

\$50,000.00

Cash Given Away to Users of LION COFFEE

We are going to be more liberal than ever in 1904 to users of *Lion Coffee*. Not only will the Lion-Heads, cut from the packages, be good, as heretofore, for the valuable premiums we have always given our customers, but

In Addition to the Regular Free Premiums

the same Lion-Heads will entitle you to estimates in our \$50,000.00 Grand Prize Contests, which will make some of our patrons rich men and women. You can send in as many estimates as desired. There will be

TWO GREAT CONTESTS

The first contest will be on the July 4th attendance at the St. Louis World's Fair; the second relates to Total Vote For President to be cast Nov. 8, 1904. \$20,000.00 will be distributed in each of these contests, making \$40,000.00 on the two, and, to make it still more interesting, in addition to this amount, we will give a Grand First Prize of \$5,000.00 to the one who is nearest correct on both contests, and thus your estimates have two opportunities of winning a big cash prize.

Five Lion-Heads cut from Lion Coffee Packages and a 2 cent stamp entitle you (in addition to the regular free premiums) to one vote in either contest:



Printed blanks to vote on found in every Lion Coffee Package. The 2 cent stamp covers the expense of our acknowledgment to you that your estimate is recorded.

WORLD'S FAIR CONTEST

What will be the total July 4th attendance at the St. Louis World's Fair? At Chicago, July 4, 1893, the attendance was 263,273. For nearest correct estimate in Woolson Spice Company's office, Toledo, Ohio, on or before June 30th, 1904, we will give first prize for the nearest correct estimate, second prize to the next nearest, etc., as follows:

1 First Prize	.....\$2,500.00
1 Second Prize	.....1,000.00
2 Prizes—\$500.00 each	.....1,000.00
5 Prizes—200.00 "	.....1,000.00
10 Prizes—100.00 "	.....1,000.00
20 Prizes—50.00 "	.....1,000.00
50 Prizes—20.00 "	.....1,000.00
250 Prizes—10.00 "	.....2,500.00
1800 Prizes—5.00 "	.....9,000.00
2139 PRIZES,	TOTAL, \$20,000.00

PRESIDENTIAL VOTE CONTEST

What will be the total Popular Vote cast for President (votes for all candidates combined) at the election November 8, 1904? For nearest correct estimate received in Woolson Spice Co.'s office, Toledo, O., on or before Nov. 5, 1904, we will give first prize for the nearest correct estimate, second prize to the next nearest, etc., as follows:

1 First Prize	.....\$2,500.00
1 Second Prize	.....1,000.00
2 Prizes—\$500.00 each	.....1,000.00
5 Prizes—200.00 "	.....1,000.00
10 Prizes—100.00 "	.....1,000.00
20 Prizes—50.00 "	.....1,000.00
50 Prizes—20.00 "	.....1,000.00
250 Prizes—10.00 "	.....2,500.00
1800 Prizes—5.00 "	.....9,000.00
2139 PRIZES,	TOTAL, \$20,000.00

4279—PRIZES—4279

Distributed to the Public—aggregating \$45,000.00—in addition to which we shall give \$5,000 to Grocers' Clerks (see particulars in LION COFFEE cases) making a grand total of \$50,000.00.

COMPLETE DETAILED PARTICULARS IN EVERY PACKAGE OF

LION COFFEE

WOOLSON SPICE CO., (CONTEST DEPT.)

TOLEDO, OHIO.

THE SHAMROCK.

Ireland's Wood Sorrel Said to Be St. Patrick's Emblem.

There are many people who do not know what the real shamrock is. The plant which is often called shamrock and generally passes for it in Ireland is the Trifolium repens, or white clover. This plant could not have been the one which St. Patrick held up to illustrate the doctrine of the Trinity, as it has been known only 200 years in Ireland and is a cultivated plant and not native to the soil.

