# Eggs That Don't Hatch.

"I have been experimenting lately on the eggs from certain hens, to find out if there is any great difference in the way they hatch, their vitality, etc., and have been greatly interested in the discoveries. The eggs from the abnormally fat hens seldom hatch. The chicken usually dies on or about the twelfth day of incubation. When an egg hatches a day or two in advance of time, one usually concludes that it was quite fresh when put in, but I now find that it is the eggs from the active and most healthy hens that break the shells first.

"Five eggs from a little game hen, which were all over five days old, were the first to hatch. Invariably the egg from the sleepy, lazy hen hatches late. Out of twenty-seven hens whose eggs I experimented with I found two quite sterile. They both lay fine, large eggs of good shape and shell, but though I must have tried a dozen of their eggs, not one has ever had a sign of a chicken. I have even mated them with different roosters, but without avail; and, strange to say, they are the worst tempered hens in the yard, always quarreling and beating the others. "-Fanciers' Gazette.

## Never Awake.

Some people will never wake up till the last horn blows, and then they'll ask if that's the horn for dinner. Delays are dangerous and ruinous. Thousands can say if they hadn't put off an opportunity, they would have been rich and happy. Some never know they have rheumatism until trippled by it, and all the while in pain, thinking it will pass off. But St. Jacobs Oil never delays, and is always wide awake. It goes straight to its work of cure in a business way, and cures rheumatism in any form and at its worst stage. It's a live

The jewels belonging to the British Crown are supposed to be worth three millions of money.

# Florida.

Florida literature secured free upon appli-ration to J. J. Farnsworth, East'n Pass. Ag't. Plant System, 36 Broadway, N. Y.

In ten years school attendance in Buffalo, N. Y., has more than doubled, although the population has not increased in such pro-

To Cure A Cold in One Day. Take Laxative Bromo Quinine Tablets. All Druggists refund money if it falls to cure. 250.

Englishmen drink five times as much tea as coffee; Americans eight times as much coffee as tea.

# How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. Chenry & Co., Toledo, O.

We, the undersigned, have known F. J. Chenry for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Trux, Wholesale Druggists, Toledo, Chio.

Ohio.
WALDING, KINNAN & MARVIN, Wholesale
Druggists, Toledo, Ohio.
Hall's Catarrh Cure is taken internally, acthg directly upon the blood and mucous surfaces of the system. Testimonials sent free.
Price, 75c. per bottle. Sold by all Druggists.
Hall's Family Pilis are the best.

It takes about three seconds for a message to go from one end of the Atlantic

Mother Gray's Sweet Powders for Children Successfully used by Mother Gray, for years a nurse in the Children's Home, New York, will make a sickly child strong and healthy, a certain cure for Stomach Troubles, Headache and Feverishness in Children. They more the bowels, cure Teething Disorders, Restroy Worms and never fail. At all druggists', 25 cts. Sample sent FREE. Address Allen S. Olmsted, LeRoy, N. Y.

The hair on the head of most of the dolls in this country is made from the hair of the Angora goat.

Fits permanently cured. No fits or nervous-ness after first day's use of Dr. Kline's Great Nerve Restorer, 32 trial bottle and treatise free Dr. R. H. KLINE, Ltd., 331 Arch St., Phila., Pa.

Observations have shown that shortsightedness is far more common with light then with dark eyer

Mrs. Winslow's Soothing Syrup for children teething, softens the gums, reduces inflamma-tion, allays pain, cures wind colic, 25c, a bottle. The swiftest fish is the dolphin. It can swim for short distances at the rate of

twenty-five miles an hour. Chew Star Tobacco-The Best.

Smoke Sledge Cigarettes.

Every adult male Mohammedan is liable to military service, except those who were born in Constantinople.

Piso's Cure for Consumption has no equal as a Cough medicine, - F. M. Ausott, 383 Sen-sca St., Buffalo, N. Y., May 9, 1894. The Boston and Maine Railroad has been

over six years in changing the color of its passenger cars, which number 1220.

Red, angry, sleep-destroying eruptions yield to action of Glenn's Sulphur Soap, Of druggists Hill's Hair & Waisker Dye, black or brown, 50c.

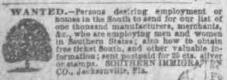
One pound of cork is sufficient to support a man of ordinary size in the water.

Scrofula and

All other blood Diseases are promptly And Permanently Cured By Hood's Sarsaparilla.

If you suffer from Any form of Blood Disorder, you should Take Hood's and Only Hood's.

