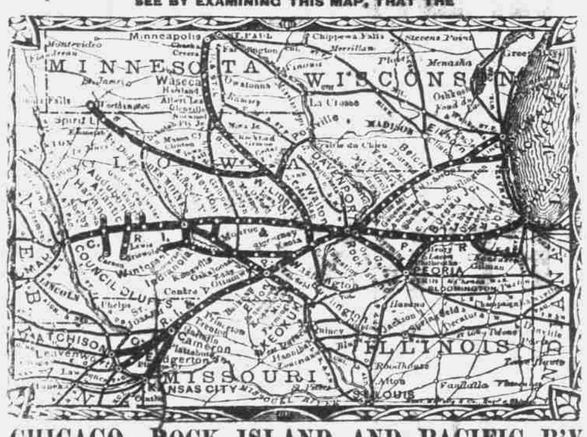
A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



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Prickly Ash Bitters *are especially compounded for this purpose. They are mild in their action and effective as a cure; are pleasant to the taste and taken easily by both children and adults. Taken according to directions, they are a safe and pleasant cure for* **Dyspepsia, General Debility, Habitual Constipation, Diseased Kidneys, etc., etc.** *As a* **Blood Purifier** *they are superior to any other medicine; cleansing the system thoroughly, and imparting new life and energy to the invalid. It is a* **medicine** *and* **not an intoxicating** *beverage.*

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TORPID BOWELS and DISORDERED LIVER.

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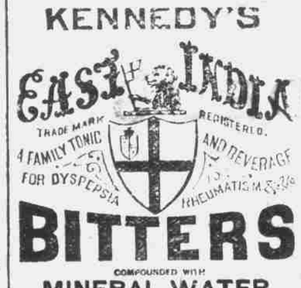

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EVENING NEWS.

Friday . April 17, 1885

INDIAN COURTSHIP.

HOW THE DUSKY MAIDENS ARE WOOED AND WON.

In many social matters the American Indian had a system of etiquette as formal and severe as the aristocratic residents of Murray Hill or Beacon Street. It was a singular and, in some respects, a contradictory feature of the life of the aborigines that, with all their liberty and freedom to roam the vast wilderness of a boundless country, they voluntarily adopted many domestic regulations more rigid than any in vogue among the Puritans who landed on Plymouth Rock.

Austerity is not usually ascribed as one of the traits of the American Indian, and yet in that most interesting period of life, when young people court and marry, they enforced the severest and most stoical restraints. The knotted lash which the monk frequently had laid upon his bare back and limbs to give his thoughts a more heavenly bent, was no greater indulgence in asceticism than the forced suppression of a young girls feelings which the Indians required. In matters relating to courtship and marriage the higher tribes of the aborigines were singularly severe and formal. The narration by Sarah Winnemucca of how Indian maidens were wooed and won in the Piute Nation shows the strictness of that people in regard to the mingling of the sexes. The old chief's daughter gave the following account of a Piute courtship to a *Call* reporter a few days ago:

"When a girl reaches womanhood, and her family desire to indicate to the tribe that their daughter has reached the marriageable period, she makes her debut, as you say in English, but the Piute girl comes out in an entirely different way than that adopted by her white sister. Just before she reaches womanhood her grandmother has especial charge of her. To that old lady, whose years are supposed to have brought wisdom, the girl is given. She schools her in domestic duties and explains to her the nature and importance of the wifely relation. The girl then goes with two other female relatives to a teepee, which is a small wigwam, where she remains with them 25 days. During this time she performs work which is supposed to be strengthening. It consists chiefly of piling wood. Three times a day, at morning, noon and night, she stacks five piles of wood, making fifteen each day. Every five days her relations take her to the river to bathe, and at the end of the time she gives her clothing to her attendants and returns to the family lodge. Very frequently the wardrobe which she presents her female attendants is quite extensive, and is regarded by them as a valuable present. When the young girl has spent twenty-five days in the teepee, she has made her debut into the society of her tribe, and that is considered as a public announcement that she is ready to marry.

"Of course, a pretty, shapely girl is in great demand, just as a belle is in your society. A girl girl with a handsome face and fine black eyes and flowing hair as black and glossy as a raven's wing, and a willowy, graceful form, is the object of a great deal of attention from the young men of the tribe, and often of the older men, too. A lovely Indian girl is as much sought after in her circle as a great beauty is in a London drawing-room. But, oh, how different the two kinds of courtship are! We have no parties in the wigwams to which young folks go and get acquainted and court. The young men and girls have no theatre to attend, and no long walks home after the play is over. They never go riding together, nor strolling through the woods along the river bank. They never idle together in the canoe on the water, plucking lilies and flowers. Although they seem to enjoy much greater liberty to roam and wander whithersoever their fancy may lead them, yet they are kept as close as prisoners. Piute courtship lacks freedom, and yet it is not devoid of that intense excitement that attends love-making the world over.

