

cost effects are among the newest features of fashion and exceeding-This one is made of ly attra tive.



OX P.EATED ELOUSE WAIL. royal blur chiffon taffeta combined with ocru ace, but it is suited to all waistings nd all simple dress matertals as will as to both the entire nown and he odd waist. The sleeve extension which form box pleats the hips, but coming to a sharp and

brk City.-Simple waists with | around the arm top there is only a big butterfly poised a bit back at each armtop. This butterfly is made of white tulle, quite a quantity being gathered into the graceful wings. The body is formed of a wisp of tulle wound with silver thread. It hardly shows, however, the wings are so ripply.

Violet Sleeves.

La Duchess de Noailles was much admired in Bordeaux cloth and velvet. Two shaped flounces were at the foot of the full cloth skirt. These were headed by two ruched velvet tuckings. The skirts of her coat were short and cut away at the front to show the deeply and sharply pointed waistcoat of velour. The collar, which was narrow and ended slightly below the bust, was of sable. Altogether of velour were the sleeves of this coat. Above the elbow each was in the shape of two broad puffs, with a band of the tucking between. From the elbow-to the wrist they were wrinkled mousquetaire fashion. An ombre plume was under the left brim of her cavalier hat.

Tailoring a Skirt. A way of tailoring a skirt to obtain the desired fullness is to follow the model in a red colored broadcloth. This skirt is very full, but cut walking length. There is a hip yoke, narrow on



Sign and Mir--Mere Wonder Working is No Evidence of the Things Christ Came to Teach the World.

NEW YORK CITY .- Fifth Avenue Pres-NEW YORK CITY.—Fifth Avenue Free-byterian Church, which is a very large building, was filled in every part Sunday morning to hear the Rev. Hugh Black, M.A., associate of Dr. White in the Free St. George's Church, Edinburgh, Scotland. Mr. Black had for his subject "Jesus His Own Sign and Miracle." The text was from Matthew xii:38: "Then certain of the scribes and of the Pharisees answered, saving: Master, we would see a sign from saying: Master, we would see a sign from Thee. But He answered and said unto An evil and adulterous generation them.

seeketh after a sign; and there shall no sign be given to it, but the sign of the pro-phet Jonas." Mr. Black said: We gather from its source, as coming from the Pharisees, that this question had a malicious purpose to undermine the au-thority of the new Teacher with the people by asking from Him what He could not or would not perform, but from the historical connection in which the evanhistorical connection in which the evan-gelists place it the purpose was not only malicious, but almost insulting. Our Lord had been in the pursuit of His beneficent healing ministry, had cured many suffering men and women, and the Pharisees' expla-nation was that He had power from an evil source; He did it, they asserted, by virtue of His connection with Belzebub, the prince of devils. And now, after this explanation of the signs and wonders Jesus did among men, they came with the insulting question, "Master, we would see a sign from Thee." What sort of a sign did they want, and what sort of evidence could convince them if they could attrib-

did they want, and what sort of evidence could convince them if they could attrib-ute His healing ministry to diabolic art? The veiled insult of the demand is the supercilious passing over of all He had been and of all He had done, as if it did not count and as if He must now begin to do something of sufficient magnitude to convince them that His pretensions were trustworthy.

Now there is a demand for evidence which is legitimate, evidence which is necessary for the highest faith, but in this case, apart from the hypocrisy of the ques-tion, there underlay a wrong conception of revelation and a wrong conception of the nature and the place of miracles. They wanted Christ to perform some prodigy, as if a piece of wonder-working could be real evidence of spiritual things; hence, our God should be recognized for what He is, and the recognition of Him should not be dependent upon external signs, which in themselves, after all, have no spiritual sigthemselves, after all, have no spiritual sig-nificance. Christ's feeling as regards this is seen through a graphic touch recorded by St. Mark, who writes that when the Pharisees came seeking a sign from Him Jesus sighed deeply in His spirit. It showed to Him a lamentable dullness of soul, to think that the recognition of the spiritual should be made to hang on prodi-give and on miracle-mongering of any kind. and on miracle-mongering of any kind. "There shall no sign be given unto this generation." This attitude of our Lord, generation." generation." This attitude of our Lord, notice, is not contradictory to the value He elsewhere placed on miracles as evi-dence. He pointed, you remember, to His deeds of mercy to authenticate His claims when, as in the case of John the Baptist, there was a sincere desire to know the marks of the Messiah; but His miracles were moral acts to educate and to reveal, not to surprise and to astonish. He knew from sad experience that it was possible for men to believe in the reality of miracles and at the same time lose all its true evi-dential force, even to ascribe it to evil powers as the Pharisees did.