PATERIS a CO Palent Solicitors, 35 B way, N. Y.



RELIGIOUS TOPICS DISCUSSED BY PROMINENT AMERICAN MINISTERS.

"Look at the Good Side of Life"-Sixth Sermon in the New York Herald's Competitive Series, Written by Rev. John D. Long, of Babylon, Long Island.

TEXT: "Finally, brethren, whatsoever nings are true, whatsoever things fre honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philip-

In other words, keep your eye open to the good that is in the world and, as far as possible, close it to the evil.

David said in his haste, "All men are liars," but he acknowledged that it was a hasty conclusion, and so, presumably, not strictly correct. You, in a similar spirit of impatience, may sometimes be tempted to voice the same opinion. But don't. For, in spite of lies, white and black, polite lies, business lies and malicious lies—lies that seem to worm themselves into every cir-cumstance of life—the world in general hates the lie and loves the truth. This is why you cannot insult a man more deeply than to give him the lie. The fasult is due to the fact that public opinion demands the truth. Look, then, on this side of life, instead of allowing your mind to dwell on what is taken. what is false.

No doubt there is much dishonesty in the world-dishonesty from the milkman who waters his milk to the railroad magnate who waters his stock. Your calico won't wash, your sugar contains glucose and your pepper sawdust. But never mind, after all people in general are honest and at heart believe that "honesty is the best policy." In the main they must act upon that belief, otherwise the wheels of business would stop to-morrow. Think, then, on this bet-

ter aspect of human life. Some say that things are very unfair in this world—that, for example, the man who steals a loaf of bread goes to jail while the man who steals a million of money at worst goes to Congress. There is doubtless some truth in this view. And money at worst goes to Congress. yet there is a just God, and though some-times He may seem a little slow, His grist on the whole, a pretty good article of Remember always that in the long run, anyway, even in this world, right makes might. Think on this, and don't let the fact that many conditions seem un-

even and unfair sour your spirit.

Again, there are those who look for dirt and find plenty of it. Human life is by no means immaculate, it is true, but none the less the world is full of the purity of innocent childhood, glorious womanhood and noble manhood. Look upon this side side that lies out in the sunlight of God's approval. The pessimist thinks that everything is imperfect. He examines the blade of grass and finds it faulty. It is sure to be split or crushed or stunted or otherwise malformed. He always discovers the worm in the heart of the rose or the thorn on the stem. Don't go in his company. See, rather, the loveli-ness scattered over the world with such a lavish hand. Why, as someone has shown us, even the wayside mud puddle, if viewed at the proper angle, is a thing of beauty, and refrers the sky and reflects in its bosom the clouds of heaven.

Then why give heed to ill report, either? Forget the bad that you hear of your fellows and remember the good. There is great need of this advice. We are all a little too fond of evil reports. The daily papers, which really only print what the public demands, show this. What is the menu of our breakfast paper? In large measure a plate of violence and robbery, dish of filth and a bowl of blood. dog a bad name and that's the end of him. Just so. Well, refuse to think on ill report and you will not repeat it. If you wish to help God and goodness think and speak

things of good report Yes, if there be any virtue, and if there be any praise, think on these things, and you will be better and happier. Life is very much as you view it. As the proverb goes "The jaundiced see all things yellow. The gamin says, "Oh, it's all in your eye. Look on the right side of life and not on the wrong side. Life, no doubt, has a seamy side, but be charitable. Don't think on this side. A painting has a face and a back. All the pictures in your parlor, I venture to say, are hung with the face out. Hang your pictures so in the parlor of your mind. Look for what is good in the lives of your fellow men and you will be happy. No doubt this is a world of sin and misery, and the back-ground of human life is full of shadows. But look at the brightness and seek for the beauty and goodness in God's world. Jesus Christ was able to see something worth loying in the publican and the harlot. Emulate His example and you will find the same result.

Then there is another side to this sub-ject. If you try to see only the good side of life you will help to make the world as you see it. Mark and mention the good in your fellow man and he will seek to rise to the full measure of your esteem. He will be stimulated to deserve your good opinion. Have faith in a man and you will help to make him faithful.

When a man does a good deed-say a kind act-notice it, speak of it, and he will do it again.

By following the advice given in the text you will promote your own happiness and, what is equally important, you will do something toward making the world bet-JOHN DIETRICH LONG

Pastor Presbyterian Church, Babylon, L. I. COMMON SENSE IN RELIGION.

