HARRISON NEPOTISM.

His Numerous Relatives Cost the Country Something Like $284,000.

Many of Them Have Fat Berths and Enjoy Good Salaries.

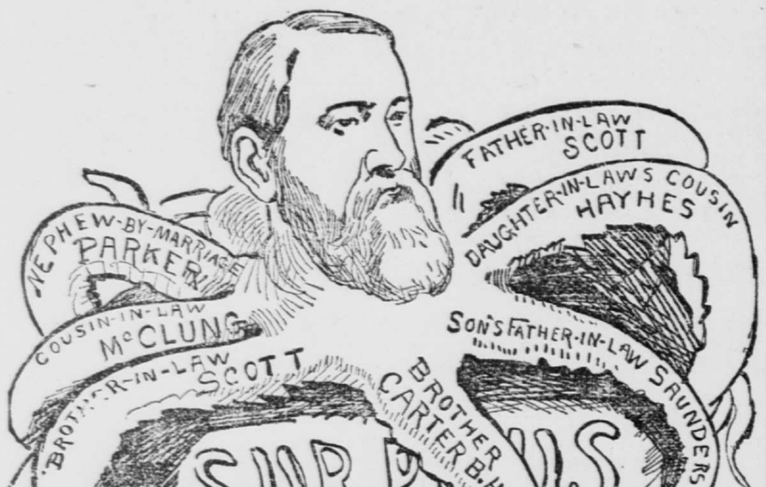
Brother, Brother-in-Law, Father-in-Law, Cousin, Etc.

Grant Was Nowhere as an Octopus of Nepotism.

So, naturalists observe, a flea
Has smaller fleas that on him prey;
And these have smaller still to bite 'em.
And so proceed ad infinitum.
—Jonathan Swift.

During the administration of President Grant the disgruntled office-seekers who continued to hold positions in private life which they did not want howled with rage as the chief executive made his appointments.

"Nepotism" was the cry that assailed the president's ears, but he calmly continued to appoint his relatives by blood and marriage to lucrative positions, and allow the cabinet officers to do the same.



THE HARRISON OCTOPUS.

The course that President Harrison has pursued in dragging his relatives from the murky obscurity of suburban life and placing them on a pedestal where the people pay them a yearly stipend to stay, has been compared with President Grant's action, and Democrats are throwing their arms to the air and taking up the old familiar strain of "nepotism."

That President Harrison has extracted many of his relatives from the rainy exterior cannot be denied any more than can the fact that they are now chewing the cud of public fodder among warm and well-appointed surroundings.

Carter B. Harrison, ex-mayor of Chicago, the memory of whose record is still green in the breasts of residents of that city, carries the badge and dignity pertaining to the United States marshalship of Tennessee.
Salary..........$4,000

J. D. Scott, who is supremely blest in being the brother-in-law (Exhibit A) of the president, luxuriates on the stipend of the superintendent of construction of the public building at Port Townsend.
Salary..........$2,200

The president's son's father-in-law ekes out his existence by being a member of the Utah commission. His name is Alvin Saunders, and is said to fit the position as though made for it.
Salary..........$2,000

Baby McKee's paternal uncle far exceeds in politeness and refinement the man whom he superseded as deputy collector of customs in Washington territory.
Salary..........$2,500

Although a cousin-in-law is a dim and misty relation, D. W. McClung possesses that distinction, also the exalted position of collector of internal revenue in Ohio.
Salary..........$4,000

The president's daughter-in-law's cousin, if anything, is William Haynes, but the thread of relationship was not so entangled but that it could be straightened, and this process procured him the position of law clerk in the postoffice department.
Salary..........$3,000

The Harrison family is personally represented at the court of Berlin by a dashing lieutenant of the army, Parker by name, and a nephew by marriage. Circumstances and a law prevented any increase of his salary, but a judicious allowance for expenses allows him many trifling comforts of which he would be otherwise deprived.
Salary and expenses..........$4,000

The president's father-in-law, Mr. Scott, is comfortably located in the treasury department. The old gentleman does not do much work, but it affords him the satisfaction of knowing that he is helping to keep the finances of the nation in good condition.
Salary..........$2,500

The president's daughter has a brother-in-law, and he has a position which he fills with amiability and grace in spite of the burden which relationship entails upon him.
Salary..........$3,000