"There shall be no sign given to curios-ity mongers." There can be no sign given to those who imagine that the spiritual can be proved by the material. Mere won-der working is no evidence of the things which Jesus came to teach the world. Men which Jesus came to teach the world. Men are not to be led to God, then or now-mer are not to be led to God, in the sense thr Jesus meant-by displays and conjur-in, tricks. The demand of the Pharisees showed a wadiefly folce idea of the pharishowed a radically false idea of the whole nature and place of the miracle and the same mistake is possible to us, and possi-ble to us in many ways and forms. We make the same mistake, for example, when we think that faith in God would be easier

eate love.

an that free allegiance of the will, could roice from heaven or a succession of roices subdue the mind and capture the heart? If God asks for righteousness or loyal obedience of the life to the law of life could anything material generate the moral? There can be no sign given to men who cannot see the sign which Jesus is Himself. He authenticates the spiritual

to us. Seeing Him we must believe in God, or if not how could we be made more sure of God? Christ is the revealer of the Father. He is the sign and symbol and evidence of God. He is Immanuel, the Sign and Seal of God with us and God for us, the proof of the divine in our midst. There shall be no sign given to this gener-ation other than that; there can be no ation other than that; there can be no other. He is the highest sign, and if the greater fails how can the lesser convince, and as a matter of fact Jesus has con-vinced the world of God, and is convincing the world. Through Him we, too, know God. By Him we have access to God. In

God. By Him we have access to God. In Him we recognize God. For His sake we love God. The vision of Him is the vision

This generation thirsteth for a sign. We think it an evidence of our spirituality that we do so thirst, and so we find many modern versions of the demand of the Pharisees. Sometimes in the name of science, sometimes in the name of religion. We can even manufacture signs when they seem to be lacking. Sometimes by emulat-ing the methods of medievalism, in which the so-called lives of the saints are floured before us, and asking us to believe in the great realities of spiritual life because of some material sign. Answers to prayer, it may be, providences which, however co-gent to the individual concerned, have little meaning to others, or sometimes we have a recrudescence of the crudest spiritualism, spirit rapping, table turning, tea-cup manipulating, after which the devo-tees go home feeling that they themselves have been assisting at some act of pro-found worship, as if the melodramatic vulgarisms of spiritualism could prove any-thing but the folly of the race. Or again, thing but the folly of the race. we have the same claims appear in a more pretentious garb in Theosophy, or Chris-tian Science, or whatever happens to be the

fashionable form of it at the time, where esoteric mysteries of some kind are practiced. The root of all such things is this same unspiritual thirst for a sign, after thaumaturgical wonders, faith healing and other things pretty much on the level of conjuring tricks.

conjuring tricks. Ah, me. All this is a sign in itself, a sign of the weariness and despair and breakdown of the black materialism of our day to satisfy the heart of man; but it has the terrible danger of inducing a worse form of materialism still, deceiving the source of an even in the dense of enjoit form of materialism still, deceiving the carnal heart by wearing the dress of spirit-ual religion. How unstable it is we see from the constant swing of the pendulum now from atheism and materialism to the most outrageous supernaturalism as in the case of Mrs. Besant and others, and now in the opposite direction from ultra-mysticism to ultra-rationalism. The cause of these seemingly contradictory changes it is not far to seek, as both are really based on the same foundation—a wrong conception of what the spiritual is and therefore of what is true evidence of the spiritual. This generation thirsteth for a sign. There shall be no sign given to it. No sign can be given to an unspiritual generation which would judge all things by material standards, a generation that is blind to the spir-itual signs of which life is already full. There can be no voice from heaven to men who are deaf to the heavenly voice of which the whole world is already full; if the spiritual does not evidence itself; if man will not see God in Christ reconciling the world to Himself; if the sign of the cross cannot convince the stubborn heart and bend it to acknowledge its divine pow-

er. If Jesus Himself is not seen to be His own sign and miracle. His own evidence and proof, there shall be no sign given;

