FAKIRS WHO LIVE ON THE CREDU-LITY OF THE PEOPLE.

Cane and Lemonade Men Who Make Small Fortunes from the Rustics Who Come to See the Races-Their Varied Attractions-Mystery of Their Habits of Living.

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A day or two before the opening of the agricultural exhibition, the nomads, who "follow the fairs," begin to arrive. From every train descend men with almost every possible variety of baggage, but all intent upon the one objectof making financial hay while the sun shines. Their hayfields are the amusement seekers who come to wonder at the big pumpkins and bet on the piebald pacers, and their harvesting machinery is the various devices concealed in their diversified baggage.

Not alone do they come by cars, but also in buggies, "prairie schooners" and

The professional fair followers are a good deal like the scriptural description of the wind: "Thou hearest the sound thereof, but canst not tell whence it cometh." Where the most of them reside and how they busy themselves during the major portion of the year when there are no fairs are still unsolved mysteries. When the fairs of the West begin they appear, and at the end of the fair season they disappear, only to bob up serenely next year.

They are divided into two great classes. the "straights" and "crooks." These are subdivided into almost innumerable smaller classes. From the "straights," the investor receives something for his money, while the "crooked fakes" give him no return unless it be in experience.

The methods of the "straights" and "crooks" may not always be in strict accord with the golden rule, but the noise, excitement, hustle and bustle and a great deal of amusement of the Western fairs are due to them, and fairs without the "fair followers" would be spiritless and tame. But for them the races would be limited, except on the tracks of the wealthy associations. The premiums dance with each other. Here the Cirgiven by the poorer, and that means the cassian girl circles with the cane-rack majority of the border fair organizations, are not liberal. So, but for the opportu- of the owner of the piebald pacer. Pernities for rich harvests of bets that the haps, if the watchmen are not disposed followers industriously gather, they would to be critical, there is a faro "lay-out" never bring their racers. The result quietly running in some dimly-lighted would be ruin for the fair, for a fair in Kansas without races would be but slimly attended.

The "cane rack" is dying out as a means of wooing the hard-earned dimes from the pockets of the youthful yeomen. But the time was when the "rack" was the first thing the lads visited and the last thing they left. Ten cents purchased the chance to throw eight rings at a small forest of canes stuck through holes in a canvas of net. A man could throw a ring over a cane about as easy as he could fly, and it is needless to add that the owner gathered in many a dime and parted with but few canes. The dispensing of alleged lemonade was always very remunerative; but when some genius invented the "all-yer-can-drinkfor-five-cents" scheme, he boomed the paraphernalia is necessary. All the vender needs is a tub to hold the lemonade, driven around the edges of the tub. Add to this a loud voice and a quantity of socalled lemonade, and, if fortune smiles, the vender will realize an almost fabulous per cent. of profit on his original outlay.

To make a tub of this nectar of the fair grounds he stirs in the water half-adollar's worth of sugar and twenty cents' worth of tartaric or citric acid, using whichever comes the handiest Fifteen cents purchases a large chunk spoonfuls, say ten cents' worth, of colemons, sliced, make enough "floaters" an average four tubs, or forty-eight gal-

"All you kin drink fer five cents," is the cry, and thirsty Amos and his applecheeked sweetheart drink from the offtried dippers with long, grateful gulps and many smacks of satisfaction. Hardly any one absorbs a pint, but put the rate at that. In forty-eight gallons there are three hundred and eighty-four pints, which, at five cents each, amount to \$19 20; not a bad return for an investment of \$1 15. He will really almost double this, for but few will drink more than half a pint of his lemonade. His tub cost a dollar, and will be used during the fair and sold at its end for fifty cents. The barrel is borrowed. His license cost a dollar a day, and by judicious betting in a small way he expects to make enough that his lemonade receipts are clear gain.

If economical, at the end of the fair, he will carefully pick out his pieces of lemon peel or "floaters," dry them on a board, and carry them to the next fair. and so on till they finally give out from sheer exhaustion. An experienced lemonade man says "floaters" can be used a dozen times or more, if carefully handled. The dippers are carried from town

