

THE GREAT SOUTH AMERICAN NERVINE TONIC AND Stomach and Liver Cure

The Most Astonishing Medical Discovery of the Last One Hundred Years.

It is Pleasant to the Taste as the Sweetest Nectar. It is Safe and Harmless as the Purest Milk.

This wonderful Nervine Tonic has only recently been introduced into this country by the proprietors and manufacturers of the Great South American Nervine Tonic...

This medicine has completely solved the problem of the cure of indigestion, dyspepsia, and diseases of the general nervous system. It is also of the greatest value in the cure of all forms of failing health...

IT IS A GREAT REMEDY FOR THE CURE OF

- Nervousness, Nervous Prostration, Nervous Headache, Sick Headache, Female Weakness, Nervous Chills, Paralysis, Nervous Paroxysms and Nervous Choking, Hot Flashes, Palpitation of the Heart, Mental Dependancy, Sleeplessness, St. Vitus' Dance, Nervousness of Females, Nervousness of Old Age, Neuralgia, Pains in the Heart, Pains in the Back, Failing Health, Broken Constitution, Debility of Old Age, Indigestion and Dyspepsia, Heartburn and Sour Stomach, Weight and Tenderness in Stomach, Loss of Appetite, Frightful Dreams, Dizziness and Ringing in the Ears, Weakness of Extremities and Fainting, Impure and Impoverished Blood, Soils and Carbuncles, Scrofula, Scrofulous Swellings and Ulcers, Consumption of the Lungs, Catarrh of the Lungs, Bronchitis and Chronic Cough, Liver Complaint, Chronic Diarrhoea, Delicate and Scrofulous Children, Summer Complaint of Infants.

All these and many other complaints cured by this wonderful Nervine Tonic.

NERVOUS DISEASES.

As a cure for every class of Nervous Diseases, no remedy has been able to compare with the Nervine Tonic, which is very pleasant and harmless in all its effects upon the youngest child or the oldest and most delicate individual.

CRAWFORDSVILLE, IND., AUG. 20, '86. To the Great South American Nervine Tonic Co. DEAR GENTS—I desire to say to you that I have suffered for many years with a very serious disease of the stomach and nerves...

A SWORN CURE FOR ST. VITUS' DANCE OR CHOREA.

CRAWFORDSVILLE, IND., June 22, 1887. My daughter, eleven years old, was severely afflicted with St. Vitus' Dance or Chorea. We gave her three and one-half bottles of South American Nervine and she is completely restored.

State of Indiana, Montgomery County, as: Subscribed and sworn to before me this June 22, 1887. CHAS. W. WRIGHT, Notary Public.

INDIGESTION AND DYSPEPSIA.

The Great South American Nervine Tonic

Which we now offer you, is the only absolutely unfailing remedy ever discovered for the cure of Indigestion, Dyspepsia, and the vast train of symptoms and horrors which are the result of disease and debility of the human stomach.

HARRIS E. HALL, of Waverly, Ind., says: "I owe my life to the Great South American Nervine. I had been in bed for five months from the effects of an exhausted stomach, indigestion, nervous prostration, and a general shattered condition of my whole system."

No remedy compares with SOUTH AMERICAN NERVINE as a cure for the Nerves. No remedy compares with South American Nervine as a cure for all forms of failing health. It never fails to cure Indigestion and Dyspepsia. It never fails to cure Chorea or St. Vitus' Dance. Its power to build up the whole system are wonderful in the extreme.

Large 16 ounce Bottle, \$1.00. EVERY BOTTLE WARRANTED.

W. W. SHORT,

Wholesale and Retail Agent for Kent County, N. B.

THE CANADIAN INDIANS

IT IS SAID THAT CIVILIZATION HAS PROVED TOO MUCH FOR THEM.

What Benefits They Derive from It Are More Than Counterbalanced by Its Evil Effects Upon Them—Their Customs and Superstitions.



JAUNT of six weeks in the wilds of Canada between Lake Nipigon and Hudson Bay has brought me to the conclusion that the benefits derived by the aborigines from contact with civilization are far more than counterbalanced by the evil effects thereof...

The Indians are still numerous, but that they are decreasing in number is the testimony of all. Those who remain prefer to have as little to do with the white man as possible. They acknowledge the superiority of the Caucasian. Their martial spirit has been broken and they lead an existence whose only aim seems to be provide food and clothing for the present.

On the shores of Lake Nipigon, somewhat over a hundred miles north of Lake Superior, I found one small patch of potatoes, not sufficient to keep one family through the winter: the owner said that it was his second and last experiment in raising the tubers. The fact is that every Indian who came along helped himself, as had been his wont, to all he desired of the products of the fields and the woods...