The president's brother's son-in-law displaced an excellent man in a government position, but as no complaint has been heard from the Republican chief of department where he is located, it is supposed that his services are very satisfactory.
Salary..........$2,000

The president's wife has a niece who has a husband, and this gentleman, being far above the requirements of a civil service examination, came into his position without any blare of trumpets.
Salary..........$1,900

The husband of the niece of the father-in-law of the president's son also came to the front, but did not get there early, as some time was consumed in verifying the relationship, but a place was finally made for him in the postoffice department.
Salary..........$2,000

The president's brother-in-law (Exhibit B) has been provided for in a very thoughtful way in the patent department, where he is at once sheltered from wintry blasts and summer's torrid heat. There is a salary attached to the shorn lamb's position.
Salary..........$2,400

These amounts, when added together by an expert in mathematics, make $35,500 yearly, which is paid to relatives of President Harrison's family yearly.

When it is considered that the present administration will continue four years, all reports to the contrary, it can be easily seen that $35,000, when multiplied by four, produces a sum of $142,000, which will be paid to the Harrison family ere the sun of the administration sets. In case of Harrison's re-election, this sum will swell to $496,000, making a total of $638,000 for eight years.

RECAPITULATION.

	One Year.	Four Years.
Brother Carter B. Harrison	$4,000	$16,000
Brother-in-Law Scott	2,200	8,800
President's son's father-in-law	2,000	8,000
Baby McKee's paternal uncle	2,500	10,000
Cousin-in-Law McClung	4,000	16,000
Daughter-in-law's cousin	3,000	12,000
Nephew-by-marriage Parker	4,000	16,000
Father-in-law	2,500	10,000
Daughter's brother-in-law	3,000	12,000
Brother's son-in-law	2,000	8,000
Wife's niece's husband	1,900	7,600
Son's father-in-law's niece's husband	2,000	8,000
President's brother-in-law No. 2	2,400	9,600
Total	$35,500	$142,000
Should Harrison be re-elected the above incumbents, if still in office, would receive for the second term		$142,000
Total for eight years		$284,000

HOW TO FEED HORSES.

Information Not Always Possessed by Those Who Have Charge of Them.

"Physiologists and anatomists inform us," says Clark's Review, "that the stomach of a horse will hold about sixteen quarts and the intestines 109 quarts, while the stomach of an ox will hold 250 quarts and the intestines only 100 quarts. Considering digestion takes place in the stomach of each, it is important to know how each should be fed. Food passes from both animals frequently undigested, and it were well to know the cause in both cases. The ox chews a cud, i. e., masticates the food the second time. Consequently such food as requires the most mastication should be given him last, or just before his hours of rest and repose. And thus it is that when corn is fed him in the morning, just before turning out to pasture, or the first thing in the evening, before his rough food or chat containing less nutriment is given him, the former is seldom, if ever, sufficiently masticated, and so passes out of the system with much of its nutritive qualities still in it.

With the horse the thing is quite different. The mastication is all done at one and the same time, and therefore it is most important that the strongest and most concentrated food be given him first, so that the digestive organs may have time to act upon it. The stomach only holds a certain amount of food, with the necessary quantity of saliva (generally four times the weight of the food) to aid in its digestion. And if he is fed with hay immediately after eating his oats or corn, the latter is forced out of the stomach into the intestines before its full strength is appropriated by the system, and so passes out with much of its nutritive qualities still retained.

So with watering a horse immediately after eating his oats or corn, the latter is forced along before it has been properly digested. The stomach of all domestic animals is an intricate laboratory, worthy the research of the best minds. Notwithstanding which a large class of feeders act as if there was a straight channel through the animal, and therefore think that one who is capable of feeding a threshing machine is just as well qualified to feed horses and cows; whereas really in the latter case, the field of thought and experiment is so large that much of the time now spent in idleness could be profitably employed in learning the habits and requirements of our domestic animals, teaching the same to our sons and employes who do the feeding."

THE BEST IT WILL DO.

The Springfield Farm and Fireside Gives an Instance.