The taffy man does a rushing business, and, by selling very long and broad but An honest trader, she looks to see that world, and let them know that none They had a partner in business who backward, and now with our borders enwondrous thin bars of his candy for five cents, is able to make the modest profit of nine dollars for one. The hard-earned stretches out her hand to the poor. She dimes in the pockets of the rural sightseers seem ready to jump frantically ging. She does not forget her own apforth and into the hand of the loud-voiced man, who, with praiseworthy energy and shocking grammar, extols the wonders to ates with her in the maintenance of her be seen within the tent in front of which he stands. Sometimes there are two or more of these self-styled museums, and then the crowds vibrate from one to the other and compare the merits of the big ox, Circassian girl, wild man, mermaid, and so on, depicted on the paintings before | reading or dressing, or buying or selling. one show, with the snake-charmer, bigfooted boy, three-horned cow and educated pig on the banners of its rival. What if the wild man speaks with an husband praises her; he tells her for her Irish brogue and is light colored back of sake all women are good in his eyes, but his ears where the dye is carelessly applied, the mermaid looks like a ghastly combination of stuffed monkey and catfish, and the three-horned cow her hands and let her own works praise is a transparent fake? Everything is her." looked at with lenient eyes and is wondered at by all and sundry. The outside attractions form a show in themselves | an expert sketcher in pen and ink. Let him and are heartily enjoyed. In front of make a silver-print from his negative, go one tent, two Africans with loud voices over the outlines of the objects on it with and a proneness to perspire copiously.

At the rival tent several colored youths give cyclone solos on bass and snare drums, alternating with ear-splitting imitations of the shrick of a steam calliope.

Making the rounds of the fairs this season is a genius with a full-fledged multum in parco on wheels. It is a wagon and tent combined. In the sides of the wagon are peep-holes, through which one sees what at first seem large paintings of scenes of the late war. In reality they are views cunningly arranged in stereoscopes. Within the wagon, back of the views, is a cosy bunk. Like the spider in the fable he sits at the door of his tent, with a banjo in his hand, a harmonica held in front of his lips by means of a cunningly bent wire, and a little spring bell at his feet. From these instruments he contrives to produce lively music. Often he removes the harmonica and sings as he twangs the banjo. Then he calls out the wonders to be seen within the tent for a dime, and as Kansas has hundreds of ex-soldiers, he

does a paying business. So I might go on for half-a-dozen columns, telling of the nomads who "follow the fairs" from year to year-the men with "knife-boards," wooden babies, target guns, manes and strikers. lung-testers, "lifts," whirling swings, and everything to sell that any one

would be apt to buy. Then, there are the "crooks," who extract the dimes and dollars from the pockets of the crowds by means of "chuck-

a-luck," the "spindle," "thimble-rig," or the "shells," roulette, fortune wheels, etc. They are all a happy-go-lucky set, these ollowers of fairs, and thoroughly enjoy their nomadic life. At night, after the crowds have departed and there are no others on the ground but themselves and the watchmen, they play after the toil of the day. The stable boys, jockeys and rubbers, by the feeble glimmer of a lantern, are "shooting craps," a species of petty gambling. Each "chuck-a-luck" or "black and red" game has a group about it, and the lemonade man is seen cheerfully losing his gains of the day at a game that he is fully aware has nine chances against his one. The banjo pickers make melody on the night air. The "professionals" are at liberty to partake of each other's stocks without price, and they drink of the lemonade and munch the taffy with profound satisfaction. The tent doors are open and they gaze at will at the big ox and mermaid. Some one produces a fiddle, and, in the amphitheatre or wherever there is sufficient floor room, a vigorous dance goes on till everybody is exhausted.

If there are not enough women, the men who cannot obtain female partners man to the tune of "Sally Goodin." and the snake-charmer glides in the embrace tent or stall, and here a small group of men are staking their money on the coming of the cards from the little metal

As soon as the fair closes the lemonand disappear, and the stay-at-home people will see them no more. But, at the fair in the next county the following week, they will appear again. This goes on from early August till late December, and they journey from Nebraska to Texas. Then they scatter and are unheard of till they bob up again next year with the coming oft he fairs.

TOM P. MORGAN.

HOME-MAKING.

tive Business.

Why and How it Should be a Co-opera-Not every woman is born to be a housekeeper. While the world stands there will be women to paint, to sing, to industry wonderfully. No elaborate teach, to write, and women to make crazy quilts-idle women and women of business, wise women and foolish women, a box or barrel upon which to set the tub, beauties and drudges, old maids and and a number of dippers, hung on nails mothers, and women good for nothing under the sun. There will be art galleries and printing shops, schools and factories, homes and hotels, ball-rooms and houses and club-rooms, houses to suit all pations. The house, the woman and the work should all fit.

Home-making must be a co-operative business. The responsibility of it does is something no woman can do alone. It is the husband that gives tone to the ice. Then, if he desires the rich color dwelling. A good fatherly man that likes of strawberry lemonade, he adds a few petting and loves to pet others fills the house with love. The morose man who chineal. Then, twenty cents' worth of scowls and growls, or who wraps himself up in his selfishness and scares his family away from him, invites into his to make the liquid look very inviting. dwelling the train of evil humors that Then, during the day, the vender will follow his own ill-nature. The mother sell five or six tubs of this mixture, on | may try to do her part faithfully; but if she has to be a hypocrite to her children, in order to shield her husband's faults, the home is a mockery and the memory of it a pain.