"You may suppose that the girls and young men would steal out of their lodges of moulight nights, and have clandestine meetings, and woo in that way, but they never dare to do it. Indeed, they never speak together. A word never passes between them. But still a girl very soon knows when a young man is interested in her. He tries to catch her attention by his horsemanship, or his skill with the bow, or his athletic accomplishments. He rides by her at a furious speed and returns again and again. In this way he attracts her attention and informs her, although he does not speak a word, that he loves her and would like to marry her. But this does not comprise all of his courtship. At night, when the Indians have retired to their wigwams and are sleeping, the young man rises from his bed of leaves and skins and goes to the lodge occupied by the girl he loves. He enters silently and sits down beside her couch. A lodge is circular in shape, and at night, when the inmates go to bed, they heap brushwood and logs on the fire in the centre of the tent, and then lie down with their feet toward the fire and their heads toward the outside or circumference of the wigwam. The Indians sleep on leaves and robes, and are covered when sleeping with skins. As the young man enters the lodge he can see by the firelight where the young girl is sleeping, and he goes directly to her side, often stepping over other sleepers, and sits down by her bed. It is customary for the young girl to sleep near her grandmother, who is expected to rest lightly after the girl has made her debut. As soon as she sees the young man enter she awakens the girl, who rises and goes to where her mother is sleeping and lies down beside her. As soon as she does this the young man rises and goes out as silently as he came in.

"Not a word is spoken. He does not touch the girl, while he is sitting by her as she sleeps. Her grandmother does not speak a word of encouragement to him, neither does her mother indicate that he is a welcome suitor. The next night he comes again, and takes up his position beside the girl, and keeps this up for a long time. During all the time he is courting in this way he is treated as an absolute stranger by the girl's relatives. They may have entertained him before he began his attention to the girl; her brothers may have hunted with him, and shared the game with him, but, when he once begins to woo the girl, all familiarity and friendship ceases. He is never invited to eat of food prepared by the family of the girl, and her brothers never offer him anything on the hunt. His presence is wholly ignored. If the girl does not like him she tells her grandmother, and when the young man comes again at night, that good old lady rises from her bed, takes a handful of hot ashes from the fire and throws them in his face. That's the mitten. If he persists in his attentions and continues to come again and again, the whole family unite in heaping indignities upon him, but the girl is never a party to this. Her brothers and sisters and father and mother throw ashes upon him, douse him with water, flagellate him with stout switches and drive him from the lodge. Sometimes an Indian persists, in spite of such assaults, and goes again and again to the tent where the girls is sleeping. Sometimes his perseverance wins her heart, but not often.

"If the girl likes him and is willing to marry him, then she tells her grandmother, who informs the girl's father. If the family think it is a suitable match the father invites the young man to the tent and asks him in the presence of the girl if he loves her and will take good care of her. Then the father asks the girl if she loves the young man, and tells her the duties of a wife. If both say they love each other, the two become engaged, but even after that they do not talk together, neither do they go about together. A day is fixed for the wedding. A great feast is prepared. The relatives of the girl and the young man sit around a great camp fire together, the young man and the girl sitting side by side. The food is in baskets. The girl has carefully cooked a basketful of food for her intended husband, and, as she hands it to him, he seizes her wrist with his right hand and takes the basket with his left. That is the marriage ceremony. The girl's father then pronounces them man and wife, and they go to the lodge, where they live together.

"It may seem to white people that the Piute system of courtship is crude and foolish; but it has a great many pleasant features, and does not lack the excitement, although it is unexpressed, which attends that period of a girl's life."—*San Francisco Call.*

Model Farm Kitchen.

My kitchen is an ell of the north side of the house, 14 x 10 feet, with room for wide porches on either side coming out even with the ends of the house proper. I would have a kitchen on the north side as I prefer a cool kitchen in the summer, if it is not so warm in winter. The east porch is wide and shut in all around with wire skreen, thus making a splendid dining room for summer—just the place the men enjoy to eat their dinner and rest in after the hot, tiresome work of the field. To save steps we have a small safe here where dishes are kept for setting the table; it is also a splendid place for the ironing table, away from the fire.

