THE GREAT SOUTH AMERICAN

AND

Stomach 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, and yet its great value as a curative the Indian to adopt in a measure the dress agent has long been known by a few of the most learned physicians, who have not brought its merits and value to the knowledge of the

general public.

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 from whatever cause. It performs this by the great nervine tonic qualities which it possesses, and by its great curative powers upon the digestive organs, the stomach, the liver and the bowels. No remedy compares with this wonderfully valuable Nervine Tonic as a builder and strengthener of the life forces of the human body, and as a great renewer of a broken-down constitution. It is also of more real permanent value in the treatment and cure of diseases of the lungs than any consumption remedy ever used on this continent. It is a marvelous cure for nervousness of females of all ages. Ladies who are approaching the critical period known as change in life, should not fail to use this great Nervine Tonic, almost constantly, for the space of two or three years. It will carry them safely over the danger. This great strengthener and curative is of inestimable value to the aged and infirm, because its great energizing properties will give them a new hold on life. It will add ten or fifteen years to the lives of many of those who will use a half dozen bottles of the remedy each year.

IT IS A GREAT REMEDY FOR THE CURE OF

Nervousness. Nervous Prostration. Nervous Headache, Sick Headache, Female Weakness, Nervous Chills. Paraivsis, Nervous Paroxysms and Nervous Choking. Hot Flashes, Palpitation of the Heart, Mental Despondency, 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, Boils and Carbuncles,

Scrofula, Scrofulous Swellings and Ulcers. Consumption of the Lungs, Catarrh of the Lungs, Bronchitis and Chronic Cough, Liver Complaint, Chronic Diarrhea,

Delicate and Scrofulous Children, Summer Complaint of Infants.

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

NERVOUS DESEASES.

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. Nine tenths of all the ailments to which the human family is heir are dependent on nervous exhaustion and impaired digestion. When there is an insufficient supply of nerve food in the blood, a general state of debility of the brain, spinal marrow, and nerves is the result. Starved nerves, like starved muscles, become strong when the right kind of food is supplied; and a thousand weaknesses and ailments disappear as the nerves recover. As the nervous system must supply all the power by which the vital forces of the body are carried on, it is the first to suffer for want of perfect nutrition. Ordinary food does not contain a sufficient quantity of the kind of nutriment necessary to repair the wear our present mode of living and labor imposes upon the nerves. For this reason it becomes necessary that a nerve food be supplied. This South American Nervine has been found by analysis to contain the essential elements out of which nerve tissue is formed. This accounts for its universal adaptability to the cure of all forms of nervous de-

CRAWFORDSVILLE, IND., Aug. 20, '86. REBECCA WILKINSON, of Brownsvalley, Ind.,

To the Great South American Medicine Co.:

DEAR CENTS:—I desire to say to you that I have suffered for many years with a very serious disease of the stomach and nerves. I tried every Stomach, Dyspepsia, and Indigestion, until my medicine I could hear of, but nothing done me any appreciable good until I was advised to try your Great South American Nervine Tonic and Stomach and Liver Cure, and since using several bottles of it I must say that I am surged the stantly, with no relief. I bought one bottle of South American Nervine, which done me more several bottles of it I must say that I am surged the stantly with no relief. I bought one bottle of South American Nervine, which done me more good than any \$50 worth of doctoring I ever prised at its wonderful powers to cure the stomach and general nervous system. If everyone knew the value of this remedy as I do you would not be able to supply the demand. not be able to supply the demand.

J. A. Harring, Ex-Treas, Montgomery Co. | few bottles of it has cured me completely. I consider it the grandest medicine in the world."

JOHN T. MISH

A SWURM CURE FOR ST. VITAS' DANCE UR CHOREA.

Chawfordsville, 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. I believe it will cure every case of St. Vitus' Dance. I have kept it in my family for two years, and am sure it is the greatest remedy in the world for Indigestion and Dyspepsia, and for all forms of Nervous Disorders and Failing Health, from whatever cause.

State of Indiana, Montgomery County, \ 88:

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. No person can afford to pass by this jewel of incalculable value who is affected by disease of the stomach, because the experience and testimony of many go to prove that this is the one and only one great cure in the world for this universal destroyer. There is no ease of unmalignant disease of the stomach which can resist the wonderful curative powers of the South American Nervine Tonic.

HARRIST E. HALL, of Waynetown, Ind., says: Mrs. Ella A. Bratton, of New Ross, Indiana.

and quickly drive away your disabilities and weaknesses

"I owe my life to the Great South American says: "I cannot express how much I owe to the Nervine. I had been in bed for five months from Nervine Tonic. My system was completely shat-Nervous Prostration, and a general shattered tered, appetite gone, was coughing and spitting condition of my whole system. Had given up blood; am sure I was in the first stages all hopes of getting well. Had tried three doctors, with no relief. The first bottle of the Nerventhal was a blood to be not the constant of the constant ine Tonic improved me so much that I was able to the Nervine Tonic, and continued its use for walk about, and a few bottles cured me entirely. about six months, and am entirely cured. It believe it is the best medicine in the world. I is the grandest remedy for nerves, stomach and lungs I have ever seen.