Edmund Spenser says of the Irish of 1580 that "whenever they found a plot of shamrocks, or watercress, they had a feast. There were some who gobbled the green food as it came, some looked for the fairest stalk and the bloom on the leaf." This shamrock of Spenser's time was without doubt the Oxalis acetosella, which is commonly known as wood sorrel. It makes an excellent salad herb, though it has never become a market herb in France or this country. The sorrel of Paris and New York markets is a species of dock. The wood sorrel is indigenous to the soil of Ireland and is believed by botanists to be the original "herb trimity" with which St. Patrick used to illustrate his doctrines.—New York Tribune.

MONEY IN CORNERSTONES.

The Survival of an Older and More Tragic Custom.

The practice of putting money under the foundation stone of a new building is the shadow of an older tragic custom. The money stands theoretically for the ransom of the human being who by ancient superstition should have been buried in its place. Otherwise, it was held, the building would not stand firm and endure.

There was a time when this particular kind of human sacrifice had a vogue extending to most parts of the world. Even in England skeletons have been found imbedded in the bases of castle walls, and there is record of one German fortress at the building of which a child was bought from its mother with hard cash and walled in to the donjon tower, the unnatural mother, according to the story, looking on the while. Effigies of human beings are still used in some parts of Europe as harmless substitutes, and in remoter and more ruthless places the old custom crops out from time to time in all its grim reality. Within the last half century two children, a boy and a girl, were, it was reported, walled into a blockhouse by some laborers at Duga, Asiatic Turkey.—New York Times.

Never pose as an angel until you are sure that your wings have sprouted a good crop of pin feathers.—Philadelphia Bulletin.

A SIMPLE TALE.

It is About Fishing in Maine, But is Founded On Fact.

Seeing some of your fish and bear stories in Main Woods, I must confess some of them do smell a little fishy, and for a change I will give you one founded on facts. You see, it was this way: We were fishing on one of the Keswick lakes in the spring of 1893, and our catch had been enormous. About 3 o'clock, in the afternoon we heard a peculiar noise on the bank of the lake like tearing of roots. So went to investigate, and on nearing the shore was surprised to find a large black bear digging up the ground to beat nine of a kind. We lay low to watch, and what do you think he was doing? Why, he was digging worms, and after putting nice fat angleworms on each of his foreclaws, he ventured out in the lake on an old sunken log put down his forefeet in the water and actually scooped out huge trout so thick and fast that he almost darkened the sun. After a while, thinking there was enough fish for us, we put an ounce ball in his head. Talk about fish! Great heavens! There lay trout two feet deep on which two young cubs were gorging themselves. Well, we skinned that bear, and wishing to secure the cubs alive, I just threw the bearskin over me and got down on all fours, and those cubs followed me right into camp, thinking it was mother bear. The cubs I afterward sold for \$25 each, and the hide of the mother bear, which was a very large one, brought me \$40, not to bad for a day's work. Oh, yes, about those fish on the bank. Well, we went back the next day and barreled up 24 barrels of the best of those trout. The rest were left to rot in the sun. We put those fish in cold storage and we have some of them yet.—Maine Woods.

The Bright Side.

Mrs. Scraggington—On account of the rain the festival given by the ladies of the church last night, resulted in a loss of seven dollars and ten cents.

Mr. Scraggington—But just think of the trouble that would have arisen over the profits if there had been any.—Puck

WHY POPCORN POPS OUT WHITE.

Why does the popcorn pop? Most people probably have wondered what the reason was, but only recently has science taken up the question and furnished an answer. Popcorn pops because of the expansive power of steam.

A grain of popcorn is a receptacle filled with tightly packed starch grains. Its interior is divided into a large number of cells, each of which may be regarded as a tiny box, with walls strong enough to resist considerable pressure from within. When heat is applied the moisture is converted into steam, which finally escapes by explosion.

In order to secure a satisfactory popping there is required an extremely high heat, which causes most of the cells to explode simultaneously. The grain of corn then turns literally inside out and is transformed into a relatively large mass of snow-white starch, beautiful to the eye.

Though gaining so largely in bulk by popping the grain of corn loses considerably in weight. It has been found that 100 average grains of unpopped corn weigh 13 grams, whereas the same number weigh after popping only 11 grams. The difference is the weight of evaporated water originally contained in the corn grains.