In matters of propriety and manners

is hopeless unless the twain be like minded. The woman may urge upon her children the observance of good manners, but if their father persists in doing ill-mannered things every good him. In material matters as well, no woman can keep house unless her husband lets her. If she has to beg like a pauper for every dollar, she will have only a contracted view of the domestic horizon, and the need of the moment will absorb the dollar. If the husband holds the pocketbook snap under his thumb it will be impossible for the wife to be a good wife. The woman must be made responsible; she must have an outlook; she must have a chance. Solomon gives us a picture of his ideal woman, and she has her husband's financial confidence. She is a woman with plans and resources and means to work with. Her husband trusts her; she plants a vineyard; she buys a field when she has considered it; she works willingly with her hands, but she] does not abuse herself; she makes herself strong and strengthens her arms. does not wait for tramps to come begpearance, but sees to it that she has the finest of clothing. Her husband co-operstate, and he is known in the gates and is himself one of the dignitaries. Her speech shows wisdom and the law of her tongue is to speak kindness; she looks to the ways of her house; she is not so busy with her hoarding and sewing, or that she has not time to look after the ways of her husband and children. Her children bless her in their hearts and her she excels them all.

And Solomon sums it all up in the wise counsel: "Give her of the fruits of

Amateur Photographers. Any good photographer can easily become ink, shade them, pour a solution over the sing "Carve Dat 'Possum," and "Me't and lo! the photograph is eaten away, and the pen-and-ink sketch left in its stead. You W'en de Sun Goes Down" to the Thus very arristic results may be produced "plink-a-plunk" of dilapidated banjoes. by a simple chemical process.

UNOCCUPIED FIELDS.

WHERE THE HARVEST IS RIPE FOR THE REAPER.

The Brooklyn Tabernacle Not Built on Other People's Foundations—Paul's Great Missionary Tour Through the Cities of the Gentiles- A Grand Life of Usefulness.

Brooklyn, October 9.—The audiences at the Brooklyn Tabernacle this autumn are larger than at any time during the history of this church, and greater numbers go away not able to get in. Led by flies." cornet and organ the congregation sang with great power the hymn:

The morning light is breaking, The darkness disappears, The sons of men are waking To penitential tears.

The Rev. T. DeWitt Talmage, D. D. read and explained passages of Scripture concerning the dawn of universal righteousness. The subject of his sermon was "Unoccupied Fields," and the text from Romans, chapter xv, verse 20: "Lest I should build upon another man's foundation." Dr. Talmage said:

Stirring reports come from all parts of America showing what a great work the churches of God are doing, and I congratulate them and their pastors. Misapprehensions have been going the rounds, saying that the outside benevolences of this particular church are neglected, when the fact is that large sums of money are being raised in various ways by this church for all styles of good objects, not always through the boards of our own denomination. This church was built by all denominations of Christians and by many sections of this land and other lands, and that obligation has led us to raise money for many objects not connected with our denomination, and this accounts for the fact that we have not regularly contributed to all the boards commended. But I rejoice in that you have done as a church a magnificent work, and am grateful that we have received during the year by the confession of faith in Christ seven hundred and twenty-five souls, which fact I mention not in boasting but in defense of this church, showing it has been neither idle nor inefficient. The most of our accessions have been from the outside world, so that, taking the idea of my text, we have not been building on other people's foundations

hedrim were ready to leap with both The grandest life of usefulness that a outside door of many a church, "No Adclass we want good boys and girls, hair out his little niceties of belief, pounding combed, faces washed, manners attract- out the technicalities of religion, making ive. So a church in this day is apt to pins. In the most practical, commonbe built out of other churches. Some ministers spend all their time in fishing | essentials and the hard definitions of rein other people's ponds, and they throw | ligion, go out on the Cod-given mission, the line into that church pond and jerk out a Methodist, and throw the when and how they can get it. line into another church pond and bring out a Presbyterian, or there is a religious row in some neighboring church, and a whole school of fish swim off and he who goes to work here will not | with voice that you will never hear again, from that pond, and we take them all in be building upon another man's founda- unless you join her in the better country, with one sweep of the net. What is tion. There is a great multitude of gained? Absolutely nothing for the them. They are afraid of us and our feel better by and by, and by that dying an army, when a regiment is transferred | how to treat them. One of this | from one division to another, from the class met Christ, and hear with between the words, and you felt an

Tennessee to the Potomac. What strengthens the army is new relearn half. It is the latitude and longinent of wretchedness reaches across all zones, and if I were called ings and sacrifices." And when Jesus the north and south and east and west | Kingdom of God." So a skeptic was six o'clock this morning sixty thousand and all these multiplied populations are him with the iron pincers of eccleto be reached of the Gospel. In England, or in our Eastern American cities, man's foundation.