The south end of the west porch is the pantry, on north end is the pump, a few feet of the porch to the north is the milk room—a large zinc-lined tank boxed in all around, with sawdust 1½ feet thick—house covered over for shade and shelter, with a cover to raise up off the tank, and milk is set in deep cans in water. Spouts are used to carry the water from the pump to the tank, and from the tank off, and can be used on the garden when needed. The orchard is just west of the house, so this porch is not very sunny, even in afternoons; it has a small table, just the place to prepare vegetables; and on washday is just the thing, being cool and shady in mornings. It saves much dirt from the kitchen, is easily cleaned with a pail of cold water, the floor being oiled. The pantry is arranged with wide shelves on the right hand, and a door leading to the cellar on the left. Everything is planned so as to make as few steps as possible and that the work may be done in the least time and with the greatest comfort.

A box at the right of the stove is kept filled with coal and cobs from the coal house near by. A sink, towel, glass and comb are here for washing in winter; in summer they are moved to the back porch. The kitchen floor is white ash; porches, pine, oiled. In conclusion, I would say to those situated as I am on a farm, with the older children boys, and where it is next to impossible to hire help, to teach the boys to work; they can learn to do any kind of housework and do it well.—"*N. M. C.,*" *in Minneapolis Housekeeper.*

How to Remove Scars.

Scars on the face are always unsightly, and may occasion pain or inconvenience on account of their propensity to contract as they grow older. The pressure on the neighboring tissues by their constriction is sometimes an occasion of severe pain. Dr. Wark, of New York, asserts that scars may be removed or much alterted by manipulation, which he directs to be made as follows: Place the ends of two or three fingers on a scar, if it be a small one, and on the margin if it be large, and vibrate the surface on the tissues beneath. The surface itself is not to be subjected to any friction; all the motion must be between the integument and the deeper parts. The location of the vibratile motion should be changed every ten or fifteen seconds until the whole scar has been treated, if it be of moderate size. If the scar be the result of a large scald or burn, the margins only should be treated at first; the advances toward the center should be deferred until the nutrition of the margins has been decidedly improved. Only a little treatment should be applied to any one spot at the same time, but the vibrations should be repeated as many as twenty times a day, but never with sufficient frequency or severity to cause pain. If the scar becomes irritable suspend treatment until it subsides. In the course of two or three weeks of faithful treatment the surface of the scars of moderate size become more movable and will begin to form wrinkles like true skin when pressed from side to side. All these changes are due to improved nutrition, consequent on better blood circulation—the development of new sets of blood vessels in the cuticle tissue.—*Phrenological Journal.*

COLONIAL HEAD-DRESSES.—From the illustrated paper by Edward Eggleston on the home life of the colonists, in the April *Century*, we quote the following: "The dressing of women's hair kept peace with that of man. The 'commode' or 'tower' head-dress rose to a great hight in the days of Queen Anne, and then declined to rise into a new deformity in the years just preceding the American Revolution. In 1771 a bright young girl in Boston wrote to her mother in the country a description of the construction upon her own head of one of these coiffures, composed of a roll of red cow's tail mixed with horse-hair and a little human hair of a yellow color, all carded and twisted together and built up until by actual measurement the superstructure was an inch longer than the face below it. Of a hair-dresser at work on another lady's head she says: 'I saw him twist and tug and pick and out off whole locks of gray hair at a slice for the space of an hour and a half, when I left him, he seeming not to be near done.' One may judge of the vital necessity there was for all this art from the fact that a certain lady in Annapolis about the close of the colonial period was accustomed to pay $600 a lycar for the dressing of her hair. On great occasions the hair-dresser's time was so fully occupied that some ladies were obliged to have their mountainous coiffeures built up two days beforehand and to sleep sitting in their chairs, or, according to a Philadelphia tradition, with their heads inclosed in a box."

The Child's Teeth.

Teeth are troublesome things, both in coming and going. Thousands of children die in teething. Mr. J. H. Wicker, of Montezuma, Ga., writes, "Last spring, Brown's Iron Bitters saved the life of my little eighteen-months-old girl, who was teething." Some people have an idea that this medicine is only for grown-up people, but it is just as valuable for little folks. It gives them health and strength, and brings the roses to many a puny child's cheeks.

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A Great Remedy for all Female Complaints. This Medicine cures Female Weakness and Nervous Disorders. Physicians use this Catholicon in their practice.

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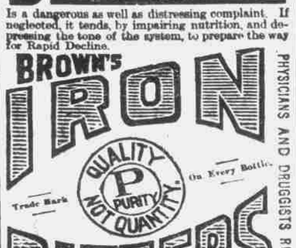
BROWN'S IRON BITTERS



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Quickly and completely **Cures Dyspepsia** in all its forms, **Heartburn, Belching, Pasting the Food, &c.** It enriches and purifies the blood, stimulates the appetite, and aids the assimilation of food. REV J. T. ROBERTS, the honored pastor of the First Reformed Church, Baltimore, Md., says:

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