If the popcorn is old and dry it will not pop well. At best a few cells near the center of the grain will burst, and the result is not satisfactory. At the base of the kernel where the latter is attached to the cob, the cells appear to be drier, and it is noticed that these cells are seldom ruptured in the popping. It may be that this is why popcorn is always preserved on the cob and never "shucked" for the market.

Proof Positive

"I shouldn't object to your accepting him if I thought you had given the matter sufficient consideration. "But why do you think I haven't, papa?" "Because you haven't changed your mind."—Puck.

NUNS AMONG THE LEPEERS.

Published By Request

(Continued from last week.)
111—1898.

Later Condition of The Lepers.

It is now 15 months since that first visit to the Lepers' Home, and here I am again, not for a few hours but at the end of three days, (Fr. O'Farrell continues his narrative) during which I have been studying things in this transformed locality. The cabins now are habitable and comfortable, each with its vines and flowers. The women sowed the seeds and planted the flowers and watched and watered and cared for them. Besides the flower beds and select little plots of melons and strawberries that surrounded each cabin, there are several acres of excellent corn and potatoes and tomatoes, beans, peas, cabbage, carrots, turnips, sweet potatoes, etc., in flourishing condition. Every leper who is able to be about at all is busy, and some take as much interest in the garden as though it belonged to them selves. The women who can sew or mend or wash or scrub, are working. All who can walk go to a common dining-room for their meals. The men sit on one side, the women on the other, and a screen partition separates them. Two of the sisters wait on the table and after meals some of the women wash the dishes and prepare the dining-room for the following meal. Peals of gayest laughter can be heard, as the meal progresses, giving evidence of the spirit that pervades the assembly.

One of the cabins has been specially fitted up for a chapel and while poor outside, it has, like the king's daughter, much beauty within. Here the holy sacrifice of the Mass is offered every morning and the patients, almost without exception assist, Catholic and non, though attendance is purely optional. Again in the evening all assemble for rosary and litany and night prayers. One of the Sisters plays the organ and a mixed choir sings the Benedict and numerous other hymns, very sweetly and devoutly. I was astonished at the singing of a couple of the women. Many of our screaming prima donnas in fashionable city choirs could learn a much needed lesson in the soulful interpretation which these leper women gave to some of our beautiful religious hymns, both English and Latin.

After night prayers the lepers repair to their cabins and for an hour one would think the old ante-bellum days had come again at the Indian Camp. The accordion and the banjo, the guitar and harmonica are heard in concert or singly, leading the early night air with musical strains. The second night of my visit, four of the men came under my window and serenaded me with several choice selections.

What a change! Like a happy family, the lepers of Louisiana now pass their lives in contentment and peace, insofar as this is possible for them. One devout old colored woman said to me: "I would not again return to the world, even if I should be cured. I want to live and die here."

The best medical authorities hold that leprosy is not contagious as small pox and yellow fever are. But it is infectious, and constant vigilance is necessary in those who dress the wounds of the lepers. The Sisters are, of course, in constant danger, but, with watchful precaution, the danger is remote. There is little or no suffering produced by the leprosy itself. Providence has kindly ordained that the victims of this awful scourge should enjoy freedom from pain while their bodies are rotting away by slow degrees. But the leprosy produces or aggravates other ailments, which are very painful, and many of the lepers suffer from other complaints.

The Sister who dresses the sores, and thus comes in closest contact with the disease, has come to work after ten years experience as a trained nurse in the great Charity Hospital of New Orleans. Twice a day she makes her rounds with her medicine chest and rolls of bandages. With the skill of a surgeon and the tenderness of a mother she soothes the festering bodies and cheers the

clouded souls of all, but especially of those who are unable to walk or confined to bed. The patients themselves have caught the spirit of their nurses and are most assiduous in their kindnesses to one another.