Dr. Talmage Advocates Retorm in Management of Spiritual Affairs.

TEXT: "The children of this world are In their generation wiser than the children of light,"-Luke xvi., 8,

That is another way of saying that Christians are not so skillful in the manipulation of spiritual affairs as worldings are skillful in the management of temporalities. see all around me people who are alert, earnest, concentrated and skillful in mone-tary matters, who in the affairs of the soul are laggards, inane, inert. The great want of the world is more common sense in matters of religion. If one half of the skill and forcefulness employed in financial affairs was employed in disseminating the truths of Christ and trying to make the world better, within ten years the last Jug-gernaut would fall, the last throne of op-

pression upset, the last iniquity tumble and the anthem that was chanted over Bethle-hem on Christmas night would be echoed

and re-echoed from all Nations and kindred

and people: "Giory to God in the highest, and on earth peace, good-will to men."

In the first place, my friends, we want more common sense in the building and conduct of churches. The idea of adaptiveness is always paramount in any other kind of structure. If bankers meet together, and they resolve upon putting up a bank, the bank is especially adapted to banking purposes; if a manufacturing com-pany puts up a building, it is to be adapted to manufacturing purposes; but adaptive ness is not always the question in the rearing of churches. In many of our churches we want more light, more room, more ventifiction, more comfort. Vast sums of money sreexpended on ecclesiastical structures, and men sit down in them, and you

ask a man how he likes the church; he says:
"I like it very well, but I can't hear."

Again I remark: We want more common sense in the obtaining of religious hope. All men understand that in order to suc-ceed in worldly directions they must concentrate. They think on that one object, on that one subject, until their mind takes

SERMONS OF THE DAY. mon sense they put in that one direction, and they succeed. But how seldom it is true in the matter of seeking after God! While no man expects to accomplish anything for this world without concentra-tion and enthusiasm, how many are there expecting after a while to get into the kingdom of God without the use of any such means.

Again, I remark: We want more common sense in the building up and enlarging of our Christian character. There are men who have for forty years been running the Christian race, and they haven't run a quarter of a mile! No business man would be willing to have his, investments unaccumulative. If you invest a dollar you ex-pect that dollar to come home bringing another dollar on its back. What would you think of a man who should invest \$10,000 in a monetary institution, then go off for five years, make no inquiry in regard to the investment, then come back, step up to the cashier of the institution and say: "Have you kept those \$10,000 safely that I lodged with you?" but asking no question about interest or dividend? Why, you say, "That is not common sense." Neither is it, but that is the way we act in matters of the soul. We make a far more important investment than \$10,000. We invest our soul. It is accumulative? Are we growing in grace? Are we getting better? Are we getting worse? God declares many divi-dends, but we do not collect them; we do not want them. Oh, that in this matter of accumulation we were as wise in the matters of the soul as we are in the matters of

How little common sense in the reading of the Scriptures! We get any other book, and we open it, and we say, 'Now what does this book mean to teach me? It is a book on astronomy; it will teach me astronomy. It is a book on political economy; it will teach me political economy. Taking up this Bible, do we ask ourselves what it means to teach? It means to do just one thing, get the world converted and get us all to heaven. That is what it pro-poses to do. But instead of that we go into the Bible as botanists to pick flowers, or we go as puglists to get something to fight other Christians with, or we go as ogleians trying to sharpen our mental faculties for a better argument, and we do not like this about the Bible and we do not like that, and we do not like the other

How little we use common sense in prayer! We say, "Oh. Lord, give methis," and "Oh, Lord, give me that," and "Oh, Lord, give me something else," and we do not expect to get it, or getting it, we do not know we have it. We have no anxiety about it. We do not watch and wait for its coming. As a merchant, you telegraph or you write to some other city for a bill of goods. You say, "Send me by such express, or by such a steamer, or by such a rail-train." The day arrives. You send your wagon to the depot or to the wharf. The goods do not come. You immediately telegraph, "What is the matter with those telegraph, "What is the matter with those goods? We haven't received them. Send them right away. We want them now, or we don't want them at all." And you keep writing, and you keep telegraphing, and keep sending your wagon to the depot, or to the express office, or to the wharf, until you get the goods. In matters of religion we are not so wise as that. We ask certain things to be sent from heaven. We do not know whether they come or not. We have not any special anxiety as to whether they come or not. We may get whether they come or not. We may get them and we may not get them. Instead of at 7 o'clock in the morning saving, "Have I got that blessing?" at 12 o'clock, noonday, asking, "Have I got that blessing?" at 7 o'clock in the evening saying, "Have I received that blessing?" and not getting it, plending, pleading begging begging a sking, asking until you get it. Now, my brethren, is not that common sense? If we isk a thing from God, who has sworn by His eternal throne that He will do that we should watch and wait until we get it?