and proof, there shall be no sign given; there can be no sign given. "There shall be no sign given unto this generation." Is that the last word? Is that the clang of the closed door in the face of a seeking soul? "Master, we would see a sign, from Thee." That pitful co if truly acked not as by these Pharma if truly asked, not as by those Pharies but craving for spiritual enlightenant and spiritual communion that with a and spiritual communion, that pit al cry ned He has ever been answered. Never away from earnest, sincere, hong t inquiry after light and truth. He correscends to our weakness when we cry, "Oh, that I knew where I might find Jam." He meets us by the way. He makes our hearts to us by the way. He makes our hearts to burn within us as we walk with Him, con-vincing us of His love, convincing us of the path, showing us the path, and it suf-ficeth us. When the heart thirsts with a deeper thirst than for a sign, when it thirsts after the love of God, when the heart and fiesh cry out, He shows us the signs of His passion. as with Thomas, "Be-hold My hands and My feet." He com-forts us. He comforts us with the sign of the cross, and before that wondrous manithe cross, and before that wondrous manifestation of the eternal love, before that revelation of the Father's heart, we believe and worship, and adore and love, and we say in penitence and in faith. "My Lord and my God." Do we believe?

unch," the retired restan rant man was saying, "and after he had paid for it he always took a match, put it in his pocket and went out. I used to wonder what he did it for, as they were of no account to him. They wouldn't light anywhere but on the box. Safety matches, you know. One day, after he had been doing it for six months. I thought to surprise him. Just before he'd finished his feed I took all the matches out of the box and slipped them in a drawer. A minute later he came around to the cashier's desk, handed over his dime, and reached for a match, as usual. There wasn't any. His face lighted up quicker'n you could sav scat!

"'Hello!' he said. 'You don't need this empty box, do you?

"'No, I guess not,' I said.

"Well,' says he, 'I'll just take it, if you don't mind.'

"'Take it along,' I says. 'I reckon you've earned it.'

"Think of it, gentlemen. The old ightwad had about two hundred safe ty matches laid away somewhere, waiting for a chance to get a box he could light 'em on. Now he'd got the box. and the outfit hadn't cost him a cent. Some men are too mean to live."-Chicago Tribune.

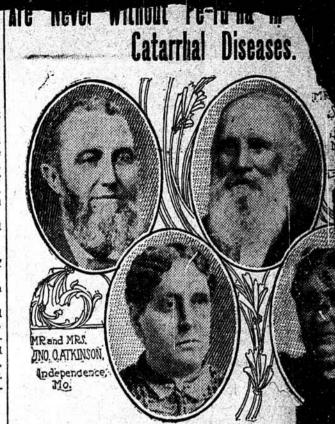
The Roping of the Bear.

On the tenth of September, while the round-up was on the head of James Creek, W. E. Templeton started up a large cinnamon bear, but drew off, stroked his beard and said: "Let him go, boys; we haven't got time to fool with him." Tug Wilson soon spied the bear and at once took down his rope and began to make a loop, intending to have bear steak for supper. When 'Rusty" got to the top of the ridge Tug let the string fly and got him by the neck and one front leg, which temporarily disarranged the bear's retreat. Seeing that he was caught bruin began to walk up on the rope. Tug sent in a wireless summons for assistance, but the boys failed 'to understand the message. The bear got near (and larger) and nearer (much larger), and finally landed on the pony, inflicting an ugly wound on the thigh and also tearing the bosom out of Tug's overalls. He then sent in for a bottle of Green River liniment and new pair of overalls, and will now ed fine himself to roping cattle ho during the rest of this round, Meeker (Col.) Review.

How Not to Catch (tch cold People are more likely, in the back than they generally aware of, and if negl a serious matter. ally between the ways be kept w lean with you that is cold aft, and when warming. in a direc do not continue to keep it by a exposed to the heat after the ecome comfortably warm. To it ha so is debilitating .- Journal of do alth

The Watch as a Compass.

Under the above heading I have recently seen a new formula published by you for determining the points of the compass from a watch. It is as It has enormous eyes, black as night, follows: "Get the number of hours but quite unprovided with irises. : "Get the number of hours but quite unprovided with irises. to have a lot f money and the transmission to have a lot f money and the task like that to a chap the task like that task like that to a chap the task like that task from one at the sun so that the



Under date of January 10, 1897, Dr. Hartman received the following letter: "I have bee "My wife has been a sufferer from a complication of diseases for the past twenty-five years. Her case has baffled the skill of some of the most noted phy-sicians. One of her worst troubles was chronic constipation of several years atism and ca years. Could Afterhaving and nothing ever am affe sickness Peri that most critical period in the life of a woman-change of life. I shall use. tarrh of the Mrs. Alla Sch Why Old Peop

"In June, 1895, I wrote to you about her case. You advised a course of Peru-na and Manalin, which we at once commenced, and have to say it completely cured her.