There are now twenty-four lepers in the home. Five have died since the Sisters came and six have been admitted. There are, it is said, one hundred lepers in Louisiana, some belonging to the best and wealthiest families. The horrible treatment accorded the inmates of the State institution, up to a year ago, has produced a dread of going there that will not disappear for years yet to come. And, moreover, the Leper Board's tenure of Indian Camp plantation is uncertain and presents the undertaking of much needed buildings and other permanent improvements. Once the institution is settled on land of its own and the public becomes convinced that the Sisters are to be permanently in charge the poor lepers will come out of their hiding places and will seek admittance into the institution from which they so long have shrunk with fear and trembling.

One peculiarity about the lepers is that they make it a point to keep secret their names and family history. Very few of the lepers bear their proper names. This shows the horror with which the disease is regarded. No doubt some of the present inmates here are supposed by their neighbors, and represented by their relatives as dwelling in some distant part of the world. Thus the leper becomes "dead" when he enters the institution, and the other members of the family are spared the suspicion that would rest upon them, if it were known that a brother or sister was a leper.

On my former visit the doctor in charge related a touching scene that took place a few days previous. A well dressed, intelligent man called at the Home and asked to see the superintendent. He said he had heard of the Home's new location and would like to look around a little. The doctor accompanied him, showing him the leper quarters and informing him that the Sisters of Charity had taken charge. When the stranger had looked over the premises and inquired closely about the certainty of the Sisters coming, he said: "Now I will tell you the real object of my visit. I have a large family, part of them lepers. For years I have been hiding it, and the more effectually to do so I rented, some years ago my plantation, and removed to the city where I secured two houses, joining each other. The lepers occupied one house and the balance of the family the other. Thus we were able to care for the 'unfortunates' while the danger of catching the disease was as remote as possible for us to make it. Late financial reverses, however, makes it impossible for me to keep my poor afflicted ones any longer. I would if I could." The father left and the children came a few days later. One of them, just the other day, was buried with requiem Mass, and solemn service of the Church, in the lepers' cemetery, where a modest cross marks her resting place. The others still survive, but the deadly malady is fast eating away their vitality and they too will soon be laid to rest beside their sister.

A boy of some 12 or 13 years was admitted not long ago, and he showed such piety and reliability that the Sister, with the chaplains consent, fitted him out with a cassock and surplice, and he acted as thurifer at Benediction. He wears gloves while carrying the censor, thus guarding against communicating the disease to the chaplain.

The much-talked-of "Reading Circle" has found its way even into the Lepers Home. "The Janssens Reading Circle" is composed entirely of lepers who under the direction of the Sister Superior, hold their literary exercises every day. The organization is named after the late archbishop of New Orleans, who has constantly shown a loving and active interest in this most cherished part of his flock—the interests of the world.

A more absolutely devoted band of Sisters could not be found from the Atlantic to the Pacific, nor from

the Lakes to the Gulf than those four daughters of St. Vincent, who count it their happy privilege to have been chosen to share the exile of the leper and to be the instrument of comfort, natural and supernatural, to those helpless creatures who are so afflicted by God and abandoned by man. These women have but one thought, after God and their own souls, and that the thought of what might still be done, in addition to what they are doing, to ameliorate the misery of their loved lepers.

These Sisters are living in a corner, on the second floor, of the dilapidated old plantation house, where the roof is less leaky and the floors less rotten than in other parts. One of them went into a room on the second-story the other day and, though she was by no means a heavy weight, the joists gave way under her and half the floor went crashing down. She went down with it—but saved herself from injury, perhaps from death, by catching a timber which was imbedded in the wall, and was rescued more frightened than hurt, by her excited companions.

It is the intention of the Leper Board to build, as soon as they can get the money, a suitable house for the Sisters, but in the meantime they are as happy as happy can be in their present crumbling quarters. True to the name their founder, the great apostle of charity, gave them, they are living a life of charity, for they are giving their very lives for God's sake to the service of the most desolate of human beings without wages, and without reckoning the value of their time or their services.

Let the great philanthropist who wastes so much eloquence in theorizing about what might be, and does so little, go for a while to the Louisiana Lepers' Home. There he will see what he must admire, and in spite of himself he must cry out "Beautiful Christian Charity! In all this world there is nothing like to thee."—Western Watchman.