But I remark again We want more common sense in doing good. Oh, how many

cople there are who want to do good, they are dead failures! Why is it? They do not exercise the same tact, the same ingenuity, the same strategam, the same ommon sense in the work of Christ that they do in worldly things. Otherwise they would succeed in this direction as well as they succeed in the other. There are many men who have an arrogant way with them, although they may not feel arrogant in their soul. Or they have a patronizing way. They talk to a man of the world in a manner which seems to say: "Don't you wish you were as good as I am? Why, I have to look clear down before I can see you, you are so far beneath me." That manner always disgusts, always drives men from the kingdom of Jesus Christ, instead of bringing them in.

Suppose some business man in whose skill you had perfect confidence should tell you that to-morrow, Monday morning, between 11 and 12 o'clock, you could by a certain financial transaction make \$5000, but that on Tuesday perhaps you might make it, but there would not be any positiveness about it, and on Wednesday there would not be so much, and Thursday less, Friday less, and so on less and less—when would you attend to the matter? Why, your common sense would dictate, "Immecommon sense would dictate, "Immediately, I will attend to that matter, bediately, I will attend to that matter, between 11 and 12 o'clock to-morrow, Monday morning, for then I can surely accomplish it, but on Tuesday I may not, and on Wednesday there is less prospect and less and less, and I will attend to it to-morrow. Now, let us bring our common sense in this matter of religion. Here are the hopes of the Gospel. We may get them now. To-morrow we may get them. Next day we may and we may not. The prospect less and less and less and less. The only sure time now—now. I would not talk to you in this way if I did not know that Christ was able to save all the people. I would not go into a hospital and tear off the bandages from the wounds if I had no balm to apply. I would not have the face to tell to apply. I would not have the face to tell a man he is a sinner unless I had at the same time the authority for saying he may

be saved. "Mamma," said a little child to her mother, when she was being put to bed at night, "mamma, what makes your hand so scarred and twisted and unlike other people's hands?" "Well," said the mother, "my child, when you were younger than my calld, when you were younger than you are now, years ago, one night after I had put you to bed I heard a cry, a shriek, upstairs. I came up and found the bed was on fire, and you were on fire, and I took hold of you and tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand; but I got that, my child, in trying a hand; but I got that, my child, in trying

o save you. O man! O woman! I wish to-day I could burned in plucking you out of the fire, burned in shatching you away from the flame. Ay, also the burned foot and the burned brow and the burned heart—burned for you. "By His stripes ye are healed,"

RICH YIELD OF SALMON EGGS.

Previous Records Benten-Millions For Eastern and Western Waters.

The work of collecting salmon eggs at the California Fish Commission batchery on the Sacramento River at Anderson has een concluded for the season.

The results of the season's operations are

the most remarkable on record. Forty-eight and a half million leggs were collected, exseeding the previous records made at this station by twenty-two millions, and twentyeight millions more than were collected at all the other hatcheries on the Coast in

1597. The eggs are to be hatched and the fry planted in the waters of the State, with the exception of three million that are to be fire with the velocity of their own sent to Oregon and six million that go to thoughts. All their acumen, all their the New England States station on the wirategy, all their wisdom, all their comRAM'S HORN BLASTS.

Warning Notes Calling the Wicked to



SKING for "our daily bread" in-1 cludes all things needful.

The creed will not be wrong, if the life is right.

A good man is a man who knows how bad he is. The time is lost that is spent in looking for an easy

place. The man who has truth for his friend will be helped of God.

It is as necessary to cut down the weeds as it is to hoe the corn.

One of the best offices of education is to teach us how to teach ourselves. Many a loud amen is nothing more than a brag by the man who makes it. The man who sets out for a gold mine

too often leaves his fortune behind

The man who can get good out of a good book already has some good in him.

The ox standing idle in the shade has more trouble with the flies than the one wearing the yoke.

APPRECIATIVE "THANK YOU."