We need as churches to stop bombarding the old ironclad sinners that have been proof against thirty years of Christian assault. Alas for that church which hundred souls to glory, and in one carved dles stuck in wooden sockets, and a min- I had had such a father and mother I fear ister who has never seen a college, or I should have been an infidel. known the difference between Greek and were left 50,000 wounded and dying on to resign. And all that the subscribers

their time to three patients under their | vestment was a beautifully ornamented charge. The major general comes in and says to the doctors, "Come out here and look at the nearly 50,000 dying for lack of surgical attendance." "No," say the three doctors, standing there fanning their patients, "we have three important cases here, and we are attending to them, and when we are not positively busy with their wounds, it takes all our time to keep the flies off." In this awful battle of sin and sorrow, where millions have fallen on millions, do not let us spend all our time in taking care of a few people, and when the command comes: 'Go into the world," say practially : "No, I cannot go; I have here a few choice cases, and I am busy keeping off the There are multitudes to-day who have never had any Christian worker look them in the eye, and with earnestness in the accentuation, say, "Come!" or they would long ago have been in the kingdom. My friends, religion is either to the same Saviour upon whom your a sham or a tremendous reality. If it be a sham, let us disband our churches and

Christian associations. If it be a reality.

then great populations are on the way to

the bar of God unfitted for the ordeal,

and what are we doing? In order to reach the multitude of outsiders we must drop all technicalities out of our religion. When we talk to people about the hypostatic union and French Encyclopædianism, and Erastinianism, and Complutensianism, we are as impolitic and little understood as if a physician should talk to an ordinary patient about the pericurdium, and intercostal muscle, and scorbutic symptoms. Many of us come out of the theological seminaries so loaded up that we take the first ten years to show our people how much we know, and the next ten years get our people to know as much as we know, and at the end find that neither of us know anything as we ought to know. Here are hundreds and thousands of sinning, struggling and dying people who need to realize just one thing-that Jesus Christ came to save go into a profound and elaborate definition of what justification is, and after all the work there are not, outside of the learned professions, five thousand people in the United States who can tell what justification is. I will read you the

definition: "Justification is purely a forensic act. the act of a judge sitting in the forum, in which the Supreme Ruler and Judge. who is accountable to none, and who alone knows the manner in which the ends of His universal government can believe in the substitute, and not on ac- of a house perish in the flames when you purely upon account of this gracious out and help her down, rather than turn

full remission of their sins." side and found it a pin factory, and they sense way, and laying aside the nontelling the people what they need and

Comparatively little effort as yet has

been made to save that large class of cruits. What I have always desired is with him: "Thou shalt love the Lord thy coming from other flocks, we build our | soul, and with all thy mind, and with all church not out of other churches, but thy strength. This is the first commandtude, and diameter and circumference of and to love Him with all the heart, want and woe and sin that no figures and all the understanding, and

You would not be so rough on that we are being much crowded, and an acre man if you knew by what process he had of ground is of great value, but out lost his faith in Christianity. I have West five hundred acres is a small farm, known men skeptical from the fact that and twenty thousand acres is no unusual they grew up in houses where religion possession. There is a vast field here was overdone. Sunday was the most and everywhere unoccupied, plenty of awful day of the week. They had religroom more, not building on another ion driven into them with a trip-hammer. They were surfeited with prayer-meetings. They were stuffed and choked with catechisms. They were often told they were the worst boys the parents ever knew, because they | care how you mount your war charger, lacks the spirit of evangelism, spending liked to ride down hill better than to on one chandelier enough to light five read Bunyan's Pilgrim's Progress. Whenever father and mother talked of religion pillar enough to have made a thousand they drew down the corners of their occupied fields are all around us, and men "pillars in the house of our God for- mouth and rolled up their eyes. If any why should we build on another man's ever," and doing less good than many a one thing will send a boy or girl to perlog cabin meeting-house with tallow can- dition sooner than another that is it. If

Others were tripped up of skepticism Choctaw. We need as churches to get from being grievously wronged by some history have made many revolutions, into sympathy with the great outside man who professed to be a Christian. they have all been forward, and never what she sells is good; economical, she are so broken-hearted or hardly bestead turned out to be a first-class scoundrel, larged and with important reinforcethat will not be welcomed. "No!" says though a professed Christian. Twenty some fastidious Christian, "I don't like | years ago they lost all faith by what hapto be crowded in church. Don't put any one in my pew." My brother, what will formed amid the petroleum excitement. you do in Heaven? When a great multi- The company owned no land, or if they tude that no man can number assembles | did, there was no sign of oil produced; they will put fifty in your pew. What but the president of the company was a the foretopsail! Come, O heavenly are the select few to-day assembled in the Presbyterian elder, and the treasurer Christian churches compared with the was an Episcopal vestryman, and one mightier millions outside of them, eight director was a Methodist class hundred thousand in Brooklyn, but less leader, and the other directors than one hundred thousand in the prominent members of Baptist and Conchurches? Many of the churches are like gregational churches. Circulars were a hospital that should advertise that its gotten out telling what fabulous prospatients must have nothing worse than pects opened before this com; any. Intoothache or "run-rounds," but no broken | nocent men and women who had a little heads, no crushed ankles, no fractured money to invest, and that little their all, thighs. Give us for treatment moderate | said: "I don't know anything about this sinners, velvet-coated sinners and sinners | company, but so many good men are at with a gloss on. It is as though a man | the head of it that it must be excellent, had a farm of 3,000 acres and put all his and taking stock in it must be a'most as work on one acre. He may raise never good as joining the church." So they so large ears of corn, never so big heads | bought the stock, and perhaps received of wheat, he would remain poor. The one dividend so as to keep them still, church of God has bestowed its chief but after a while they found North and South America, Europe, Asia different directors. Other engagements and Africa, and all the islands of the sea. or ill-health had caused the former ofh-It is as though after a great battle there cers of the company, with many regrets,

