteed to give perfect satisfaction or money refunded. Price 25 cents per box. For sale by M. A. Toulson, druggist.

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AN EGYPTIAN ETON.

SCHOOLS IN WHICH THE RICH BOYS OF CAIRO ARE EDUCATED.

Difficulties That English Teachers Have to Contend With—Pupils Are Boys In Name Only, For the Egyptians Have No Genuine Youth.

They were training for the sports. In the sunny playground was a row of big, fat boys—though none of them came within six inches of the slim, young, befezzed English head master—hanging on to a rope made fast round a tree. The trained instructor from Aldershot—he not so young or slim as he has been, but with muscles all india rubber and steel—was teaching them the tug of war. His white toothed, black faced, khaki clad Sudanese assistants were helping him.

I was in the Egyptian Eton. It was one of three schools originally founded for training teachers capable of giving instruction in English or French. But now it contains primary and secondary schools and a training college for the teachers, so that I was in a fair way to see at its best a summary of the whole system of public instruction in Egypt. It is only in its infancy as yet.

First we went into the primary school. There were not many pupils because the fees here are high—as much as $60 and $75 a year for day boys—and nobody much comes to the primary part except those who have failed elsewhere and whose fathers think the high fee a guarantee of high cramming. The primary course in Egypt takes four years; in the first, only Arabic subjects are taught; after that, English or French is introduced and gradually extended till in the two last years it takes 13 hours out of the weekly 33. All the instruction in languages is given in the language itself, but by natives. Only one—English or French—is taught, but that is taught thoroughly.

In the lowest class there were just four boys—absurd little owls with the gravity of old men, dressed in fez and overcoat. They were getting a drawing lesson from an elderly Arab with a shawl round his head. When I went in, they all stood up and saluted. In the highest class they were having an English lesson from a young native in a large butterfly tie. Their English was thick and sloppy; so, if it came to that, was the master's. Still you could understand it. In this class mustaches were already budding, and it seemed strange to hear young men reading infantile stuff about the sparrow.

The great difficulty in schools like this arises from the fact that a Mussulman is never a boy. As soon as he leaves the harem and is no longer a baby he jumps at a bound to being a man. A boy will do well in his classes up to 14, 15, 16, and then suddenly the cafes and hasheesh and lights o' love claim him, and from a bright eyed urchin he becomes a sallow, flashy, sodden, stupid, dissipated man about town. In one primary school two boys, 16 and 14, have just been married—not betrothed, you know, but really married, and living with their wives. The native master saw nothing extraordinary in a married sixth standard boy. Under the former system a boy took his primary certificate, which qualifies for lower government posts, at 14 or so, then spent six years getting his secondary certificate, and then perhaps went on to the training college or the schools of medicine or of law. Consequently he might easily be the father of a very fair sized family years before he started to earn a piastre.

Lately, by shortening the secondary course from five years to three, a real effort has been made to get boys out of hand and into the world before 20 or so. When we got on to the top form of the secondary school, there was no appreciable difference in the sort of boy—all befezzed, all overcoated, most mustached, all grave, as if school were a matter of life and death.

There is no difficulty in point of discipline with the Egyptian schoolboy. The French masters have some trouble sometimes, I was told, but in the very, very rare cases where an English master finds his classes too much for him he must go. It will not do to bring up the young in the idea that they may set at naught the authority of an Englishman.

And what, when all is said and done, of the Egyptian schoolboy? Does he do any good in return for the patient, intelligent, honest care his English masters bestow on him? Well, he is learning to play football, and that will be good for him, only when a boy says to his master, after playing the Egyptian Sandhurst, "The ground was too undulating; it recalled to me Hannibal's passage of the Alps," why, then, you perceive that even football will not necessarily turn a precocious man into a boy again. He is astonishingly industrious. The difficulty is not to make him work, but to prevent him from overworking. Eight hours' home work after five and a half in school is by no means an unknown performance. Some of his work in English literature which I saw compares quite well with that of university extension students at home, but, like theirs, it reads very textbooky. He has an astonishing gift for languages, and he can appreciate a play of Shakespeare with ghosts or witches in it and a good allowance of florid metaphor, no worse—perhaps better—than an English schoolboy.

But at the end of it all he is parrot-like in his unintelligence, incorrigible in his maccuracy, hopelessly fatuous in his dishonesty. He understands ordinary English, if you ask him questions, uncommonly well, but he will reel you off a page of textbook, understanding the meaning of each word, but without an idea of the connected sense of it.

