

Accuracy, Efficiency and Superiority of Our Modern Methods

A CORRECT DIAGNOSIS IS THE MOST IMPORTANT STEP IN THE TREATMENT OF ANY DISEASE. WITHOUT A PERFECT KNOWLEDGE OF AND A REMOVAL OF THE CAUSE, A CURE IS IMPOSSIBLE. WE HAVE SPARED NEITHER PAINS NOR MONEY IN EQUIPPING OURSELVES WITH ALL MODERN INSTRUMENTS OF PRECISION IN DIAGNOSIS. WE MAKE A THOROUGH, PAINSTAKING, SCIENTIFIC EXAMINATION AND ANALYSIS OF EVERY CASE AND WE CHARGE NOTHING TO DEMONSTRATE WHAT OUR SPECIAL TREATMENT IS, HOW WE GET RESULTS AND PROVE TO YOU BEYOND ALL REASONABLE DOUBT ITS ACCURACY, EFFICIENCY AND SUPERIORITY.

OUR TREATMENT WILL NOT INJURE THE MOST DELICATE SYSTEM. DOES NOT TEMPORARILY STIMULATE, BUT PERMANENTLY TONES AND BUILDS UP THE WEAK DISEASED TISSUES.

WHY BE SKEPTICAL? WHY NEGLECT THAT MOST IMPORTANT OF ALL YOUR POSSESSIONS—YOUR HEALTH? WHY GIVE UP ALL HOPE OF A CURE BECAUSE PERHAPS YOU HAVE TRIED THE WRONG MEANS, ESPECIALLY WHEN THERE ARE REMEDIES WHICH HAVE CURED THOUSANDS AFFLICTED AS YOU ARE? WHY SHOULD ANY AFFLICTED MAN OR WOMAN HESITATE TO CONSULT SPECIALISTS OF RECOGNIZED ABILITY AND RESPONSIBILITY WHO ASSUME ALL THE RISK? OUR SERVICES WILL COST YOU NOTHING IF YOU ARE NOT CURED AND SATISFIED, WILLING AND GLAD TO PAY FOR BENEFITS OBTAINED.

FACTS ARE STUBBORN THINGS

It is a fact that we are every day curing patients who have been told that their only hope of obtaining relief was to submit to a surgical operation.

It is an incontrovertible fact that "we do what we advertise" and have never made a promise we failed to fulfill.

It is an unquestionable fact that we are better prepared and equipped to cure all Chronic Deep-Seated Diseases than any other specialists in the Southwest.

And last but not least, it is also a fact that our charges are always the most reasonable consistent with good treatment.

CERTAIN CURES FOR CATARRH

\$5.00 to \$10.00 is all we charge to cure some cases.

OUR NEW COMBINED METHOD OF TREATMENT

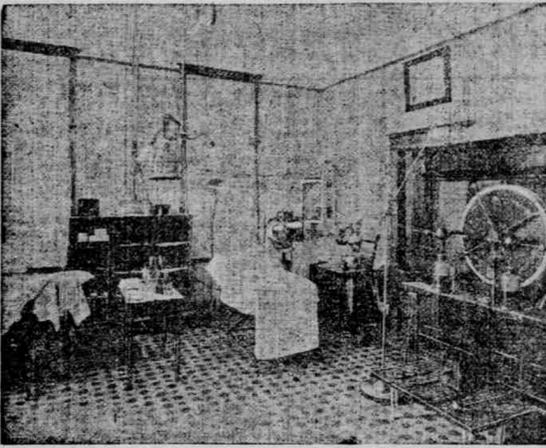
Removes all irritation, pain in the forehead, drooping, hawking, spitting, and prevents lung complications, Chronic Bronchitis and other pulmonary diseases. No matter whether the disease has attacked the nose, throat or lungs, we can cure you. CALL FOR FREE EXAMINATION AND WE WILL EXPLAIN HOW AND WHY WE CAN CURE YOU PROMPTLY AND PERMANENTLY.