On the Rothamsted experiment farm of Sir John Lawes, wheat has been grown on the same land every year for forty-six years. The average yield for the thirty-six years ending with 1887, was thirteen and one-quarter bushels per acre. This may be considered to be about the best yield obtainable by good cultivation, without manures or rotation of crops. Since it is greater than the average yield per acre in all the great wheat producing countries, there must be some profit in it, or wheat culture would be abandoned. And so of other crops. It is possible, then, by reducing in various ways the expenses of growing and caring for crops to their lowest limit, to make some profit for a long series of years by a system of farming that makes no use of fertilizers of any kind. But for those who can go further it is unwise to stop at this point, or follow such a system. Taking it as a starting point, increase the expenses of growing crops by the judicious use of fertilizers. The yield increases, and the profits are multiplied. Up to a certain point the yield increases at a much greater rate than the expenses. This is why good farming pays. Therefore, increase the expenses of growing crops judiciously but fearlessly, and keep it up as long as production is increased at a greater rate than the expenses.

A POET FARMER.

Whittier Was a Farmer Boy and Has Some Pleasant Suggestions.

From the letter of the poet Whittier to the Essex County Agricultural society, in answer to their congratulations on the recent anniversary of his birth, a few sentences are selected: "As a rule, farmers are intelligent, well informed, and healthily interested in public affairs: self-respectful and self-respected; independent land-owners, fully entitled, if any class is, to the name of gentlemen. It may be said they are not millionaires, and that their annual gains are small. But, on the other hand, the farmer rests secure, while other occupations and professions are in constant fear of disaster; his dealing directly and honestly with the Almighty is safer than speculation.

"His life is no game of chance, and his investments in the earth are better than in stock companies and syndicates. As to profits, if our farmers could care less for the comfort of themselves and their families, they could consent to live as their ancestors once lived, and as the pioneers of the new countries now live, they could, with their present facilities, no doubt double their incomes. But what a pitiful gain this would be at the expense of the decencies and refinements which make life worth living."

5 Hours

Quicker time to points South via Chicago, St. Paul & Kansas City Railway than by any other line. For tickets and information call on C. E. Robb, 195 East Third street, or at Union Depot.

The milk delivered to the factory ought to be in good condition. That is square.

POPE BOB ON DIVORCE

Ingersoll, the Great Free-Thinker, Discusses a Current Topic.

Marriage, He Says, Is a Sacred, if Not a Divine, Institution.

Reasons Why the Contract Should and Should Not Be Broken.

Its True Obligations--Several Plain Propositions Prettily Stated.

The North American Review for November opens with a discussion of the question, "Is Divorce Wrong?" conducted by Cardinal Gibbons, Bishop Potter and Col. Robert G. Ingersoll. The following is a portion of Col. Ingersoll's answer:

The world, for the most part, is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they are produced have passed away, often persist in surviving. Many are disposed to worship the ancient—to follow the old paths without inquiring where they lead, and without knowing exactly where they wish to go themselves.

Opinions on the subject of divorces have been for the most part inherited from the early Christians. They have come down to us through theological and priestly channels. The early Christians believed that the world was about to be destroyed, or that it was to be purified by fire; that all the wicked were to perish, and that the good were to be caught up in the air to meet their Lord—to remain there, in all probability, until the earth was prepared as a habitation for the blessed. With this thought or belief in their minds, the things of this world were of comparatively no importance. The man who built larger barns in which to store his grain was regarded as a foolish farmer, who had forgot, in his greed for gain, the value of his own soul. They regarded prosperous people as the children of Mammon, and the unfortunate, the wretched and diseased as the favorites of God. They discouraged all worldly pursuits except the soliciting of alms. There was no time to marry or to be given in marriage; no time to build homes and have families. All their thoughts were centered upon the heaven they expected to inherit. Business, love, all secular things, fell into disrepute.

Nothing is said in the Testament about the families of the apostles; nothing of family life, of the sacredness of home; nothing about the necessity of education, the improvement and development of the mind. These things were forgotten, for the reason that nothing, in the presence of the expected event, was considered of any importance, except to be ready when the Son of Man should come. Such was the feeling, that rewards were offered by Christ himself to those who would desert their wives and children. Human love was spoken of with contempt, "Let the dead bury the dead. What is that to thee? Follow thou me." They not only believed these things, but acted in accordance with them; and, as a consequence, all the relations of life were denied or avoided, and their obligations disregarded. Marriage was discouraged. It was regarded as only one degree above open and unbridled vice, and was allowed only in consideration of human weakness. It was thought far better not to marry—that it was something grander for a man to love God than to love woman. The exceedingly godly, the really spiritual, believed in celibacy, and held the opposite sex in a kind of pious abhorrence. And yet, with that inconsistency so characteristic of theologians, marriage was held to be a sacrament. The priest said to the man who married: "Remember that you are caught for life. The door opens but once. Before this den of matrimony the tracks are all one way." This was in the nature of a punishment for having married. The theologian felt that the contract of marriage, if not contrary to God's command, was at least contrary to his advice, and that the married ought to suffer in some way as a matter of justice. The fact that there could be no divorce, that a mistake could not be corrected, was held up as a warning. At every wedding feast this skeleton stretched his fleshless finger toward the bride and groom.