[There are now (1904) six Sisters at the Camp. They still reside in the decayed old mansion on the plantation, which has been made once more habitable.]

"HELLO" GIRLS SOON MARRY.

Chicago Business Man Says They Are Queens of The Office.

In the realm belonging to the modern "office woman" the day of the telephone girl has arrived. From a matrimonial standpoint she reigns supreme. The throne first filled by the "show girl" cashier and then by the dashing stenographer is now occupied by the pretty and attractive young person who sits at the switchboard. This is the verdict of observant employers who have all three classes of working women in their offices.

"It's the little hello girl that takes the cake nowadays," said one business man. "She marries and quits her job with a rapidity that's astonishing. The young men don't seem able to resist her, and I don't blame them. You see, a girl that comes into an office to answer calls at the switchboard often does so directly from her own home. So she's fresh and pretty and absolutely unspoiled by business life. And she apparently sweeps all competitors clean off the field. I'll bet that every daily marriage license list in Chicago contains the names of one or two girls who used to do telephone work in some big office. They don't put down their ages at 40 years, either, the way some business women have to do. I guess 19 is about the true figure."

The enthusiastic employer, who is the father of a large family and takes an almost paternal interest in the young men and women in his store, got down a card index and proceeded to verify his assertions with a few statistics.

"We keep a card record," said he, "of the career of every one of our employes, and I think I can use it to prove what I'm saying. In the last two years we've had 12 switchboard girls and 4 of them have left to get married. Since 1895 we've employed 18 women stenographers, and only one of them has notified us

of her marriage. The three women bookkeepers and cashiers that we have had ever since the house was founded 20 years ago, are all unmarried. A fourth member of this department left us two years ago to get married, and committed suicide soon afterward. This last instance is probably too extreme to be of any statistical value, but it actually happened.

"Look at that little girl over there," pointing at a cheerful, healthy little woman who was busy pulling telephone plugs in and out and making soft answers in an automatic manner; "she's been here about three weeks, and all of the young clerks are 'crazy about her,' as my daughters say. I'm not running a matrimonial agency, but I don't see any harm in it as long as all concerned attend to their business and don't flirt or fool.

"That young woman has a running start on the stenographer or cashier as far as getting a husband is concerned. She didn't have to go through a long course of preliminary instruction to get her present job and she can quit it for the altar and a three-room flat without feeling that she is 'abandoning a career.' Furthermore, her position at the telephone board gives her opportunity to make a much wider acquaintance than the cashier in her wire cage or the stenographer in a private office.

"It's funny," he continued, reminiscently, "to see the changes that have come about in this matter. Business men don't like to talk about it much because of that dislike to the matrimonial agency idea which I just hinted at. But the comic papers furnish the best indication of the shifting of the sovereignty. Twenty years ago the beautiful woman cashier was the butt for all the jokes about jealous wives and impressionable husbands. Then the stenographer had her turn, and its about time for the humorist to wake up to the fact that it's the girl at the switchboard that's now queen of the officeworkers.

I never heard of one marrying her employer, the way typewriters sometimes do, but they certainly do get married. There's no doubt about that. And when they do get married they stay at home and keep house. They don't drift back into the business world again, as stenographers often do. Because they haven't really learned any profession by their service at the board they don't feel that they are wasting any technical and money-making knowledge by staying at home and tending to their children."

Inquiry of the marriage license clerk failed to throw any light upon the number of switchboard sovereigns who figure in the daily output of wedding permits. Women are not compelled to state their occupation and bridegrooms are said to dislike to admit that their brides work for their living.—Chicago Tribune.

T. E. ZIMMERMANN & CO

do not hesitate to recommend Kodol Dyspepsia Cure to their friends and customers. Indigestion causes more ill health than anything else. It deranges the stomach, and brings on all manner of disease. Kodol Dyspepsia Cure digests what you eat, cures indigestion, dyspepsia and all stomach disorders. Kodol is not only a perfect digestant but a tissue building tonic as well. Renewed health, perfect strength and increased vitality follow its use.