They believe that Nannibijon created the heavens and the earth and all things in and upon them; that Nannibijon died and that the present ruler of the universe is Manitou. To the latter they offer their prayers, but hold the former in greater reverence. A projecting rock which by the ravages of time and the disintegration of adjoining formations has assumed a fantastic form is looked upon as an object placed there by Nannibijon for their veneration.

In one place a gigantic rock had crumbled, leaving only a columnar formation projecting from the water. The top of this column might by a slight stretch of the imagination be made to resemble the head of some grotesque being. "Suppose I were to ascend that column and knock off the head, what would happen?" I inquired of one of the half breeds. "The Indians would kill you," was the reply. Further inquiry elicited the fact that the Indians believed such a desecration would result in injury to all living in the neighborhood or passing that way.

The worship of a beneficent Creator ceases with veneration for Nannibijon and Manitou. The rest of the mythology of the Indian is one mass of demons, who exact tribute in prayer and observance of certain laws founded on superstition. Manitou is the source of all good, but this good can be secured by the Indian unless the demons are appeased. Manitou is willing to make the Indian happy, and all that is necessary for the attainment of that end is the propitiation of the enemies of both.

The Indians in the interior still adhere to the primitive mode of disposing of the remains of their dead, the corpse, attired in a new suit of clothes, being placed on a platform some ten or twelve feet high. Those living nearer to civilization have adopted burial, but even then the new suit of clothes is indispensable and the body is placed in an upright or a sitting position on some hillside facing a lake or river, so that the eyes of the dead may see the canoes or climaxes passing by.

Whiskey attains its object with greater facility in the interior economy of an Indian than it does in that of a white man. One drink is sufficient to set an Indian crazy, and the only object for which he seems to live when in that condition is to violate the law. He is ready for any kind of devilry. For the purpose of reducing the infractions of laws to as small a number as possible the statutes of Canada make it an offence punishable by a fine of \$100 or imprisonment for ninety days for any person to give or sell any intoxicating liquor to an Indian. This law is, however, continually violated, and I saw several instances in which physical restraint was necessary to prevent bloodshed.

general distrust are the punishment for crime. The government attempts to enforce the laws against crime, but the Indians object to this interference. Murder is left to be punished by vengeance of the aggrieved relatives; if there are none of these the chances are that the crime goes unpunished.

A curious incident, which is at present causing a great deal of talk among the Chippewas, was narrated to me by several of them, some of whom were witnesses of the occurrence. An Indian of strong build and apparently enjoying his usual health, announced that in ten days he would be dead. He was laughed at, but he persisted in his statement and made all preparations for death. He straightened out his accounts with the Hudson Bay Company, and finding that there was no balance in his favor on the books of the company, he asked whether the company would furnish him with a new suit of clothes to be buried in. This was promised apparently to his great relief.

The fatal day arrived and a number of Indians assembled at the wigwam. The Indian was apparently as healthy as ever and was reclining at ease on his blanket made of rabbit skins. As sunset approached he got up and walked out. He pointed to a distant mountain in the west and said:—"When the sun has passed beyond that mountain I shall be dead." A few minutes before that time arrived he returned to the wigwam and lay down. The sun set and those who went to rouse the Indian found him dead. There had been no death struggle, no pain or manifestation thereof, life had passed quietly away.

The Indians know that their race is dying out; they see it decreasing in numbers every year. They blame the white man for a large portion of their misfortunes, but what they say is uttered in sorrow, not in anger; they are resigned to their fate. They say that now the Indian is subject to colds and to consumption, and they claim that these are whitemen's diseases and the Indians of a few centuries ago knew them not. Consumption is certainly killing them off. I have seen them lying about my camp fire expectorating blood in considerable quantities, but this did not seem to disturb their serenity. They are very fond of visiting each other, and whenever I pitched my tent the dusky children of the forest gathered to exchange notes with the Indians in my employ. Just at present they are suffering from a severe visitation of the measles, and as they are utterly helpless the death rate is large.

Few of the game and fish laws passed by the various provinces of the Dominion affect the Indian, nearly every one of these laws contain a provision that it shall not apply to the aborigines. This is due to the fact that fish and game furnish food for the Indian. But the Indian has laws of his own on the subject, some of these laws being based on superstition, others on reason. Fourteen is the limit to the number of bears any one Indian may kill in a season; if he kills more than that number one of the numerous devils constituting his mythology will make trouble for him. Bears are hunted by means of steel traps and deadfalls, the latter being baited with fish. Should an Indian approach the number of fourteen he will set only enough traps to make his complement in full. If by any accident he should capture more than fourteen he will liberate all in excess of that number; if the bears in excess of fourteen have been killed in deadfalls he expects some grave misfortune and it takes a great many prayers to avert it.