Will they ever make a boy of him? If skill and trying can do it, they will, and if he can be made a boy he can be made a man. But it is work against the collar, and it will not be done today or tomorrow.—G. W. Stevens in London Mail.

He Got It.

"Mister," said Meandering Mike, "would you like to have all the money you wanted?"

"Of course I would," was the natural reply.

"Well, then, I kin approach you as man to man an tell you me own feelinks. It's a good deal to be able to depend on sympathy an co-operation in advance. All the money I wants fur the present is 10 cents, which is somethin you could help me to without missin."—Washington Star.

A Woman's Way.

"Forty cents for a telegram, please," said the dentist's attendant. "There," said the dentist, as he opened and read the document, "that's from one of my patients, breaking an appointment, and she makes me pay for the telegram. Would any one but a woman do that? That goes on her bill."—New York Times.

It is not an uncommon thing, according to a traveler in Russia, to meet a herd of cows or oxen in certain parts of that country wearing blue glasses to counteract the effects caused by the reflection of the snow in winter time.

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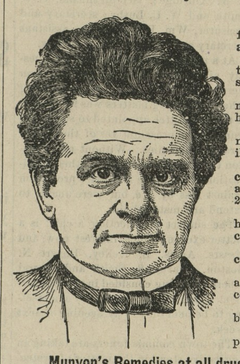

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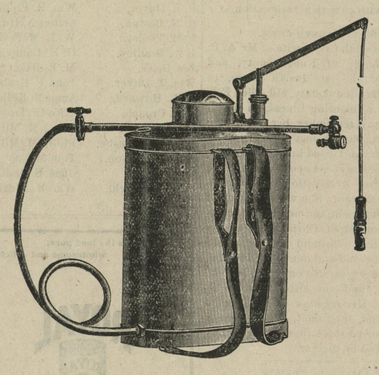

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Respectfully, etc.,

NATHAN BROOKS,

Apl. 24, 1895—y. Still Pond.

HOW SHE DID IT.

Girl Cashier's Mind Reading Methods at Making Change.

The girl cashier of a Madison street restaurant was for three weeks believed by one of the customers to be a lineal descendant of Morgan le Fay and to have some of the family traits of Heller, the second sight magician, for she seemed to know by intuition or instinct or something else what was the price of the meal he had consumed and also just the amount of money in his hand when he approached to pay. He first noticed that when he presented a 35 cent check she immediately laid upon the rubber mat a dime and a nickel which she had been holding for change.

"How," this man inquired of himself, "did she know that 15 cents would be the correct change? There was no earthly way for her to tell what money I was going to offer her either. How did she come to have the exact change ready without a second's delay or without having to go to the cash register for it?" He could not answer to his own satisfaction.

The next day he bought a 45 cent meal, and she promptly laid a nickle before him, the 5 cent piece being the only coin she held in her hand. It was the correct amount, as he gave her a half dollar. He experimented several times afterward and at last appealed to her for information.

"Why," she said, "didn't you ever notice the tint of your check?" When I see you coming 20 feet away, I know by the slate colored check that you have eaten 20 cents' worth. If you have a red ticket, that warns me that you want to pay for a two bit meal. A blue one means 30 cents. This yellow one is, of course, for 40 cents. The amount is printed upon the check, but the color is my warning."

"Yes," said the other, somewhat relieved, "that seems easy. But still my money is not of different colors. How do you know what change to have ready? That's mind reading, sure."

"Not at all. When you come with a quarter ticket, you will usually give me the exact change or half a dollar. I have a quarter ready for you in my left hand in case you give me a half. Suppose your ticket is a 35 cent one; you'll either give me the correct amount or a half dollar—or perhaps a dollar. With 15 cents in one hand and 50 cents in the other I'm ready for any demonstration almost."—Chicago Record.

THE GAME OF HIS LIFE.

Showing One's Varying View of Golf as He Plays Well or Ill.

On the links of the Island Golf club at Garden City, N. Y., two men were having a hot game, with success about even. They were good friends and complimented each other on their good shots and looked the other way after a foozle. Just as the younger one stepped upon the tee to drive off for the sixth hole a very swagger cart came spinning up the road that crosses the links near that tee. A stunning young woman was driving. She pulled up sharply near the tee and called out to the man about to drive:

"George, dear, won't you come home now and not delay luncheon?"

The man straightened up with an air of disgust at the interruption and replied:

"Not now. I'm playing the game of my life."

"I wish you'd come," she said.