WE ALSO TREAT WITH THE SAME GUARANTEE OF SUCCESS

Rupture, Scrofula, Epilepsy, Nervous Decline, Lost Functions, Blood Poison, Stricture, Gleet, Varicocele, Hydrocele, Piles, Fistula, Ulcer and all Private diseases and weaknesses and their complications.

BLOOD POISON

We cure blood poison with a predigested Nucleide preparation, in all its stages. We use no mineral poisons, our treatment does not affect the stomach, cause eruptions or other discomforts. Symptoms overcome in 30 days. If suffering from ulcers, sore mouth or throat, falling hair, bone pains or any other symptom of this formidable disease, we will drive the poison from your system forever.



A CORNER IN ONE OF OUR OPERATING ROOMS (From Photograph)

THE OFFICES OF THE INTERNATIONAL SPECIALISTS ARE EQUIPPED with the X-Ray, Finsen, Helios, Leucodescent, Violet and Ultra-Violet Rays, High Frequency, Static, Faradic and Galvanic/Electricity, Electromassage, Vaporizers, Vibrators, Microscopes, and in fact all modern scientific apparatus essential to up-to-date specialty practice.

Our medical and chemical laboratories are thoroughly equipped and stocked with standardized preparations of known purity and strength, and our private formula department is complete in every respect. Much of our success is due to this fact and the absolute purity and care in the preparation of our medicines. We always furnish the necessary medicines for each case we treat. In this way the patient runs no risk from possible mistake or substitution.

STRICTURE
We cure stricture without the use of the knife, sounds or other operative measures. Our treatment acts directly upon the parts afflicted only, dislodging the stricture and leaving the canal in a perfectly normal condition. Neglected stricture results in serious bladder trouble and frequently Bright's disease. The treatment does not detain you from business duties.

VARICOCELE
Frequently causes Nervous Debility, Melancholia, and various nervous reflexes, which are very aggravating and sometimes serious troubles. OUR TREATMENT restores normal circulation and effects a perfect and permanent cure in every case. No pain, no knife or other dangerous procedure employed.

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Either due to disease or indigestion is entirely overcome by our new electrical-absorbent local treatment, applied by our original and successful method. Call and we will explain why it cures when all else fails. Can be used in the privacy of the home, and costs little.

SPECIAL DISEASES
New, old, acute or chronic, characterized by frequency, pain, burning sensations, discharges, etc., yield rapidly to our new system treatment. Sores, Ulcers and Swellings disappear as if by magic.

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If weak, nervous, irritable, despondent, lack ambition and energy, get up mornings feeling badly, unable to concentrate your thoughts, we can relieve these symptoms promptly, and eradicate promptly the diseased condition that is causing them.

ELECTRICITY
Is a boon to suffering humanity. With our special generators we are enabled to charge the body with 200,000 volts without the least pain or discomfort. It makes middle-aged men as strong as the youth, revitalizes the nerves when exhausted from overwork or worry, banishes pain, stimulates, tones and invigorates the entire system, is pleasant to take and inexpensive.

ORGANO-THERAPY
We are prepared to administer the A-T Lymph Compound and all Animal Extracts used in the treatment of NERVOUS DECLINE, EPILEPSY, LOCOMOTOR-ATAxia, PARALYSIS, TUBERCULOSIS, GOITRE, ETC.

RESULTS TELL. An immediate gain in weight and strength will prove to you the advantage this treatment has over all others. WRITE for literature which will tell you all FREE about it. Office or Home Treatment. If unable to call, write for either of our BOOKS. Four Books, which will send to any address in a plain sealed envelope FREE OF CHARGE, together with symptom blank, which, when filled out and returned to us entitles you to our opinion and advice FREE.

Consultation, X-Ray, Cystoscopic and all other examinations free.

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FRANK G. CARPENTER'S LETTER.