Nearly all intelligent people have given up the idea that the world is about to come to an end. They do not believe that prosperity is a certain sign of wickedness, or that poverty and wretchedness are sure certificates of virtue. They are hardly convinced that Dives should be sent to hell simply for being rich, or that Lazarus was entitled to eternal joy on account of his poverty. We know now that prosperous people may be good and that unfortunate people may be bad. We have reached the conclusion that the practice of virtue tends in the direction of prosperity and that a violation of the conditions of well-being brings with absolute certainty wretchedness and misfortune.

There was a time when it was believed that the sin of an individual was visited upon the tribe, the community or the nation to which he belonged. It was then thought that if a man or woman had made a vow to God, and had failed to keep the vow, God might punish the entire community; therefore it was the business of the community to see to it that the vow was kept. That idea has been abandoned. As we progress, the rights of the individual are perceived, and we are beginning only to discover that there are no rights higher than the rights of the individual. There was a time when nearly all believed in the reforming power of punishment—in the beneficence of brute force. But the world is changing. It was at one time thought that the Inquisition was the savior of society; that the persecution of the philosopher was requisite to the preservation of the state, and that, no matter what happened, the state should be preserved. We have now more light. And standing upon this luminous point that we call the present, let me answer your questions.

Marriage is the most important, the most sacred contract that human beings can make. No matter whether we call it a contract or a sacrament, or both, it remains precisely the same. And no matter whether this contract is entered into in the presence of a magistrate or a priest, it is exactly the same. A true marriage is a natural concord and agreement of souls, a harmony in which discord is not even imagined; it is a mingling so perfect that only one seems to exist; all other considerations are lost; the present seems to be eternal. In this supreme moment there is no shadow—or the shadow is as immense as light. And when two beings thus love, thus unite, this is the true marriage of soul and soul. That which is said before the altar, or minister, or magistrate, or in the presence of witnesses, is only the outward evidence of that which has already happened within; it simply testifies to a union that has already taken place—to the uniting of two mornings that hope to reach the night together. Each has found the ideal; the man has found the one woman of all the world—the impersonation of affection, purity, passion, love, beauty and grace; and the woman has found the one man of all the world her ideal, and all that she knows of romance, of art, courage, heroism, honesty, is realized in him. The idea of contrast is lost. Duty and obligation are instantly changed into desire and joy, and two lives, like uniting streams, flow on as one. Nothing can add to the sacredness of this marriage, to the obligation and duty of each to each. There is nothing in the ceremony except the desire on the part of the man and woman that the whole world should know that they are really married and that their souls have been united.

Every marriage, for a thousand reasons, should be public, should be recorded, should be known; but, above all, to the end that the purity of the union should appear. These ceremonies are not only for the good and for the protection for the married, but also for the protection of their children, and of society as well. But, after all, the marriage remains a contract of the highest possible character—a contract in which each gives and receives a heart.

The question then arises, should this marriage, under any circumstances, be dissolved? It is easy to understand the position taken by the various churches, but back of theological opinions is the question of contract.

In this contract of marriage the man agrees to protect and cherish his wife. Suppose that he refuses to protect; that he abuses, assaults and tramples upon the woman he weds. What is her redress? Is she under any obligation to him? He has violated the contract. He has failed to protect, and, in addition, he has assaulted her like a wild beast. Is she under any obligation to him? Is she bound by the contract he has broken? If so, what is the consideration for this obligation? Must she live with him for his sake or, if she leaves him to preserve her life, must she remain his wife for his sake? No intelligent man will answer these questions in the affirmative.