"No, not now," he answered. "I'm playing too well. I wouldn't quit this for 40 luncheons. I'm breaking my record by ten strokes."

"Well, I'll drive up and down here and wait for you," she said.

As she started off George, dear, turned to continue the game of his life. He sliced his drive and lost the ball in the blackberry bushes in the ravine. He dropped a new ball and lost one stroke. Then he topped the ball on the niblick shot out of the whir and didn't gain three feet. Finally he got out with seven and was bunkered in the road that crosses the field. There he lost two more strokes and the rest of his temper. Finally he got out of the bunker and with a beautiful lie used his brassey for a three-quarters iron and overshot the hole by 50 yards into the tall grass. There the ball was lost.

Ten minutes later the swagger cart was spinning down the road at the top speed of the horse, the stunning young woman sitting very erect and statuesque and driving with superb skill. In the back of the cart, with his heels dangling and brandishing two golf clubs, sat George, dear.

The game of his life was over.—New York Sun.

THE BEDOUINS.

Rifle Etiquette and Surly Hospitality of the Tribes of the Desert.

I heard that the Bedouins gave me the name of the walking Englishman and once or twice were kind enough to say that I was one of themselves. Trifles like these are important when dealing with men who have the minds of children. With them whether you are to live or die depends so often on a trifle that it is as well to have as many trifles as possible in your favor. I wore their dress in my trip to Siwas, not with the idea of taking any one in at close quarters, but of making myself unnoticeable at a distance. I generally walked some way in front of my men and camels. I did this because the incessant drone of the Arab songs became intolerable to me, and after I found Abdulla couldn't possibly get on without his eternal song I used to put a mile between us when the track was clear.

Once or twice, on reaching the bow of a sand hill, I would find myself in sight of a string of camels. The first thing the Bedouins would do was to load and hold their flintlocks at the ready. They meant no harm. It is the ordinary etiquette of the desert, at which no one dreams of taking offense. Then I would have to sit down to show that I meant no mischief, and conversation would be carried on in shouts. I generally asked them for a bowl of camel's milk, which they always gave if they had it. In one occasion I came upon a solitary Bedouin watching his herd of camels grazing. That man had probably not seen a human being for weeks. He was squatting on the ground. He neither moved nor turned his head. I asked him for milk, and he pointed to his camels and said, "Take it." As the art of milking camels never formed part of my school curriculum this invitation was of little use to me. But I could not rouse that man to more active hospitality. He probably looked upon my appearance as an impertinent intrusion.—Geographical Journal.

RELIGIOUS THOUGHT.

Gems of Truth Gleaned From the Teachings of All Denominations.

We are members of a race that idealizes only the good. The saints whom men worship have been good people during their lives on earth.—Rev. B. Fay Mills, Evangelist, Boston.

The Past and the Future.

The past is God's. Do not grieve for it, but leave it to him. The future is ours. What will we do with it?—Rev. Dr. Frank Crane, Methodist, Chicago.

Life's Cheerfulness.

The normal condition of life is one of cheerfulness. God teaches us this in nature, which as a rule is bright with sunshine, gay with color and filled with joyous sounds.—Rev. James B. Nies, Episcopal, Brooklyn.

Effects of Christian Love.

Love to Christ leads to the dedication of the life to him, so that men live other kinds of lives than they would without that love. They give up their own plans and form new ones under that impulse.—Rev. J. H. Senseney, Methodist, Omaha.

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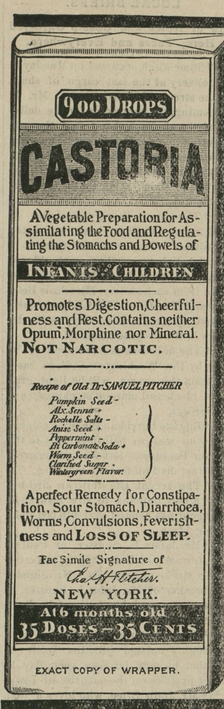

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MEAT CUTTERS and Lard Presses, all sizes, at very low prices. Lard Cans, 25, 40, 50, and 75 pounds. Colanders, band made and city made. Toilet Sets, Comb Cases, Crumb Trays and Brush, Dust Brushes, Feather Dusters, Ironing Boards, Cake Boards, Slaw Cutters, Cedar Tubs, Wash Boards, Clothes Horses, Towel Rollers, Rolling Pins, Pie Pans, Pudding Pans, Cake Pans, Jelly Pans, and an endless variety of other articles needed in any household.

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