

INDIANS AND MEDICINE

Funny Way of Giving a Shock ON

the Indian, says the Rev. J. H. Williams, "The Red Indians of this tribe, has the idea that our kind of medicine is equally good for all diseases. He believes in drastic purgatives, and, unless he feels the effect of the second dose of the medicine, he will fast and give up, believing that the medicine is not good. He prefers purgatives and emetics, and in them the Indian is wrong. He will not use the medicine to vomit, and he thinks castor oil is especially 'good medicine.' Very often mothers would send their children to the doctor for a consultation for castor oil and castor oil, and then come the next day and complain that the medicine had not worked, and that the child had vomited and that they were sick. I tell them that very often castor is too strong for the child. Then my wife would

another teapsoonful and hand
her mother and request her to su
it in her presence. The child
could object, as most children do,
that parents do not know what they
are doing, and that she could
make down the neck of the
child, the mother, partly to remove the
partly to pacify the child, w
be the child a kiss that covered
ole of its cheek and in so do
and remove the oil with her lip
fallow: it herself. Thus she w
the spoon clean, and it bac
wife, and that is the way in
men give comfort off to their child
or witnessing this performance
no difficulty in understanding a
child got no benefit from the
its dose.

then are, in Haiti probably 900,000 men and girls over ten years of age. At least 800,000 of them wear "couleur-ete," or headkerchief. The ground around the head bandanna is silk. One of silk or a mercerized silk, with brocaded figures woven into it and locally called "foulard" is used except for Sundays and special occasions; others of prints or calico are for everyday wear, according to Commerce Reports."

for deceased relatives, not of the mediate family is common—white or black or black and white or black and blue designs. Black is a favorite color with the people anywhere. **Black and white** are combinations of black and white, like a black and white striped shirt, black on a white ground. Yellow, black, red, and yellow and black are white checks called "madras" are popular, particularly yellows. **Yellow** is a combination of yellow and black and white and various other colors in color schemes.

These hues, except the blacks, do not wear as well as the "fast" colors, and have been suggested by a dealer that the enduring dyes would soon find a market among the buyers, particularly the distinguished ones, could be had for a few cents more.

Preserving Spiders' Webs
Naturalists employ an ingenious method of preserving all kinds of spiders' webs. The webs are first sprayed with an atomizer with a thin coating of artists' shellac, and then they are of the ordinary paper form, they are pressed carefully

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Against a glass plate, the support stands at the same time being a stand. After the airtight solution of the plates carrying the webs is restored away in a cabinet. The shaped webs may be preserved in their original form by spraying with shellac and then allowing to dry before removal from the supports. Many spiders webs are beautiful, and all are characteristic of species to which they belong. From a scientific standpoint the permanent preservation is very desirable.

...to survive in the given condition
...which they lived, did survive
...struggle for existence, while
...the struggle against their r
...died out. This is also
...to human species and has be
...applied to races, nations,
...as well as individuals
...that survive being fittest to c
...conditions within and without.

"The wonderful sixth-sense supposed to be possessed by the blind is not true. I know a blind musician. He cannot draw to save his life, but that's not so remarkable. I know a painter," or so I thought at the time, "who is blind. It is impossible," said the friend of my father at all. His work is perfect." "Is he a blind painter? His work is perfect?" Why, what does he paint?"

Querer Old Laws.—A bill introduced in 1314 passed laws regulating the size of the cloak and robe, the width of the trimming and the number of suits that might be possessed by a person; also the diet, including the hour of meals and the number

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