certificate. Sometimes that man looking over his old papers comes across that certificate, and it is so suggestive that he vows he wants none of the religion that the presidents and trustees and directors of that oil company professed. Of course their rejection of religion on such grounds was unphilosophical and unwise. I am told that one-third of the United States army desert every year, and there are twelve thousand court-martial trials every year. Is that anything against the United States government that swore them in? And if soldiers of Jesus Christ desert, is that anything against the Christianity which they swore to support and defend? How do you judge of the currency of a country? By a counterfeit bill? Oh, you must have patience with those who have been swindled by religious pretenders. Live in the presence of others a frank, honest, earnest, Christian life, that they may be attracted

hopes depend. Remember skepticism always has some reason, good or bad, for existing. Coethe's irreligion started when the news came to Germany of the earthquake at Lisbon, November 1, 1775. That sixty-thousand people should have perished in that earthquake and in the after rising of the Tagus river so stirred his sympathies that he threw up his belief in the goodness of God.

Others have gone into skepticism from a natural persistence in asking the reason why. They have been fearfully stabbed of the interrogation point. There are so many things they cannot get explained. They cannot understand the Trinity, or how God can be sovereign and yet man a free agent. Neither can I. They say: "I don't understand why a good God should have let sin come into the world." Neither do I. You say: "Why was that child started in life with such disadvantages, while others have all physical and mental equipment?" I cannot tell. They them, and will save them now. But we | go out of church on Easter morning and say: "That doctrine of the resurrection confounded me." So it is to me a mystery beyond unravelment. I understand all the processes by which men get into the dark. I know them all. I have traveled with burning feet that blistered way. The first word that children learn to utter is generally papa or mamma. think the first word I ever uttered was "Why?" I know what it is to have a hundred midnights pour their darkness into one hour. Such men are not to be scoffed at but helped. Turn your back best be obtained, reckons that which was | upon a drowning man when you have done by the substitute in the same man- | the rope with which to pull him ashore, ner as if it had been done by those who and let that woman in the third-story count of anything done by them, but have a ladder with which to help her method of reckoning, grants them the your back scoffingly on a skeptic whose soul is in more peril than the bodies of Now, what is justification? I will those other endangered ones possibly tell you what justification is-when a can be. Oh, skepticism is a dark land In laying out the plan of his mission- sinner believes God lets him off. One There are men in this house who would ary tour Paul sought out towns and summer in Connecticut I went to a large give a thousand worlds, if they possessed cities which had not yet been preached factory and I saw over the door written them, to get back to the placid faith of to. He goes to Corinth, a city men-the words, "No Admittance." I entered their fathers and mothers, and it is our tioned for splendor and vice, and Jerusa- and saw over the next door, "No Admit- place to help them, and we may help lem, where the priesthood and the San- tance." Of course I entered. I got in- them, never through their heads, but always through their hearts. These feet upon the Christian religion. He were making pins, very serviceable, fine skeptics, when brought to Jesus, feels he has especial work to do, and he and useful pins. So the spirit of exclu- will be mightily affected, far more means to do it. What was the result? siveness has practically written over the so than those who never examined the evidences of Christianity. Thomas man ever lived. We modern Christian mittance." And if the stranger enters | Chalmers was once a skeptic, Robert workers are not apt to imitate Paul. he finds practically written over the sec- Hall a skeptic, Robert Newton a We build on other people's foundations. ond door: "No Admittance," and if he skeptic, Christmas Evans a skeptic. But If we erect a church we prefer to have it goes in, over all the pew doors seems when once with strong hand they took filled with families all of whom have been | written: "No Admittance," while the | hold of the chariot of the Gospel, they pious. Do we gather a Sabbath-school minister stands in the pulpit, hammering rolled it on with what momentum! If I address such men and women to-day, throw out no scoff. I implead them by the memory of the good old days when at their mother's knee they said: "Now I lay me down to sleep," and by those days and nights of scarlet fever in which she watched you, giving you the medicine at just the right time, and turning your pillow when it was hot, and with hands that many years ago turned persons in our midst called skeptics, to dust, soothed away your pain, and