"About the same time I wrote you about my own case of catarrh, which had been of twenty-five years stand-ing. At times I was almost past going. so indispensable is their safegua remedy yet dev these cases. N systemic remedy 1 commenced to use Peruna accord-I commenced to tractions and contin-ing to your it pructions and contin-ued its use about a year, and it has completed our dene. Your rem-edies do a phat you claim for them, and even ore."-John O. Atkinson. A reward of \$ in the Market and ey

ter dated Jacuary 1, 1900, Mr. a says, after five years' experi-th Peruna:

tifying to the sam will ever continue to speak a bd word for Peruna. I am still tured of catarrh."-John O. Atkin-son, Independence, Mo., Box 272.

Mrs. Alla

to Sv

When old ag

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testimonials are

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ases come als nost universal i This explains

Ask Your Druggist for Free Peruna Al

The "Saiuts

"Poor, dear Llewellyn"-the caressingly lingering way in which she 397 streets nai d may prove pronounced the name made you, some-London. There a back, especi- how, think of the taste of a nice, large 56 Chapel streets, 66 ulders, should al- caramel-"is such a bad writer! I Queen streets and covered, and never really do not know whether this note High streets. If a dressed to'one of these ick against anything from him is an invitation to accomever sit with the back pany him somewhere or a proposal of er definition it would months before it could rea marriage." dress.-St. James' Gazette.

Her Broad Brow.

The pucker of perplexity presently disappeared from between her . . . "But, to be on the safe side, Pil just accept with pleasure, and await results."-Puck.

to light, and when the experiment has

How the Cavern Rat Finds Its Way. The cavern rat, found in the Mammoth Cave of Kentucky, is of a soft bluish color, with white neck and feet.

The Satisfaction of It. "Riches, my friend," said the plu crat, "do not bring happiness." "Maybe not," said the pro 'but it must be a heap of so

ny "_Chicago Tribune

The Peruna Almanac in 8,000, The Peruna Lucky Day Ala become a fixture in over eight nomes. It can be obtained

druggists free. Be wre to in The 1905 Alr:apac a alrea and the supply will soon be Do not put it off. Get one toda,

In the museum at Turin are

cartoons 3000 years old.

The Orpheum, in San Francisco,

to be pulled down and a handso

modern theatre erected in its stead.

over the shoulders, noteworthy feat to the generali liked, the vest ca other contrasting materia still greater variety.

The waist is made with a fitted lining which can be used or omitted as preferred, and consists of the fronts, back, centre front and vest portions. The lining is closed at the centre front, the waist invisibly beneath the edge of the left front and the waistcoat at the centre. The sleeves are made in one piece, mounted over fitted linings. on which the deep cuffs are arranged and their extensions are arranged over the shoulder seams.

The quantity of material required for the medium size is four yards twenty-one, three and one-half yards twenty-seven or 1 and three-quarter yards forty-four inches wide, with three-quarter yards of all-over lace to make as illustrated.

Fashionable Coats.

If long, tight rédingotes and basqued jackets are all the rage, the little, short, loose paletot has certainly not disappeared, for I see many editions of it among the new models, and I gladly hail its appearance, for it is so useful and convenient and looks just the thing to wear with a simple skirt for morning expeditions, shopping, etc. The new "Carricks" are cut in much the same shape and have capes that come over the shoulders, but without covering up the coat completely. They are fastened to the side seams and so do not interfere with the grace of the silbouette. Many Carricks are unlined, the big pelerine being sufficiently warm. These outer sleeves or capes are fastened with automatic buttons so that they can be taken off if desired.-Paris Fashions.

Arm-Top Butterflies.

te the loveliest thing in the way lebutante's evening dress is of trussels net, spangled with silts that are formed into a lovely, cattering, design. . And that is a it; a heavy, rich cheme would be irely out of place on a fair young oud. "This particular bit of youthful prettiness is girdled with soft silk, which is outlined top and bottom with the front and the neck is finished with Baroque pearls. The neck is in the a regulation stock. new shape, pc_ting slightly front and The quantity of material required

deep point as it approaches the midespecially dle front panel, which it does not cross. becoming' When This panel shows three narrow pleats pinched in at the waist belt and runvelvet or ning all the way to the hem. Below so making the hip yoke the pleats are arranged in groups of five.