It Is the Smallest Courtesies That

Make Life Worth Living. "On every hand one hears of the neglect to say 'thank you,' " writes Edward W. Bok on "The Saying of "Thank You," in the Ladies' Home Journal. "I wonder sometimes if some people really know how little of what comes to them is their due and right, and how much of what comes to them is by favor and courtesy. The vast majority of things which come to us, come by pure favor, by courtesy. And we should recognize this. No act of kindness, however slight, should go unnoticed. A 'thank you' is a simple thing to say; it requires but a few moments to write it, but it often means much; it means everything sometimes to the person receiving it. It means a renewed faith in human nature in some cases. A word of thanks is never lost, never wasted. If it sometimes seems to be lost upon the person to whom it is directed, its expression has not been lost upon some one else who has heard it. It is certainly not lost upon ourselves. The most of us are quick enough to thank some one who does us great service. But the small courtesy, just as great as the large service in reality, we overlook. It doesn't seem worth while to give thanks for small things. And yet what would we be to-day, and where would some of us be but for the small courtesies of life? They are what make life worth

\* \* It is all very well to have the last Thursday of each November set apart as a day of Thanksgiving. But it would be far better if a great many of us carried the spirit of the day into all the other days. Perhaps, if we did so we might have more mercies to be thankful for on Thanksgiving day. \* \* \* Do not let the spirit of thanks stop with nightfall on Thanksgiving day. Let us extend it to all the other days of the year, to the people whose lives touch ours. When we receive a favor at the hands of any one, no matter how small it may be, let us say the words, 'Thank you.' If they should be written let us write them. Let us not delay them, but take advantage of the instant when our heart is touched. Let there be more 'thank yous' said by everybody-thousands of them. And the world will be a better, brighter and happier place to live in because of them."

Bloody Battles. More lives were lost in the battle of Leipsic than at any other. It took place Oct. 16, 18 and 19, 1813, between the French and the Austrians, Prussians and Russians. The French were 160,000 strong, the allies 240,000. More than 80,000 men perished, and the brench were defeated. Such losses throw into the shade the losses of the American war. At Gettysburg 39,000 were killed and wounded; at Chickamauga, 28,000. In the battles of the Wilderness 6,788 men were killed and at Spottsylvania 6,296. In the final attack on Kars, during the Russo-Turkish war of 1877-8, 8,000 men fell. The losses in the attacks on the Shipka pass amounted to about 20,000 men, and before Plevna some 30,000 men perished. Marius' victory over the Cimbri and Teutones at Varcellae, B. C. 101, is said to have cost the lives of 200,000 persons.

At Their Word.

There is a kind of blunt, rude traveler that well deserves such a reproof as is mentioned in the Golden Penny: A party of English visitors were being shown round a famous Scotch abbey, and one of them sald to the guide, 'Now, old fellow, we don't want any of your cock-and-bull stories about this place! Tell us what you are sure is

"Ay, sir!" quietly replied the guide, and he walked on in silence. He led the party through the abbey,

and said, "Ye've seen the old abbey." "Yes," said the Englishman, "Can't you tell us anything about it?"

"The exact truth," returned the Scot, "Is that 'the abbey is old,' and I canna swear to any more aboot it," and he left them.

One Ec entist's Idea.

"I built my house on dotted vells," a well-known oculist is said to have remarked when somebody commented upon its expensiveness. And as the ladies continue to wear spotted veils, he will probably be able to keep up his establishment.

When a woman weeps scalding tears she is boiling with rage.

Apple Breaks a Record.

Dr. E. J. Puckett, of Muncie, Ind., has in his possession an apple that was plucked by him thirty years ago. Before the doctor went into the army he planted an apple tree on the grave Teetersburg, Tipton County, State. Four years later, when he returned home from the war, the tree was bearing fruit, and he pulled off to have us take off this price-mark and one of the apples and has preserved it paste on another with a higher figure ever since. - Cincinnati Enquirer.

Difficult Navigation.

It was a vexed question in 1890 whether the Pilcomayo River, which of good will among the ancient flows for hundreds of miles from the Romans and was adopted by the early Bolivian Andes to the Paraguay, might be used as a commercial highway from Bolivia to the ocean, says a writer in Harper's Round Table. Our countryman, Captain Page, settled further effort to utilize the Pilcomayo is likely to be made; and in this work, that cost him his life, for he died of witnesses in a court of law, when his privations after being hemmed in | they are called upon to speak "the for months by hostile Indians, he devised a plan for steaming up river when the water was so low that his the Bible with their lips, as also are vessel was stuck in the mud. He was determined to go still further, though his little steamer, which drew only eighteen inches, rested on the river bottom; so behind the boat he threw up an embankment of earth clear across the channel, backed it with palm trunks and brushwood and before long the water had risen a couple of feet and the little Bolivia was able to go on her way four miles before she stuck again. Then another dam was built, and this process was repeated seven times, and with the aid of the dams the vessel advanced about thirty-five miles above the highest point she could reach at the natural low water stage.