told you to never mind for you would general cause of Christ. It is only as in | churches, for the reason we don't know | couch where she looked so pale and talked so slowly, catching her breath what tenderness, and pathos, and awful loneliness coming over your soul; beauty, and success Christ dealt by all that, I beg you to come back and take the same religion. It was good that while we are courteous to those God with all thy heart, and with all thy enough for her. It is good enough for you. Nay, I have a better plea than that. I plead by all the wounds, and out of the world, lest we build on an- ment, and the second is like to this; tears, and blood, and groans, and agoother man's foundation. The fact is, namely, thou shalt love thy neighbor as nies, and death-throes of the Son of this is a big world. When, in our school- thyself. There is no other command- God, who approaches you this moment boy days, we learned the diameter and | ment greater than this." And the scribe | with torn brow, and lacerated hand, and circumference of this planet, we did not | said to him: "Well, master, thou hast | whipped back, and saying: "Come unto said the truth, for there is one God, me, all ye who are weary and heavy laden, and I will give you rest." Furthermore, the destitute children of can calculate. This one spiritual conti- all the soul, and all the strength, the street offer a field of work comparais more than whole burnt offer- tively unoccupied. The uncared-for children are in the majority in Brooklyn give its geographical bound- saw that he answered discreetly, he said and most of our cities. When they grow ary, I would say it is bounded on unto him: "Thou art not far from the up, if unreformed, they will outvote

your children, and they will govern your by the great heart of God's sympathy saved in one interview. But few Chris- children. The whiskey ring will hatch out and love. Oh, it is a great world. Since | tian people treat the skeptic in that way. | other whiskey rings and grogshops will Instead of taking hold of him with the kill with their horrid stench public eight hundred persons have been born, gentle hand of love, we are apt to take sobriety, unless the church of God rises up with outstretched arms and enfolds this dying- population in her bosom. Public schools cannot do it. Art galleries cannot do it. Blackwell's Island cannot do it. Almshouses cannot do it. New York Tombs and Raymond-street jail cannot do it. Sing Sing cannot do it. Church of God, wake up to your magnificent mission! You can do it. Get somewhere, somehow to work. The Prussian cavalry mount by putting their right foot into the stirrup, while

the American cavalry mount by putting their left foot into the stirrup. I don't if you only get into this battle for God and get there soon, right stirrup, or left stirrup, or no stirrup at all. The unfoundation? That God has called this church to especial work no one can doubt. Its history has been miraculous. God has helped us at every step, and though the wheels of its ments, we start on a new campaign. to launch her for another voyage. Heave wind, and fill the canvas! Jesus aboard will assure our safety. Jesus on the sea will beckon us forward. Jesus on the shining shore will welcome us into harbor. "And so it came to pass that they all escaped safe to land."

Boiled Milk. In France, as a rule, milk is never con-sumed unboiled. In Germany the contrary is the case. Professor Reichman has determined the relative digestibility of milk in both these states. Unboiled new milk coagulates in the stomach five minutes after it is swallowed; in the space of four hours it is completely digested. The digestion is produced not by a ferment, but by an augmentation of lactic juice and also of muriatic acid. The action of these acids is at its care on one acre, and has raised splendid that the company had reorgan-men and women in that small inclosure, ized, and had a different presimilk descends into the stomach. Boiled but the field is the world. That means dent, and different treasurer, and milk requires two hours and a half to be digested.—Ezchange.

The first toll for the repair of English highways was imposed in the reign of Edward III, and was for repairing the road the field, and three surgeons gave all of that stock had to show for their in- between St. Giles and Temple Bar.

FUN-LOVING FOLK.

THE PEOPLE OF BURMA AND SOME OF THEIR SPORTS.

A Description of a Boat Race—The Petty Magistrate and His Reception-Making Preparations for the Start-Sight-seers and Dresses of the Women Rejoldings.