Blouse or Shirt Waist.

Waists that are simple in style yet a little more elaborate than the shirt waist fill many needs and are in great demand. This one is exceptionally attractive and is adapted both to the odd waist and to the entire gown as well as to a variety of materials. As illustrated, however, it is made of dark red chiffon taffeta stitched with corticelli silk and worn with a black tie and belt. The yoke adds largely to the effect and intensifies the broad shoulder line, but can, nevertheless, be omitted when a plainer waist is desired.

The waist consists of the fitted lining, which is optional, fronts and back. with the yoke and sleeves. The sleeves are made in one piece each and are laid in pleats both at the upper edge and above the cuff portions. The closing is made invisibly at the left of



Of the sleeves there is little or for the medium size is five yards twening. This modesty in the way of ty-one inches wide, four yards twentyn covering is not likely to blush un- seven inches wide, or two and threeen, however. Beyond the twist quarter yards forty-four inches wide,

to us if only some portent were vouc. safed to us; if only we could see some phy-sical evidence, especially designed to con-vince us. We fall into the Pharises's error and merit their rebuke when we sigh the certitude which we imagine would come from a celestial appearance or from a voice from heaven, or if we could put our into the print of the nails. To understand Christ's attitude on this question we need to have our minds disabused of the idea that a mere miracle in the sense of prodigy is ever evidence of spiritual things. Some miracles are signs indeed, but only when there is spiritual spiritual trings. Some infractes are sight indeed, but only when there is spiritual evidence in them; that is, when they are more than mere wonder-working, which the Pharisces here desired. For example,

our Lord's healing ministry was a great and constant sign of the love of God, carand constant sign of the love of God, car-rying a revelation with as truly as any lov-ing word of the Master ever did. This lets light in upon the true way in which to view the whole question. Our Lord's mir-acles cannot be separated from the great revelations of His whole life and teach-ing. His words and His works are core-lard, the minned are not to be looked on

ing. lated; Ing. His words and his works are core-lated; the miracles are not to be looked on as isolated exhibitions of power, but as themselves contributing to the revelation. They were not signs, but vehicles of teach-ing. They are not signs externally attached to the teaching to give it weight, and therefore to make it creditable; not unexplained occurrences testifying in a mysterious fashion to the possession of divine power; they did not evidence the teaching, they themselves are the teaching. They are parables in action instead of in words, moral and spiritual in their effect, not evidential at all, except by the way. They are an integral part of the rev-elation of the love of God in Christ Jesus our Lord. They have an essential place in the whole round of the Christian revela-

tion as fruits—fruits of the pity of God, as manifectations of the divine love and wisdom; they are part of the manifesta-tion of Christ; they are not guarantees of His message as the Pharisees here meant them, but part of the /message itself, as much evidences of God's love as His gra-cious, tender words are or ever could be, therefore Christ's miracles are never to be conceived of as mere displays of power. He persistently refused from first to last to work wonders to make men believe. It is not that the demand for evidence is wrong, it is a natural demand that proof should be given of all claims, but we must make sure what really is evidence. A mir-acle is in itself no proof of a moral truth, and a miracle can never in Mself engender spiritual faith-not if one rose from the dead would it necessarily imply the existence of God and the soul's immortality. Of course, it is true that every miracle was a sign—a sign designed to induce to spirit-nal results, to lead men to God, but, like the teaching itself, they could find no foot-ing in the soul of man except through spiritual susceptibility in the man himself.

We rightly ask for evidence, but what we rightly ask for evidence of what? We say we would believe in Christ if only we could be convinced, but convinced how, and be-lieve what about Christ? Men halve some-times asked, with an injured air, why they

could not be convinced by an unmittakable sign from heaven, why Christ if He should be what He claims could not break down by supernatural means the barriers of un-belief and forcibly open the door of the heart and find entrance? What would such an entrance be worth mor mere sensuous or intellectual gra which might come from a sign f

en would be quite outside aimed at by our Lord. Wh suade the carnal mind of What what? not the carnal, surely. rose fro mthe dead. Christ ited to His generation, not sign or wonder-working, h ministry, by Himself, teaching. He Himself the sign of Jesus will m what the sign of Jona would a moment of wonder working cr

If the sign of C man of the from hear

"God's Veils."

