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Stop in and let us tell you more of this and other Devoe products.

Eaton & Mosier

ECONOMY.

Economy is not a natural instinct, but the growth of experience, example and forethought. It is also the result of education and intelligence. It is only when men become wise and thoughtful that they become frugal; hence the best means of making men and women provident is to make them wise.—Samuel Smiles.

OPPORTUNITIES.

Make the most of the opportunities within your reach. Is your present experience hard to bear? Yet remember that never again, perhaps, in all your days will you have another chance of the same. Do not fly the lesson, but have a care that you master it while you have the opportunity.—Edward Carpenter.

Lake Cora Inn Opens, Saturday, May 27

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NAILING AN IMAGE.

Curious Custom of the Natives of the Kongo Country.

Among the curious objects in the home of the Royal Geographical Society at Kensington Gore, in London, is a fetish that was captured in 1865 from river pirates on the Kongo river. It is a wooden figure with mica eyes that glisten unpleasantly in the dark. A number of heavy nails have been driven into its body.

According to Mr. T. A. Joyce of the British museum, the practice of driving nails into images has two purposes. One is simply to get a favor granted. In that case the worshiper on paying the fetish man a fee is permitted to drive a nail into the figure while uttering his petition. The other purpose is to injure an enemy. In that case the applicant pays a heavy fee and drives his nail into the figure in the belief that his enemy will fall ill and die.

A man who falls ill goes at once to the fetish man and makes inquiries, and if he finds that an enemy has driven a nail into the idol with him in mind he bribes the fetish man heavily to remove it. That, he thinks, insures his getting well.

The principle underlying the practice is quite different from that underlying the old practice of making a wax image of an enemy and driving pins into it. The wax figure represented the victim, who in some occult way felt in his own person the abuse lavished on his effigy. The nail driven into the wooden figure, on the contrary, is to remind the god to perform the wishes of the petitioner. It is, as it were, to tie a string round his finger.—Youth's Companion.

LEGEND OF THE VAMPIRE.

Queer Beliefs That Cling About This Old World Superstition.

The vampire, according to the belief of eastern Europe, is the physical body of a dead person, male or female, that maintains itself in a sort of half life in the grave by returning to its former haunts and nourishing itself on the blood of living persons. This superstition is characteristically Slavonic.

The vampire superstition is strongest in White Russia and the Ukraine, though it also pervades the popular belief in Poland and Servia, among the Czechs of Bohemia and the Slovaks of Hungary and is to be traced as far as Albania and Greece. Comparative philology proves it to have had a common origin with the equally hideous legend of the were wolf, a human being who could at will assume the appearance and ferocity of a wolf, which if wounded in its nocturnal pursuits in the head or limbs could not efface its injuries or escape detection when it returned to its human form.

The vampire is to be detected during his visits to the haunts of man by his extreme pallor, his unnaturally long and pointed canine teeth and his fetid breath. The vampire also throws no shadow either upon the ground or on a looking glass and is never seen to eat or drink. How he leaves and re-enters his grave is an undecided point, because no one is ever supposed to have had the courage and address to see, but the belief is that locked doors and closed windows are no bar to his movements.—London Globe.

Trial of a Dead Man.

Charles de Bourbon, high constable of France, died in conquering Rome, which his leaderless soldiers straightway sacked. For this crime it was necessary to find a scapegoat, so "on July 26, 1527, in the presence of King Francis I, on his seat of justice, assisted by the peers of France and the assembled chambers, Jean de Surie, first usher of the court, called Charles de Bourbon three times—at the bar of the parliament, at the marble table and at the marble steps—and then reported that the said De Bourbon had not appeared. The sentence was drawn up, then solemnly read, "The connetable de France, dead, was condemned, his goods returned to the crown, and the door of his palace by the Louvre was painted yellow."

Teeth Tell Sheep's Age.

A lamb has eight small first teeth on the lower jaw. When the animal reaches the age of about one year the middle pair are replaced by two permanent teeth; at the age of about two the teeth on either side of these permanent teeth are also replaced with a permanent pair; at the age of three the next tooth on either side gives way to a permanent tooth, and at the age of four the last or back teeth are replaced in like manner.—Farm and Home.

Grievously Disappointed.

"Have you found out why Jinks is looking so depressed these days?" "It seems that a friend of Jinks was in financial difficulties and Jinks offered his help." "Well?" "His friend took him up."—Richmond Times-Dispatch.

Pugnacious Doves.

Peace lovers had better find another bird to become symbolical of their ideas, for the dove is not a bird of peace, but is one of the most pugnacious little fighters. In fact, the dove fights a large part of its waking hours.—Washington Star.

His Reasons.

"They say the widower who has just married again was all broken up when his first wife died." "That is why he was so anxious to be repaired."—Baltimore American.

Cruelty and fear shake hands together.—Balzac.

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