THE GIRLS OF MANDALAY

FRANK G. CARPENTER'S LETTER.

WOMEN'S RIGHTS IN A COUNTRY WHERE THEY DO ALL THE BUSINESS.

The Beautiful Merchants of the Bazaars and How They Are Dressed—A Typical Belle Who Sold Silk—Ear Plugs and Womanhood—Customs of Love and Marriage—Divorce or How to Get Rid of a Husband—Female Education—Girls Named for the Days of the Week—A Land of Easy Housekeeping, Etc.

(Copyright, 1910, by Frank G. Carpenter.)

MANDALAY, India, April 14.—Come with me to the bazaars and have a look at the girls. We are in the old capital of Burma, walking through immense buildings filled with stalls, in which hundreds of laughing women are sitting upon platforms with goods piled around them. Here is one selling silks. She has the most delicate pinks, blues, yellows and greens, all striped with some other gay color. They are intended for skirts, and will be wrapped tight around the person and fastened with a knot at the waist. See a girl has come up and is making a purchase. The fair merchant takes a cigar as big as my wrist out of her mouth and lays it aside while she measures the goods with a yardstick. A half dozen girls are sitting on their heels nearby watching the sale. Their backs are turned, and I observe their silk skirts gaped to their plump bodies. The Burmese maid wears neither corset nor bustle. The skirt falls straight to the feet, inclosing the legs so that they look like double pipes wrapped in silk. The upper part of the body is clad in jacket and shawl.

Now look at the ears of those girls. They are shaped like beautiful shells, except at the lobes, which are elongated and plugged with cylinders of gold, silver or amber. They are bare headed, and their long black locks are done up in a bun on the crown. Every girl wears two or more bracelets, and a diamond ring sparkles on the hand of the merchant as she measures the cloth.

The Women Do the Business.

Now turn about and look through the bazaars. There are thousands of women buying and selling, and hundreds of peddlers moving about with trays on their heads. Here comes one with fresh fruits. She has a bowl of coconuts as she goes. Behind her are a flower peddler, and further on are maidens with vegetables, fish, fruit and all sorts of things. A fish woman is selling a trout from which she has chopped off the head. The fish bleeds as she handles it. She has plugs in her ears and her lips are wrapped around a mighty stick at which she puffs as she weighs out the fish.

We go to the street of the tailors. Here girls are sewing on machines worked by hand. They will make you a dress while you wait. We stop before a pretty silk seller, and I buy a yellow striped skirt to send home. The girl sits on her feet, her little brown toes peeping out of the pink skirt which is wrapped tightly about her. She looks innocent and I feel safe in making the purchase at her own price. She offers me a whiff from her cigar as I handle the goods, and upon my refusing gives it to her sister and then comes down to business. She pulls out one piece of bright silk after another and explains the good points of each, laughing and chatting the while. In the end I find I have paid three times what I should, but the girl was so charming it was worth twice the money.

A Belle of the Bazaars.

This girl was one of the belles of the bazaar, and typical of the fair maidens of Burma. She was as straight as a post and as plump as a partridge, and

inserting stem after stem until at last the hole in the lobe will contain a bunch as big around as your thumb. After the ears are well healed the plugs or hollow pipes are inserted.

Some of the women stretch their ear holes until they grow to an inconceivable size. I have seen peasant girls with ear holes so large that a napkin ring could be thrust through one, and it is not uncommon to see a Burmese maid with a big cigar thrust through one ear. There was not a merchant in the bazaar at Mandalay who could not have used her ears for cigar holders, and but few who had ear plugs less than the size of their finger tips.

The Girls All Smoke.

Speaking of tobacco, all Burmese women smoke, and a girl learns to puff at a cigar long before her ears are bored. Children are taught the habit as soon as they are able to walk, and I see year-old boys puffing cigars. The average cigar used by the women looks much like a long ear of popcorn with the husk on. It is made of other leaves in connection with tobacco; it is loosely rolled and is often tied with a string. All the girls are adepts in making cigarettes and at a party one girl may roll for the crowd, the big cigars being passed about, from one guest to another, each taking a whiff. In courting, I doubt not, the girl makes the cigar and the two take love smokes in turn.