The people of Burma are a lively,

fun-loving folk. In boat races especially

they take as ardent an interest as Yale

and Harvard undergraduates. In a

volume of official reports issued by the

India survey office a contest between the

boats of the two villages Wagun and Kyauktan is described in great detail. The European spectator found it advisable to climb the low hills on the opposite bank of the river, from which, while sitting in the shade of a mutilated torso of a colossal figure of Gautama Buddha, he got a bird's-eye view of the whole proceedings. Having recovered breath after the climb, the spectator looks around and observes that the first arrivals have reached the wharf. A plump squat figure, balanced on a very fat little bay. pony, is the "Myook," or petty magistrate | magnified into hours of suffering, twelve and revenue collector. He wears the gayest of waistcloths of the richest and thickest silk, woven with very bright colors into an intricate maze of squares, twenty years of torture, and the wonder triangles and zigzags, interlaced in a is that human endurance has the strength dog-tooth pattern. His iron-gray hair, to bear so much. Almost on the instant glossy with exuberant oil, is tied into a compact knot and brought to the very strengthened, cured, without related top of his head, like the knob of a teapot | reaching the perfection of every charts. cover, and is encircled with a wisp of the whitest of white cambric handkerchiefs. There is no mistaking him for other than the great man of the country. As he slides off his nag he is surrounded by a crowd of sleek citizens, whose selfimportance will at first only allow them | given as a cheerful duty. We come to to mumble greetings and hint suggestions; but, as arguments wax warmer, dignity is laid aside and they shout and gesticulate like very schoolboys. After numerous counter-proposals and voluble discussion, the old Myook arranges that a bamboo about a foot long is fastened in the centre of a small bamboo raft moored, with large stones for anchors, in the centre of the stream. The bamboo is stuck upright, and in it rests the staff of the flag; the winning crew to be that which removes the flag from the socket. A large rice-boat is anchored out in the stream in a line with the wharf and raft. This is for the judges and umpire, while "dug-outs" are stationed at intervals along both sides of racing-boat keeps to its own side and

that there is no foul play. It is now three o'clock and high tide, and something is seen like a procession of canoes coming up stream; but on approaching nearer it is seen to be but one. and from its flag-an English blue ensign with the design of a white pagoda worked on the blue ground—the racingboat of Kyauktaw is recognized. Its length is enormous, being fully 120 feet, but in breadth it is barely three feet: it is, in fact, nothing more than a very long dug-out made of one tree, and so shallow and light that it looks like a mere straw on the water. In the centre is a platform flush with the top of its sides; on this is slung a large gong, around which are gathered some half-dozen musical performers, whose notes are intended to instill and keep alive the spirit of emulation in the eighty rowers or paddlemen. These are seated two abreast, twenty pairs being on each side of the orchestra. Each rower is armed with a paddle made of a nicely polished dark wood, and each wears a pink headdress. The boat is steered with a very long, flat-bladed oar, fixed over the stern and projecting some distance beyond it; with this powerful lever the boat can be guided to a nicety and turned completely

round in its own length. Here comes a second similar boat bearing the Wagun flag—an English red ensign with a black beloo, or demon, embroidered on the red ground; lilac-colored kerchiefs being the distinguishing headdress of its rowers. These two are the great rivals. There are eight other racing boats now present; but they are smaller editions of the above, differing from them in the number of paddles, the devices on the flags, and in the color of the uniforms. The crowds lining the river banks begin to evince signs of impatience. The friends and sympathizers of one boat constantly call out to their crew to know when the start is to be made, and remind them that they have to pull for the honor of their village and the smiles of the girls; whilst those of the others chaff and criticise their appearance and prospects with the

At last the race is to come off; the boats are brought up parallel to each other near midstream, and they are to start by mutual consent. The coxswain in each boat now chants what sounds | 1886, as follows: "It gives me mi like an invocation, which is repeated by the crew, who are holding their paddles upright, poised in the water. The gong is now struck, with a pause of slow time at first after each stroke; this serves to mark the time and get the rowers into the correct swing, as it is accompanied by each of the crew making a sweep of his paddle, passing it in a circle above his head and down into the water, shouting his war-cry of "Hayla heela! Hayla heela !" with each dip of the blade.

The strokes on the gong become more rapid, the paddles keeping time with them. Suddenly the helmsman of one boat throws up his arm and gives a loud shout, and both boats literally dart forward like birds. The beats of the gong and the "Hayla heela" of the rowers are repeated as fast as hand can strike and tongue can articulate; the whole eighty paddles of each boat keeping exact time and dipping with the precision of a machine. Soon after the start the band strikes up and some of the musicians begin to dance on the centre platform. As the winning flag is neared the rallying becomes a succession of shricks. The Wagun canoe leads by a foot or two, but the Kyauktaw coxswain gives a shout of encouragement to his men, and makes two rapid sweeps with the oar which serves as a rudder; this acting like the screw of a steamer, brings both boats level. They are now within a few inches of the flag-raft, and it seems as if they will run down both it and each other. The dancer on the prow of the Kyauktaw boat has made a grab at and succeeds in grasping the coveted flag; this he waves in triumph over his head, and a perfect roar of applause arises from the spectators on the banks. All discipline on board is now at an end, for the whole crew are capering about at the risk of upsetting their craft-dancing, shouting, singing, kicking up their legs behind and before, and slapping themselves and each other in excess of joy; paddles, long hair, and handkerchiefs dying about in all directions testify to the delight of their owners at having, after a very severe struggle, won the race. So equal a contest was it that had the man at the prow of the Wagun boat had an arm and fingers but two inches longer the result would probably have been different; for he made his dash for the flag simultaneously with that of the Kyauktaw man; in fact, the race really ended in a dead heat.

