

To Those Interested.

HASTINGS, Mich., April 22, 1889.

Rheumatic Syrup Co., Jackson, Mich.
GENTS—This is to certify that I had been troubled with rheumatism in all its forms for the past twelve years, and was confined to my bed at various periods from three to six months at a time, and I could get about only by the aid of crutches. I employed several first-class physicians of this city, none of whom effected a cure or gave temporary relief even.

About two years ago I was induced to try Hibbard's Rheumatic Syrup, and, after taking a few bottles I experienced relief, and now consider myself cured. I unhesitatingly recommend this medicine for rheumatism. I know what it has done for me, what physicians could not do, i.e., cured me of rheumatism.

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ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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Ely's Cream Balm WILL CURE CATARRH. Price 50 Cents.

THE CURE FOR CATARRH, GOLD IN HEAD, CHILBLAINS, HAYFEVER, &c. ELY'S CREAM BALSAM. Price 50c.

Apply Balm to each nostril.

ELY BROS., 36 Warren St., N.Y.

AN INTERESTING PAPER.

A Scientific Contribution That Will Create a Stir in Geological Circles.

Colonel Garrick Mallery, of the Smithsonian Institution, who is recognized as an authority on Indian traditions, religions and languages, has just completed a contribution to science that is likely to cause considerable stir in the geological circles. It is called "Israelite and Indian; a Parallel in Planes of Culture," and was written for the American Association for the Advancement of Science, of which he is the vice president and chief of the anthropological section. In this report Co'nel Mallery overthrows and completely demolishes a popular and almost universal theory that all the savage tribes of Amer. c., before their contact with civilization, had a formulated and established religious faith, believed in a single Supreme Being, a future life and a system of rewards and punishments after death. This theory, which has been accepted and disseminated by religious missionaries of all denominations among the Indians, has been the chief link to connect them with the prehistoric races of the Mosiac era, and at the same time has been used to demonstrate that man, as a creature, however ignorant or degraded, was divinely inspired with a revelation or an instinct that recognized the one Supreme Being, the immortality of the soul and hope of happiness or fear of misery after death, accordingly as his early life was spent.

Colonel Mallery reports that after years of investigation into the traditions of all the North American tribes, representing fifty-eight linguistic stocks and more than 300 languages, he has been forced to the conclusion that the aborigines had no such instinct and no such religious belief until after contact with European civilization, when they gained it from the missionaries. These missionaries, he says, were imbued with the dogma, and sought and therefore found evidence of one primeval faith, but were misled by their own enthusiasm. He continues:

"After careful examination, with the assistance of explorers and linguists, I reassert my statement that no tribe or body of Indians before missionary influence entertained any formulated or distinct belief in a single overruling 'Great Spirit,' or any being that corresponded to the Christian conception of God. But I freely admit, with even greater emphasis, that an astounding number of customs of the North American Indians are the same as those recorded of the ancient Israelites."

He tells, too, of the experience of W. W. Warren, who translated Bible history for the Ojibway nation, and was invariably met with the remark from the native priests: "This book must be true, for our ancestors have told us similar stories, generation after generation, since the world was new," and only last year, when well-informed chief of the Muskokis was being questioned as to the religious myths and legends of his tribes, he replied: "They are all in the Old Testament. We can read them there without the trouble of taking them down from our people."

Colonel Mallery also argues that it is useless to attempt to Christianize the Indians until after they have been civilized.

An Exp anation of the Weather.

I heard a solution suggested by a friend a few days ago, which appears to be the most reasonable of any that has been made, says a writer in the Atlanta Constitution.

"The weather," said he, "moves in cycles. These cycles reach a maximum and minimum of coldness and warmth at certain periods. For instance, you remember that the winters from 1879 to about 1887 were exceedingly cold, very much more severe than the winters for years immediately before or after. That cycle reached the limit of coldness during the winter of 1886, when the winters began to moderate, and they have been doing so ever since. Last winter was a phenomenally mild one, but this one is even more so. The cycle did not then reach the limit of warmth, but it probably has this winter, and if so it will begin to grow colder after this year and continue to increase in severity, until within the next ten years it will reach the limit of severity again, when the reaction will take place and the cycle will begin to move in the other direction. Prior to 1876 it reached the height of coldness during the winters of the w.r. Every old soldier will recall the bleakness of those winters, with the snow on the ground and raining most of the time. Ten years before this, however, the winters in the South were very much like they are now. I remember distinctly that the winter of 1854 was one of the mildest and most pleasant that I ever saw. It was just like this weather. You can trace the record for years before this and you will find that it is just as I tell you—the weather moves in cycles. I don't know what causes it, but I suppose it is something about the movements of the planets. There is something in their revolution that causes these periodical changes, and it will last as long as the heavenly bodies continue to move as they have been doing since the foundation of the universe."

He Knew the Fact.

A small boy had a dog that was rough, as most small boys' dogs are, and a young girl who lived next door had a kitten, sly as all cats are. One day the small boy came nonchalantly into the girl's presence, and after some desultory conversation, he said:

"You know my dog Barea and your cat Darling?"

"Yes."

"Well, my dog had a piece of meat, and he thought your cat was going to take it away from him."

"Thought!" exclaimed the wise little girl. "What makes you say that the dog thought? You know dogs don't think, they instinct."

"Well," said the boy, "I don't care whether he thought it or whether he instinct it, but anyhow he killed your cat!"—*Boston Transcript*.

A trial in the harbor of Portsmouth, England, recently showed that a modern torpedo boat can mount any boom yet devised to protect a roadstead or harbor. The structure tested, it was supposed, would instantly stop and hold fast any boat attempting to pass it, but the boat, driven at full speed, went over without difficulty or damage.

In Scotland it is said that to rock the empty cradle will insure the coming of other occupants for it.

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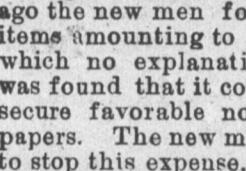
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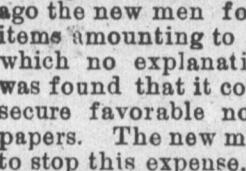
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