If, then, she is bound to remain his wife for the contract's sake, is she bound to remain his wife because the marriage was a sacrament? Is there any obligation on the part of the wife to remain with the brutal husband for the sake of God? Can her conduct affect in any way the happiness of an infinite being? Is it possible for a human being to increase or diminish the well-being of the infinite?

The next question is as to the right of society in this matter. It must be admitted that the peace of society will be promoted by the separation of such people. Certainly a society cannot insist upon a wife remaining with a husband who bruises and mangles her flesh. Even married women have a right to personal security. They do not lose, either by contract or sacrament, the right of self-preservation. This they share in common, to say the least of it, with the lowest living creatures.

This will probably be admitted by most of the enemies of divorce; but they will insist that, while the wife has the right to flee from her husband's roof and seek protection of kindred or friends, the marriage—the sacrament—must remain unbroken. Is it to the interest of society that those who despise each other should live together? Ought the world to be peopled by the children of hatred or disgust, the children of lust and loathing, or by the welcome babes of mutual love? Is it impossible that an infinitely wise and compassionate God insists that a helpless woman shall remain the wife of a cruel wretch? Can this add to the joy of Paradise, or tend to keep one harp in tune? Can anything be more infamous than for a government to compel a woman to remain the wife of a man she hates—of one whom she justly holds in abhorrence? Does any decent man wish the assistance of a constable, a sheriff, a judge or a church to keep his wife in his house? Is it possible to conceive of a more contemptible human being than a man who would appeal to force in such a case? It may be said that the woman is free to go, and that the courts will protect her from the brutality of the man who promised to be her protector; but where shall the woman go? She may have no friends; or they may be poor; her kindred may be dead. Has she no right to build another home? Must this woman, full of kindness, health, be tied and chained to this living corpse? Is there no future for her? Must she be an outcast forever—deceived and betrayed for her whole life? Can she never sit by her own hearth, with the arms of her children about her neck, and with a husband who loves and protects her? Is she to become a social pariah, and is this for the benefit of society? Or is it for the sake of the wretch who destroyed her life?

The ground has been taken that woman would lose her dignity if marriage could be annulled. Is it necessary to lose your liberty in order to retain your moral character in order to be pure and womanly? Must a woman in order to retain her virtue become a slave, a serf with a beast for a master, or society for a master, or with a phantom for a master?

If an infinite being is one of the parties to the contract, is it not the duty of this being to see to it that the contract is carried out? What consideration does the infinite being give? What consideration does he receive? If a wife owes no duty to her husband because the husband has violated the contract, and has even assaulted her life, is it possible for her to feel toward him any real thrill of affection? If she does not, what is there left of marriage? What part of this contract or sacrament remains in living force? She can not sustain the relation of wife, because she abhors him; she can not remain under the same roof, for fear that she may be killed. They sustain, then, only the relation of hunter and hunted—of tyrant and victim. Is it desirable that this relation should last through life, and that it should be rendered sacred by the ceremony of a church?

TALK TO FARMERS.

Ex-Secretary Colman Illustrates the Working of the Tariff Laws.

Ex-Secretary Colman, in his recent speech before the wheat growers' convention at St. Louis, speaking of the effect upon the farmer of our tariff laws, said:

"I believe in a tariff to raise customs duties, in sufficient amount with the sums raised by the internal revenue system to defray the necessary expenses of the government economically and honestly administered. I believe the tariff under our constitution has no other mission to perform than to raise revenue. There is no clause in the constitution giving congress the power to tax one class of our people to enrich another class. If there is such a clause I would like to have some one point it out. There is no moral right, no justice in legislation to enrich one class at the expense of another.

"The constitution in so many words says there shall be no privileged classes in this country, and yet congress proceeds to make a class privileged to tax the consumers on all of their products, keeping all competition away from them, and enabling them to derive large profits on their goods, and thus to lay up princely fortunes secured from the people who have earned the money thus obtained by the sweat of their brow. Is one man better than another in this said-to-be-free country, or one class better than another, that they should be secured in the extraordinary privilege of growing rich at the other's expense?