SEVEN MILLION MINUTES



Next to the com. forts of life is its happiness, and in some respects the terms are synonymous; but there is no happiness or content, ho chance of pursuing a pleasurable course without freedom of action, mental and

Thirty years! Give twelve waking hours each day and we find, in thirt years, 7,284,000 minutes. A minute is quite sufficient for an acute throb of pain to do its work, and these throis each day and often all the twenty. four, days lengthen into weeks, and months and years, for forty, thirty and all this can be changed, relieved a ble hope and the ultimatum in pursuit a happiness and content. It has taken great care and trouble to search out and follow such cases, but there has been in no case a reluctance to speak freely; on the contrary, a very free expression is the proof in the language of the writen themselves, which, in the nature of the newals of former statements, after a later of years, confirm the fact that no relapse has taken place, and that pain, once conquered through the agency referred in is driven from the system. The original statement of Mr Frank

Durgen, concerning the suffering of in father, is dated Bangor, Me., Febry 17th 1882, and is as follows: "My father who lives at 46 York St., has suffered with rheumatism and erysipelas in in feet for the past 30 years. He hasenployed the best physicians, and triefd the known remedies for such disease but has never received any benefit unit last winter, at which time his feet mi the lower part of his legs were swolled to four times their natural size and wen so highly inflamed he could not bears pound of weight on them. He applied St. Jacobs Oil to the afflicted parts and before he had used half the contents of one bottle, he was completely cured and has not had any rheumatism or erysipels trouble since." After a lapse of four year Mr. J. W. Durgen, the father, writes a follows: "Bangor, Me., Nov. 1, 1886: 1 used St. Jacobs Oil as stated, and i cured me right away of rheumatism is my wrist and feet. I had not slept any for a week. Not more than five minutes after using it I fell asleep and had a good pie nap. I have been the means of helping a great many by telling them about the wit Oil. J. W. Durgen." This case presents din chronic suffering for thirty years; it was " Ove cured by St. Jacobs Oil, and in the lapse of four years there has been no recurrence

Again we take up another instance,

citing only such as are of long standing

Mr. D. M. Rearick, Three Rivers, Mich. Dec. 18th, 1882, writes: "Allow me to make a statement to you what St. Jacobs Oil has done for me in rheumatism of 30 years' standing. I strained my back 3 years ago; it turned to rheumatism and it kept getting worse all the time I would be laid up two or three weeks with such pain I could not move nor turn. I tried everything, every kind of plaster, but found very little relief; had to call in the family doctor; took his medicine for a while, but found no relied He advised change of climate; went !! Southern Kansas; stayed eight months came back nearly as bad off. St. Jacob Oil was recommended to me; tried at bottle. Now my back is as strong as ! ever was. I have lost no time in two years, and am doing manual labor ever day." Four years clapse and Mr. Regit writes from Constantine, Mich., Dec. pleasure to substantiate what I said # years ago in regard to St. Jacobs 011 had been troubled with pains in # back for 30 years; confined to mf M for weeks; tried most every most every plaster; found no most bought St. Jacobs Oil; made fourtees applications in all; gave it a thorough rubbing according to directions. Is happy to inform you I have been a well and hearty man ever since." This remarkable case needs no further comment than to say that it is an example of many others of a like nature, of like endurance, and of like cure.

Another illustration is the case of Mr. W. H. Heeson, No. 187 N. Chester Street Baltimore, Md., who, under date of Be 19, 1885, writes as follows: "For nearly thirty years I was subject to such serent rheumatism in my left shoulder it was the sometimes impossible for me to use the limb, and I could not at any time raise as high as my head. Every possi remedy was tried, as also homeopaths and allopathic treatment, but all was of no avail. At last I began using Jacobs Oil, and before I had finished one bottle I experienced great relief. By the time I had used two bottles my arm ws as well and strong as ever. I can now use it when I am working and it answer every demand on it as strongly effectively as if it was a portion of a

well-regulated steam engine." It will take seven million minutes convince such patients as those cited that there is anything on earth to equal it

Preaching is One Thing, Practice Asoli Deacon Blake—How de do? I saw job at Deacon Goode's lecture last night. House Agent—Yes; stirring legues wasn't it? The way he went for these womes of fashion with no children was a caution.

"Yes, he said every one of them ought be locked up as criminals. By the way, one of Deacon Goode's houses is empty, the have the renting of it and I would like lease it for a year." lease it for a year."

"Can't let you have it. Deacon Goode without child only let his houses to families without children.—Omaha World.

Ef de doctah kin cu' yo' lumbago

can't he cu' 'is own rummytiz?