If an Indian is stricken with illness or meets with a serious accident his fellows look at him askance and argue that he must have killed more than fourteen bears in the past season. During the summer months an Indian may kill a bear for food but he must be near starvation before he will do so. In my travels we encountered several bears but as they did not offer to molest us the Indians declined to kill them, although they might have done so with ease. When an Indian kills a bear he removes his hide and then hangs the skull on the projecting branch of a tree, if possible near the edge of a river or lake, an offering to one of their evil deities. These skulls, whitened by age, give many a bit of scenery a peculiar aspect.

If by reason of constant hunting or some other cause any species or animal decreases in number the Indian ceases his pursuit and a close season thus established by common consent is far better observed than close seasons made by Legislatures. Just at present there is a close season for rabbits and an Indian during the coming winter will not kill more rabbits than he needs for food. Few rabbit skin blankets will be made this year. These rabbit skin blankets are, by the way, a most necessary article for the Indian and a most convenient one for the wilderness for sport or other pleasure. It takes from a hundred to a hundred and fifty rabbits to make a blanket. The animals are captured in the winter months, when the fur is nearly all white. The fur is cut into strips of the width of about an inch; these are fastened together, and after they had lain a week or so the squaw weaves them into a blanket large enough for an Indian to wrap himself up in. Blankets of this kind become gray with age and last eight or ten years. The constant coming out of the white hair is an objectionable feature to their use in civilization.

Missing Links. If plenty of clover is given there will be much less necessity for supplying lime, as there is considerable lime in the composition of clover. While less range is needed during the winter than in summer, at the same time it is usually best to give the cows every opportunity to exercise.

By the patient archaeological research carried on by one woman it has been proved, for the gratification of all women, that the bifurcated necker garment supposed to be specially distinctive of the masculine toilet rightly belongs to the feminine dress. The women of Judah, it seems, were the first wearers of the garment in bifurcated form, and man, perceiving the convenience and comfort of this article of dress, evolved by the superior intelligence of women, appropriated it to his own use and doomed his womankind to incur their limbs with flowing robes, which render it impossible for them to cope with man in the useful avocations.

VAN METER, BUTCHER & CO.,

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And all Kinds of AGRICULTURAL and other MACHINERY.

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NEAT! STYLISH! SERVICEABLE!

THIS IS WHAT IS REQUIRED IN A SUIT OF CLOTHES.

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A Fine Stock of Cloths on hand to select from.

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FIRTH'S BEST AXE STEEL,

ESPECIALLY FOR US.

NONE BETTER. 100 doz. now in Stock.

KERR & ROBERTSON,

WHOLESALE HARDWARE.

ST. JOHN, N. B.

APPLES

NEW BRUNSWICK and NOVA SCOTIA. CHEAP. OUR CRACK CHOP

TEA

HAS JUST ARRIVED. TRY IT.

T. COLLINS & CO.,

WHOLESALE GROCERS,

PRODUCE & COMMISSION MERCHANTS,

ST. JOHN, N. B.

T. CURRAN,

Successor to Curran & Walker.

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CROCKERYWARE and GLASSWARE.

FLOUR & MEAL, BOOTS & SHOES, READY-MADE CLOTHING

ALL GOODS SOLD AT VERY LOWEST PRICES FOR CASH.

PRODUCE TAKEN IN EXCHANGE FOR GOODS.

KINGSTON, KENT COUNTY, N. B.

Do you want a Hat? Do you want a Shirt? Do you want Cuffs and Collars? Do you want Socks? Do you want a Valise? Do you want a Trunk? Do you want a Waterproof Coat? Do you want Underclothing? Do you want a first class suit of Ready-made Clothes, that fit, feel, wear and look like those made to order.

IF YOU DO

be wise in your day and generation, do as hundreds are doing every month, go to

E. C. COLE MONCTON.

BARGAINS! BARGAINS!

THIS IS AN AGE OF BARGAINS! THE PEOPLE WANT BARGAINS! WE HAVE GOT THEM! THEY ARE FOR THE PEOPLE!

Summer Goods we are clearing out at greatly reduced prices, and are giving in addition the following staple lines:

Table with 4 columns: Item, Price, Item, Price. Includes items like 25 yds. Factory Cotton, 1 yd. wide, \$1.00; 25 yds. Part Colico, \$1.00; 25 yds. Fancy Dress Muslin, \$1.00; 17 yds. Cotton Flannel, \$1.00; 10 yds. Wilson Dress Goods, \$1.00; 2 pairs Men's Heavy Ribbed Underclothes, \$1.00; 4 prs. Pure Silk Hose, Ladies', \$1.00.

DOWNTOWN DRY GOODS.

60 MAIN STREET, MONCTON, Aug. 4, 1893.

J. FLANAGAN,

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"The Review."