Brother Dickey's Sayings.

What dey calls a "philosopher" is one dat takes all dat comes his way and looks forward ter mo' a-comin. Some folks is so greedy, ef you was to give 'em a free pass ter heaven dey'd ax fer stop-over privileges ter see de fireworks.

Some folks is so 'cited in they own min', dey fully believes de word! turns roly' ever' 24 hours des ter look at 'em.

I don't b'leve de sayin' er dat preacher dat dey ain't no women angels in heaven; en yit, w'en you come to study about it, some er dem is mighty good coaks.—Atlantic Constitution.

Early Acquaint

Hyker (reading)—A physiognomist says that men who are impulsive and aggressive usually have black eyes. Piker—That's right. They are reasonably sure to get 'em sooner or later.—Chicago News.

THE UNIVERSAL EXPOSITION

The Achievements of Individuals and Nations Faithfully Recorded by This Encyclopedia of Society.

By FREDERICK J. V. SKIFF, Director of Exhibits, World's Fair.

"The wisdom of all ages is none too great for the world's work." In this single salient sentence, uttered in his famous address at Buffalo in September, 1901, President McKinley described the object and the result of expositions.

A modern universal exposition is a collection of the wisdom and achievements of the world; for the inspection of the world, for the study of its experts, by which they may make comparisons and deductions and develop plans for future improvements and progress.

All the states are to be represented at the World's Fair. This means a great deal, a shining triumph for the Louisiana Purchase Exposition, and furnishes another illustration of the fact that this Exposition's completeness is the marvel of the age.

"Fifty-one states, territories and possessions of the United States have taken the steps necessary to participate in the World's Fair on an important scale. But two states were left outside the fold at the last report, and in each of these was a well defined movement in favor of being represented at the Fair with buildings and exhibits."

The old world species seem to have been the earliest cultivated, the Chinese preserving the buds as well as using them medicinally and to season their rice.

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North America has given many distinctive varieties, among them the cucumber or umbrella tree, the beaver tree and the favorite Magnolia grandiflora.

The creators of the St. Louis Exposition have had the experience of all previous great exhibitions by which to plan and effect its high organization. The continuous and repeated burden of the message of experience handed down by all exhibitions has been more perfect, more effective classification and arrangement of exhibits.

The classification of the St. Louis Exposition has been prepared to present a sequential synopsis of the developments that have marked man's progress. On its bases will be assembled the most highly organized exposition the world has yet seen.

The St. Louis classification is divided into 10 departments, 144 groups and 807 classes. These grand departments in their order will record what man has accomplished at this time with his faculties, industry and skill and the natural resources at his command in the environment in which he has been placed.

At the head of the Exposition classification has been placed Education, through which man enters social life. Second comes Art, showing the condition of his culture and development. Liberal Arts and Applied Sciences are placed third, to indicate the result of his education and culture, illustrate his tastes and demonstrate his inventive genius, scientific attainment and artistic expression.

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Education is the keynote of the Universal Exposition of 1904. Each department of the world's labor and development will be represented at St. Louis, classified and installed in the manner that all engaged or interested in such branch of activity may come and see, examine, study and go away advised. Each of the separate sections of the Exposition will be an equivalent of—or, rather, will be in actuality a comprehensive and most effective object lesson—in the line of industrial and social achievement and progress which it presents.

Cost of Seeing the World's Fair. From any point within 300 miles of St. Louis a person may travel to the World's Fair this year, view the wonders of the Exposition for three days and expend the same money he would pay in any other year for train fare alone. This is an absolute fact.

The Western Passenger Association has agreed on a ten day excursion rate, 250 miles or more from St. Louis, for one and one-fifth fare for the round trip.

Disproved. "You can't eat your cake and have it, too," remarked the obedient man.

"You can't," growled the dyspeptic as he swallowed a couple of tablets. "That's all you know about it."—Philadelphia Record.

The man who can be nothing but serious or nothing but merry is but half a man.—Hunt.