Love and Marriage.

And this brings me to marriage in Burma. The customs here are far different from those of Japan, China, Korea or the other countries I have visited during this trip around the world. The Burmese girl has a husband picked out by a matchmaker, the Korean takes one at the dictation of her parents, while the Chinese maiden is often sold, and the Malay girl is shut up in a Mohammedan harem, as are the millions of women of India, Egypt and Turkey. The Burmese girl is free to choose her pleases, and marries whom she will. During her childhood she associates with the boys, and after marriage she is looked upon as a comrade and often joins the household. She is the business man of the establishment. She usually makes the money, and always carries the purse.

The Burmese marry early and one is an old maid if not married before out of the teens. During the courtship the young man brings presents of oranges or candy; he writes verses in praise of his lady's beautiful ear plugs, and she in return gives him cigars and, perhaps, a turban or shawl knit by herself.

The marriage is little more than a festival at the house of the girl. Here the young couple eat rice together, join hands and say they intend to be man and wife. They are supposed to bill and coo, feeding one another as the birds do; and they drink tea with their parents and parents-in-law. The groom makes the girl a present consisting of a silk skirt or piece of jewelry, and he is supposed to furnish the wedding breakfast. After marriage the two go into seclusion for a honeymoon of seven days, and they then take their home in the house of the bride. It is presumptuous for them to set up their own establishment immediately after marriage, as the man is supposed to work a certain time for his wife. I understand that there are many love matches in Burma, and that where parents object the young people elope and go off to themselves. There are few marriages for money.

The marriage is a civil ceremony and it has nothing to do with religion. It is a social and business partnership rather than a moral contract, and many marriages are entered into without any ceremony at all. Among some people the wedding is kept secret for a time, for the young couple do not like to be stared at nor have stones thrown on their house-roofs as is sometimes the custom. A girl does not change her name when she marries, and there is nothing about her to show whether she is married or not. She wears no marriage ring, and the still, as I have said, keeps her own property. She can act for herself in a business way and she frequently acts for her husband. She can sign deeds, lend or borrow money

and make any kind of arrangements as to buying or selling. With all this the women do not mix in public affairs. They make no fuss about their rights, and the Burmese suffragette is yet unborn. Such girls as I have seen are modest and ladylike. They are self-respecting, but not independent nor forward.

Women's Rights in Burma.

The rights of a woman after her marriage are well protected. The women are the chief workers and money makers, and a woman can hold property distinct from her husband. She manages her own money, and has an equal right with her husband in all that they make together during their married life. She has a right to her own earnings, and if divorced she takes back all the money she has brought into the family and half of what has been accumulated since the wedding.

As to divorce, these are not difficult of obtaining on either side of the family. Any discontented husband or wife may go before the elders and claim a separation, and it is seldom refused. There are also special grounds for divorce. If the husband is idle or lazy the wife can claim a separation, if he is unable to support her, if he is always ailing, or becomes a cripple after his marriage, she can demand that he divorce her. If the husband is a drunkard, if he ill treats her in any way, or on the other hand, the husband has, also plenty of grounds for divorce. If his wife does not love him, if she sits places to which he objects, and if she persistently disobeys him, he may claim his freedom. The same is also true if she gives him no boys. Notwithstanding all this, divorces are not much more common than in other countries. The ordinary man is hardy, respectable, and the man who enters a monastery to get rid of a wife is called a run away, while a divorced woman is said to be always anxious to marry again. Indeed, marriage is considered the best state for woman, one of their proverbs being as follows:

"Monks are beautiful when they are lean, four-footed animals when they are fat, men when they are learned and women when they are married."

Easy Housekeeping.