Popular Justice in Bavaria. A debate in the Bavarian Diet recently shows that in some parts of Bavaria a kind of popular justice, a celic of the Middle Ages, is still exercised by the people in the case of offences which do not fall within the pale of the ordinary law, such as usuy, flagrant immorality, arbitrary conduct of officials, and the like. This method of procedure, which is called "Haberfeld-treiben," is practised by people who assemble with blackened or masked faces before the offender's house, and there create a horrible din, howling, firing rifles, and beating pots and kettles. Then a mock sermon, in doggerel verse setting forth the offence of the person concerned is recited in the hearing of the misdemeanant. Neither person nor property is, however, injured.

The Largest in the World.

The largest power plant in the world, says the American Engineer, will be erected by the Metropolitan Street Railway Company of New York for the purpose of furnishing power for the plant will comprise eleven cross-comHow They Do It.

"Did you say that this is to les wedding present?" asked the clever

salesman in the jeweler's shop. "No, I didn't say anything of the kind," replied the man who was makof his mother, in the cometery at ing the purchase. "And I don't see this that it makes any difference to you."

"Not the slightest," was the reply. "I merely thought that you might like on it."-Tit-Bits.

Some Famous Kisses.

The kiss, we are told, was a formula Christians, whose "holy kiss" and "kiss of charity" carried the weight of apostolic sanction.

Kisses admit of a great variety of character and there are eight diversithis question so conclusively that no ties mentioned in the Scripture. It is a sign of reverence and in order to set a sacred seal upon their vows the truth, the whole truth and nothing but the truth," are required to touch soldiers when they enlist and make the oath of allegiance to Queen Victoria.

Men in uncivilized regions kiss the feet of a superior or the ground in front of him, and in ancient times to press the lips to the knee or the ham of a garment was to humbly implore protection. The Maoris have adopted the custom of kissing, but the natives of West Africa refuse to do so, and apparently that which is a medium of so much pleasure to many nations fills them with dislike.

The pleasant old Christmas custom of a kiss under the mistletoe is a relic of Norse mythology. Baldur, the beautiful god of light, was slain by a spear whose shaft was a mistletoe

twig. This was bewitched by Loki, the malevolent god of fire, until it swelled to the requisite size and was given by him to Hodur, who threw it and unintentionally struck Baldur when the gods were at play. Friga had made everything in heaven and earth swear not to harm Baldur, but had left out the mistletoe as being too slight and weak to be of harm. Baldur, however, was restored to life and Friga guarded the mistletoe, which the gods determined should not again have power to do any mischief unless it touched the earth. For this reason it is always hung from the ceiling and the vigilant goddess propitiated by the kiss, a sign of good will .-Chicago News.

Largest Leaves in the World.

Dr. Jackson, after a world-wide travel, says that the largest leaves in the world are those of the Inaji palm, which grows on the banks of the Amazon. The leaves of the Talipot palm, a native of Ceylon, are often twenty feet in length and eighteen 218 miles of its street railroads. The feet broad, and those of the double cocoanut palm are generally thirty pound condensing engines of 6600 feet long and six feet wide. But Dr. horse-power each, and eighty-seven Jackson says he found leaves of the water-tube boilers of 800 horse-power | Inaji palm which were fifty feet long and twelve feet in breadth.

# Disease

can be driven in or driven ou? Ayer's Sarsaparilla drives disease out of the blood. Many medicines suppress disease - cover it but don't cure it. Ayer's Sarsaparilla cures all diseases originating in impure blood.

Purely vegetable, mild and reliable. Cause Per-fect Digestion, complete absorption and healthful egularity. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous

LOSS OF APPETITE, SICK HEADACHE, INDIGESTION. DIZZY FEELINGS, FEMALE COMPLAINTS, BILIOUSNESS, DYSPEPSIA.

PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their ANTI-BILIOUS properties they stimulate the liver in the secretion of the bile and its discharge through the bilisty diacts. These Pills in doses from two to four will quickly regulate the action of the liver and free the pattent from these disorders. One or two of Radway's Pills, taken daily by those subject to billous pains and torpidity of the liver, will keep the system regular and secure healthy digestion.

Price, 25 cts. per Box. Sold by all drugglets, or sent by mail on receipt of price.

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