"I have only been speaking of the right, of the justice of such legislation. Now let us see its effect upon the farmer. Let us take the matter right home to the wheat grower and ascertain how it affects him. Let us suppose one of you has raised 1,000 bushels of wheat, and many of you have raised several thousand, and you are going to Europe and take it to Liverpool and sell it at $1 per bushel. The gentleman from Chicago has told you that the Liverpool market controls the price for wheat throughout the world. You receive $1,000 for the wheat, and finding goods low over there, you lay it all out in goods to bring home with you. You ship the goods to New York, but when you get there you find an average duty of 47 per cent on what you have bought, for that is admitted on all hands to be the average duty imposed by law. On the $1,000 worth of goods you must then pay $470 to the custom house officers to be placed in Uncle Sam's treasury, leaving you only $530 for the wheat, the tariff costing the farmer on every $1,000 worth of wheat $470. Is it any wonder he is growing poor? But it is some consolation to know that this $470 has come into the United States treasury.

"Let us suppose, however, that instead of buying his goods in England he waits until he gets to New York and buys them. The American manufacturers are protected by the same average duty, and freight besides, so he pays the $470, not into Uncle Sam's pockets at all, but into the pockets of the American manufacturers, who, by law, by being protected from foreign competition, can charge this extra price and put it into their own pockets, and the government gets not one cent of it. This, on a single operation of one farmer, but it affects every farmer in the same way, and to the same extent. It is making the manufacturing classes rich and the agricultural classes poor.

"If the consuming classes of this country had any idea they were paying one-tenth part of the taxation they are to these privileged classes there would be such a revolution in public opinion, if not in a worse form, as we have never heard of before. It is not taxation for the benefit of the government, but for a class. It is robbing the many to enrich a few. It is making millionaires of one class, and peasantry, in its worst form, of another. It is depressing the value of farming lands and farm products in every state of the Union. It is plastering upon our farms mortgages that draw worse than Spanish fly blisters. It is making of farming the poorest-paying, hardest-working business known in this country."

USEFUL PUMP HOUSE.

A Device Reported to the O. J. Farmer by W. M. Hays, of Minnesota Station.

During a recent trip made by the writer to North Dakota a sensible and convenient arrangement was seen at Crary, near Devil's Lake, on the farm of Calvin Moore. It consists of a "geared" windmill attached to a pump, a churn, a washing machine, a feed mill, and not "nearly fixed up yet," as a wood saw and a grindstone were to be added. The illustration given herewith shows the "pump house." The feed mill was on the upper floor, while on the ground floor were the washing machine, the churn and the pump, all so arranged as to be easily

HITCHED TO THE WIND.

The deep-setting creamer, which was neatly kept, was set in one corner of the pump house. A spout carried water also to a watering tank near by, where the cattle and horses were allowed to drink. The circular wood saw, the grind-stone, and the corn sheller have been added in making the illustration, as has also a water tank B. This last is for use as a reservoir in very cold weather, to supply water to a smaller drinking tank outside the building. The water in this reservoir and in the creamer can be kept from freezing in winter by placing a small stove, if necessary, in the room. The stove would also be very useful at churning time and on washing days.

A SMALL DRINKING TANK

placed outside the building and the water allowed to run into it, as was shown in description of Dr. Currier's water tank in the May 4th issue, would be the proper thing for winter. Of course having machinery in a small house, and it can be very small, under the windmill does not prevent carrying the power, by means of a chain, belt or tumbling rod, from the mill to other adjacent buildings. Screening wheat, grinding, shelling, cutting feed or other operations can usually be more conveniently done near the storage rooms.

* * *

No one appreciated the new device better than the women folks, and Mrs. Moore said that the mill, which was fairly convenient to the kitchen, saved a great deal of labor in pumping water, churning, washing, etc. By laying an inch iron pipe below the frost line, this pump would force water to a tank holding ten barrels or more of water placed in the upper part of the dwelling and inclosed so as not to freeze in winter. Pipes leading from this to the kitchen, and even to bedrooms and a bathroom, would be not only convenient but luxurious, and would cost but little. Verily, a wind-mill pump can be made to serve the wants of stock and the household far better than a spring, which is often inconvenient, and is usually accompanied by a muddy stream.

Live Stock in November.

Beeves lay on fat faster during this month than in January, and should be forced as fast as it is safe to crowd their appetites. Though dry, she will need just as good rations as when in milk.