The Burmese wife has fewer house-keeping troubles than her American sister. If she belongs to the well-to-do class she has servants, and if not, she has but little hard work to do. The ordinary house is built of wood or bamboo raised upon posts about eight feet apart. It has a veranda in front, with steps leading to the rooms overhead. The floors are of thatching or bamboo, and the roof is of thatch or leaves. The whole is simple to an extreme. The house has no furniture in our sense of the word. The people sleep upon mats and rest their heads on bamboo pillows. There is little sweeping to do, and the most of the cooking is on fires out of doors. The cooking utensils usually consist of two of three earthen pots, in addition to which are some jars for water and several coconut ladders. Most of the people use neither knives nor forks.

The staple food of the Burmese is rice, which is boiled or steamed, and eaten with fish paste and peppers. Nothing is drunk with the meals, and after their only water. But few of the Burmese eat meat, for it is contrary to the Buddhist religion to consume anything that has life, the chief exception being fish, which is eaten fresh, dried and also when rotted by burying it in the sand. A favorite dish is a fish curry with rice. The family usually sit around the rice dish each having a little bowl for curry and a larger one for rice. Every one helps himself, taking from the rice platter as much as he can squeeze in his hands. He conveys the food to his mouth in his hands. At the close of the meal everyone is expected to wash his own dishes and each goes to the water jar to rinse out his mouth. The meals are more like picnics than anything else.

Education of Women.

Until the English came to Burma only the fewest of the women could read and write. There are not many who can do so now. The government has established schools for girls in the large towns, but in the villages they seldom exist, and the monks can-

not teach the girls as they do boys. According to the laws of the Buddhist religion, every boy must go into a monastery. He usually does so at the age of eight and nine years, and he there learns to read and write. There are very few nunneries in the country, and the girls have nowhere else to go. Their mothers are ignorant and therefore it is the exception to find a native girl outside the cities who is able to read.

The British officials are trying to remedy this, and there are now something like 700 girls in the government schools, although only one to every 11 girls of school age is being educated, and only about one thousand are in the secondary and high schools. During my stay in Burma I have visited many of these. I find the little ones quite as bright as our American children. They study diligently and recite well. I remember a class in arithmetic which I heard in Rangoon. It was composed of 11 Burmese girls of about 10 years of age. They performed sums in addition and subtraction at the command of their teacher, and recited the multiplication table in Burmese for my edification.

How Girls Are Named.
During my stay in the schools I was

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I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, falling memory and lame back, brought on by excessive, unnatural, drainage of the follicles of youth, that has cured so many nervous and nervous men right in their own homes—without any additional help or medicine—this cure is for men who wish to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the safest acting combination for the cure of deficient manhood and vigor failure ever put together.

"We fool the sun" PORCH CURTAINS A SPECIALTY E. P. & S. W. Awning Co. Phone Auto 1822

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told the names of a number of the pupils, and the teacher referred to a custom the Burmese have in selecting names for their children. A girl is named about two weeks after birth, and that at a meeting of the relations and friends. The name is chosen by rule according to the day of the week upon which the child was born, certain consonants being used for each week day and the vowels going for Burmese Sundays or first day of the week. The little one's name must begin with a letter belonging to the day on which she was born. There are thus Sunday girls, Monday girls, Tuesday girls, and Wednesday, Thursday, Friday and Saturday girls, or whatever the Burmese days of the week are called. All the little Miss Wednesdays have names beginning with R. or Y, the Fridays with Th. and H., while the Miss Saturdays are T's, D's and N's. The names are often poetic, a girl may be called Miss Perfume, Miss Perfection, of Miss Like-which-There-Is-Not. At the naming of a child's birth the astrologers note its horoscope and pick out the stars which are to go with it through life. At the same time birth candles made of red or yellow wax are burnt before Buddha, and on the same day similar candles are lighted at the shrines for the various children.

Frank G. Carpenter.

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