Little Mary had just come from the window with evident pleasure, and sat down on her little stool at her papa's feet. It was just at sunset, and a most glorious sunset it was. The Western sky was mansunset it was. The Western sky was man-tled with clouds of the most gorgeous hues, upon which the little girl gazed with thoughtful pleasure. "Papa," she said at length. "do you know what I think when I see those pretty clouds?" "No. What do you think of them, Marw?"

Mary "I always think they are God's veils. Doesn't He have beautiful veils, papa,

to hide Him from us?" "True enough, my little one, thought I. The clouds that veil Him from cur sight are now beautiful. There is a rainbow on them if we will see it. They shine with mercy and truth."

Was that not a pretty thought of little Mary's? Does it not remind you of the time when the veils shall be parted, and He shall come without clouds and every eye shall see Him?

The Comforts of Religion.

There is solid comfort in religion. There is the comfort of assurance. It is our privilege to know that we have passed from death unto life, that Jesus is our personal Saviour, and that heaven is our There is comfort in fellowship with God. If it is sweet for earthly friends to commune with each other, how much sweeter for the soul to hold communion with the Father of our spirits! There is comfort in Father of our spirits! hope. We are going forward and cannot in stop nor retrace our steps. It is good to look forward with high expectation to a better country. There is comfort in light. The light which the Spirit of God sheds on the heart of the believer is better than the light of the win How many there be the light of the sun. How many there be in the church who know nothing of these holy comforts by experience. There is no music within. Their religion is not a religion of comfort, because they are content to have a name to live.

Are We Doing Our Fart?

This question, then, is ours: Are we doing our part in the growth of the y In the current of life are we moving current of life are we movi Do our years mark miler ward? humanity's struggle toward per the God within us so much when our development highest point? Can w children a better l soul than our fa race throu

shadow of a match or lead pencil falls been made of catching a cavern rat and directly across the centre of the watch. Twelve o'clock will be north, 6 south, 9 west and 3 east."

I have for many years used another formula, which is as follows: "Point the small hand of the watch to the sun, and half way between that and 12 o'clock will be due south."

I have submitted both methods to the Director of the Meteorological Service here for his opinion, and he says: "I prefer your method, as it is expressed in fewer words and is about as accurate as the other. Neither method gives direction with exactness except at the equinoxes, and the error will be great

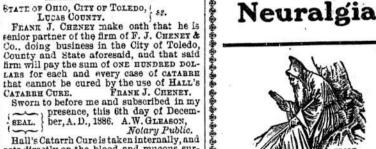
est at the solstices (midwinter and midsummer)." I may say that the second method I have found convenient and sufficiently accurate for ordinary purposes.-Forest and Stream.

In Bohemia.

New Yorker-"Oh, yes, I'm a thoroughbred Bohemian! My artistic nature requires atmosphere. There is so much in that, you know."

Ceusin-from-out-of-town - "Yes, I suppose so. I never was in but one Bohemian place, and I chought there was a good deal in that atmosphereit was principally toba co smoke!"-Detroit Free Press.

STATE OF OHIO, CITY OF TOLEDO, 1 88.



acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

A Chronic Case.

"Oh, he's never satisfied with a job. He's kicking about the one he's got now."

He told me he had absolutely nothing

turning it loose in the bright sunlight it blunders about, striking itself against everything, is unable to provide itself with food, and finally falls down and dies.

In its native depths, however, it is able to lead a comfortable enough existence, as its enormously long whiskers are so extremely sensitive that they enable it to find its way rapidly

ers, is perfectly blind.-Tit-Bits.

Piso's Cure cannot be too highl through the darkness. The principal as a cough cure.-J. W. O'Bairs Avenue, N., Minneapolis, Minn., food of the cavern rat consists of a kind of large cricket, of a pale yellow Almost seven per cent. of t color, and which, like most cave dwell-

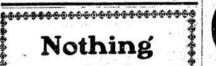
operating a railway is for coal. Major Austin S. Cushman, private secretary to President Fillmore, lives

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in New Bedford, Mass. NY51 FITS permanently cured. No fits or nervous-ness after first day's use of Dr. Kline's Great NerveRestorer, \$2trial bottleand treatise free Dr. R. H. KLINE, Ltd., 981 Arch St., Phila., Pa.

Automobile trains are to be run on wagon roads in German East Africa as feeders to the railway lines.



is so sensitive to cold as a nerve and this is the cause of