ALL THE STATES AT THE WORLD'S FAIR.

Many Beautiful Pavilions and Pretentious Buildings Show Forth the Enterprise of American Commonwealths.

A beautiful city has grown up among the trees on the World's Fair grounds at St. Louis. It has nothing to do with the immense exhibit palaces, but is a thing apart. The houses in this new city are of various styles of architecture. Some are palatial in size and appearance, while others look merely cozy and inviting.

The city is not compact, but somewhat straggling, as befits the picturesque quality of the view. Yet there is nothing suggestive of a Stringtown-on-the-Pike about this city, for the grounds surrounding each of the houses are beautified with gardens typical of the state represented.

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BANNIS OF MARRIAGE.

A Custom That Dates Back to the Primitive Christian Church.

The custom of publishing the bans of marriage dates back to the primitive church, for Tertullian, who died A. D. 240, states that warning of intended marriages was given among the early Christians.

It appears that the publication of bans was habitual in many places long before there was any general law on the subject, since Gregory IV. (1198-1216) speaks of the bans (from Latin bannum, a proclamation; Anglo-Saxon, ban) being given out in church, according to custom.

The earliest enactment on the subject in England was an order made in the synod of Westminster in 1200 to the effect that no marriage should be celebrated till the bans had been published in the church on three several Sundays or feast days.

This rule was made obligatory throughout the church by the fourth Lateran council held in Rome in 1215. By act of parliament bans must now be given out in England on three Sundays—London Answers.

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The man who can be nothing but serious or nothing but merry is but half a man.—Hunt.

CASTORIA The Kind You Have Always Bought, in use for over 30 years, has borne the signature of and has been made under his personal supervision since his infancy.

What is CASTORIA Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is Pleasant. It contains neither Opium, Morphine nor other Narcotic substance.

GENUINE CASTORIA ALWAYS Bears the Signature of The Kind You Have Always Bought In Use For Over 30 Years.

LOW PRICES FOR SHOES. New Stock of DOUGLAS SHOES. 18 DIFFERENT KINDS TO SELECT FROM.

Spring & Summer Shoes In Men's, Ladies', Boys', Girls and Infants. Many Different Styles to select from.

Price 1 Cent! THE SUN NOW SELLS FOR ONE CENT, AND CAN BE HAD OF EVERY DEALER, AGENT AND NEWSBOY AT THAT PRICE.

BLACK-DRAUGHT STOCK AND POULTRY MEDICINE Stock and poultry have few troubles which are not bowel and liver irregularities.

THE READER GETS FOR ONE CENT. The SUN is the best type of a newspaper, morally and intellectually.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS Scientific American. A handsomely illustrated weekly.

Boarding House Amenities. First Landlady (pointedly)—Well, thank heaven I haven't got no skeletons in my cupboards.

Western Maryland Railroad MAIN LINE Schedule in Effect October, 11th 1903. Table with columns for Read Downward, STATIONS, and Read Upward.

Table with columns for Read Downward, STATIONS, and Read Upward. Includes stations like LeCherry Run, Big Pool, Clear Spring.

Table with columns for Read Downward, STATIONS, and Read Upward. Includes stations like LeHagerstown, LeCherry Run, LeNew Market.

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KODOL Dyspepsia Cure DIGESTS WHAT YOU EAT The \$1.00 bottle contains 24 times the trial size, which sells for 50 cents.

Emmitsburg Rail Road. TIME TABLE. On and after October 11, 1903, trains on this road will run as follows:

Table with columns for TRAINS SOUTH and TRAINS NORTH. Includes departure times for LeCherry Run and LeNew Market.

Table with columns for Circuit Court, County Officers, and Reformed Church of the Incarnation.

Table with columns for Reformed Church of the Incarnation, Pastors, and Services.

Table with columns for Reformed Church of the Incarnation, Pastors, and Services.

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Nasal CATARRH ELY'S CREAM BALM. In all its stages there should be cleanliness. Ely's Cream Balm cleanses, soothes and heals the diseased membrane.