can not recommend it too highly." No remedy compares with South American Nervine as a cure for the Nerves. No remedy compares with South American Nervine as a wondrous cure for the Stomach. No remedy will at all compare with South American Nervine as a cure for all forms of falling health. It never fails to cure Indigestion and Dyspepsia. It never falls to cure Chorea or St. Vitus' Dance. Its powers to build up the whole system are wonderful in the extreme. It cures the old, the young, and the middie aged. It is a great friend to the aged and infirm. Do not neglect to use this precious boon if you do, you may neglect the only remedy which will restore you to health. South Americas Nervine is perfectly safe, and very pleasant to the taste. Delicate ladies, do not fail to use this great cure, because it will put the bloom of freshness and beauty upon your lips and in your cheeks,

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

W. W. SHORT,

Wholesale and Retail Agent for Kent County, N. B

THECANADIAN 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 Neoigon 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, says a writer in the New York Herald. Necessity has compelled of the European, the gun and knife have taken the place of the bow and the tomahawk, a few have been converted to Christianity and a few more have been taught to disregard the religious belief of their ancestors, but the vast majority still adhere in all respects to the manners and customs created by natural disposition and the exigencies of life in the wilderness.

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. The number of half breeds compared with the pure Ojibways is insignificant, but even in these half breeds the spirit of the aborigines is predominant; they prefer to live the nomadic life of their dusky parent, and comparatively few of them have acquired a knowledge of the English language or in any way imitate the habits and customs of the whites. They have learned the use of twine in the construction of the gill net, but they prefer their own fishhooks made of bone and wood. Although factory made shoes have been introduced they prefer their own moccasons and snow-shoes. A gun is a necessity to them, but they have not advanced sufficiently to recognize the value of a breech loader; they still use the old smooth bore musket, which carries either shot or ball. They have no horses or cattle and, in fact, no domestic animal excepting the dog, the latter being used in their winter travels.

On the shores of Lake Nepigon, 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, and the amateur farmer found little to reward him for his labor.

I was accompanied in my travels by two half breeds who spoke English, and by two Chippewa Indians, who understood nothing of what I said excepting the few words of Ojibway I had picked up. I spent nearly all my time in travelling, and consequently had an excellent opportunity of obtaining an insight into the mode of the life of the Indian of the present day.

They believe that Nannibijon created the heavens and the earth and all things in and upon them; that Nannibijou died and that the present ruler of the universe is Manitou. To the latter they offer their prayers, but hold the former in greater veneration. A projecting rock which by the ravages of time and the disintegration of adoining formations has assumed a fantastic form is looked upon as an object placed there by Nannibijou for their veneration. In peculiar formations of rock they see counterfeit presentiments of the God of creation. The wa-wa te, or northern light, is to them an evidence of his existence. On the shores of Lake Nepigon I saw a number of these formations made by the wind and the rain and the disintegration of the soil. In one place a gigantic rock had crnmbled, leaving only a columnar, formation projecting from the water. The top of 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. My halfbreeds were both professing Christians but their new faith had not eradicated

their veneration for the God of the Indian. The worship of a beneficent Creator ceases with veneration for Nannibijou and Maniton. The rest of the mythology of the Indian is one mass of demons, who exact tribute in prayer and observance of pertain laws founded on superstition. Manitou is the source of all good, but this good cannot accrue to the Indian unless the devils are appeased. Maniton 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 indispensible and the body is placed in an upright or a sitting position on some hillside facing a lake or river, that the eyes of the dead may see the canoes or chimans passing by. Their weapons are

invariably interred with the bodies The Indian is very fond of dancing, and although some of them undertake the dances of modern civilization they all prefer the dance of their forefathers. This consists of merely jumping around in a zircle, the centre of which is occupied by the musician. The latter beats a drum, generally made of an iron kettle with muslin or similar tabric stretched over the head and tightened by means of a paste of flour and water. He accompanies the beating with a chanting of war songs, passages of which excite enthusiasm.

facility in the internal 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 laws. He is ready for any kind of deviltry. 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

social and commercial ostracism and

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; H. there are none of these the chances are that the crime goes

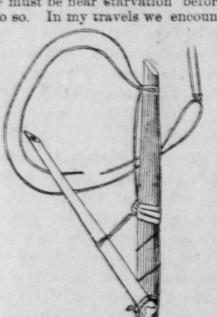
unpunished. A curious incident, which is at present causing a great deal of talk among the Chippewas, was narrated to me by several or them, some of whom were witnesses of the occurrence. An Indian of strong build and apparently enjoying his usual health, announced that in ten days he would be dead. 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

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 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 NONE BETTER. for the Indian. But the Indian has 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 tkan 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 blan-

ket. 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 squaws weave 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 civili-

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 Whiskey attains its object with greater it is usually best to give the fowls every opportunity to exercise.

By the patient archæological research carried on by one women it has been proved, for the gratification of all women, that the bifurcated nether 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 womenkind to incumber 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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A Fine Stock of Cloths on hand to select from.

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NEW BRUNSWICK and NOVA SCOTIA. CHEAP, OUR CRACK CHOP

HAS JUST ARRIVED. TRY IT.

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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 went Underclothing? Do you want a first class suit of Ready-made Clothes, that fit, feel, wear and look like those made to order. 1F YOU DO

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

E.C.COLE MONCTON.

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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 :-

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10 yds. Wollen Dress Goods
2 Suis Men's Heavy Ribbed Underclothes
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90 MAEN STREET, MONGTON, Aug. 4, 1893.

J. FLANAGAN.

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