The horses are perhaps sustaining a greater strain upon their vital forces than at any other season of the year. Threshing, plowing, and hauling to market are far from easy, especially where November is as hot as August. Sponge their backs and shoulders in brine made slightly acrid with tannin or alum. This application, especially tannin, is excellent where the skin is galled. Severely worked animals must not be expected to pick their living after severe days of toil. Generous feeding and ceaseless care are none too good for them, and their nights should be passed upon earthen floors.

Breeding ewes must soon be selected for coupling for April lambs. Where hot-house lambs for early market constitute the object, the ewes are now well along and need the tenderest care. This form of sheep-husbandry is profitable, and becoming popular. If the lambing pens are not ready, no time should be lost. Sterile ewes can be fattened and sold advantageously through November and December, in some markets, while "spring lamb" is wanting or dear.

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KISSED ANOTHER MAN'S WIFE.

"You scoundrel," yelled young Jacob Green
At his good neighbor Brown,—
"You kissed my wife upon the street,—
I ought to knock you down."
"That's where you're wrong," good Brown replied,
In accents mild and meek;
"I kissed her; that I've not denied
But I kissed her on the cheek—
and I did so because she looked so handsome—the very picture of beauty and health. What is the secret of it?"

"Well," replied Green, "since you ask it, I will tell you; she uses Dr. Pierce's Favorite Prescription. I accept your apology. Good night."

An unhealthy woman is rarely, if ever, beautiful. The peculiar diseases to which so many of the sex are subject, are prolific causes of pale, sallow faces, dull, lustreless eyes and emaciated forms. Women so afflicted, can be permanently cured by using Dr. Pierce's Favorite Prescription; and with the restoration of health comes that beauty which, combined with good qualities of head and heart, makes women angels of loveliness.

"Favorite Prescription" is the only medicine for women, sold by druggists, **under a positive guarantee** from the manufacturers, that it will give satisfaction in every case, or money will be refunded. It is a *positive specific* for leucorrhea, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Manufacturers, Buffalo, N. Y.

DR. PIERCE'S PELLETS Purely Vegetable. Gently Laxative, or Cathartic, according to size of dose. By druggists. 25 cents a vial.

UNSUSPECTED!

How a Charming Lady Allowed a Fatal Trouble to Come Upon Her Unawares.

"Nearly every one of my friends has a cold."

This remark was made to a party of friends by an attractive lady who resides on Forty-fourth street, New York. That evening she felt a tickling in her throat, a slight pain across the chest, and she coughed once or twice. The next day she was tired and despondent and had much difficulty in breathing. To-day she is suffering from quick consumption and can live, it is feared, only a short time. Her experience is a sad one, but, unfortunately, it is the same that thousands of others are passing through. Such troubles should not be neglected.

Nature needs help. It MUST be helped, and that promptly. In but one way can this be done, and that is by the use of a pure stimulant, which drives out the germs of disease before they become fixed upon the system. This is what Duffy's Pure Malt Whisky does. It is a stimulant to the organs that have been congested by cold. It arouses the tissues to fresh action. It wards off disease, and, containing no fusel oil, does not injure. It is used by the leading people of the land. A prominent lady, writing on this subject, says: "I have watched the faces of ladies very carefully for many years, and on nearly every one have seen either lines of care or unhappiness, swollen eyelids, dark lines around them, or some equally certain evidence of ill-health and unhappiness. I am a firm advocate of temperance, but I believe ladies should take some good tonic or stimulant, and something, too, that is known to be pure and reliable. I have tried Duffy's Malt and have been benefited by it, and, while I do not advocate its use by all, I think very many women could be made healthier, happier and more attractive to their husbands, lovers, friends and families if they would do likewise."

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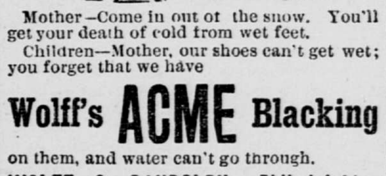

Our little girl, when but three weeks old, broke out with eczema. We tried the prescription from several good doctors, but without any special benefit. We tried S. S. S., and by the time one bottle was gone her head began to heal, and by the time she had taken six bottles she was completely cured. Now she has a full and heavy head of hair—a robust, healthy child. I feel it but my duty to make this statement.

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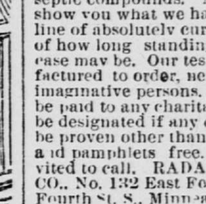

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