

On a Familiar Fairy Tale.
"The Elves in the Wood," according to an English authority, is founded upon an actual crime committed in Norfolk near Wayland Wood, in the fifteenth century. An old house in the neighborhood is still pointed out, upon a mantelpiece in which is carved the entire history of an Egyptian story. About 670 B. C., Princess Rhodope was bathing and left her shoes upon the bank of the river. An eagle pounced upon a shoe and carried it off to King Psammetichus at Memphis. The king, struck with the smallness and beauty of the shoe, sent forth a proclamation for the owner. In due time a marriage was celebrated. "Jack the Giant Killer" is said to be based on a tradition of Corneius, the King of Cornwall, and one of his companions of Brutus, who sought his leisure by routing out the native giants. "Blue Beard" was Count Comenor, of Brittany, who, having murdered his previous wives, married Tryphyna, the eighth. She having learned his character, fled, but was pursued and slaughtered. "Tom Thumb," "Little Tom of Wales, no larger than a miller's thumb," was King Arthur's famous dwarf, sometimes confounded with Tom of Lincoln, who married the daughter of the mysterious Prester John. "Humpty-Dumpty" was a bold, bad baron, who was tumbled from power in the days of King John. His history was put into a riddle, the meaning of which was an egg.—New York World.



A Poverty-stricken Millionaire!

This seems a paradox, but it is explained by one of New York's richest men. "I don't count my wealth in dollars," he said. "What are all my possessions to me, since I am a victim of consumption? My doctor tells me that I have but a few months to live for the disease is incurable. I am poorer than that beggar yonder." "But," interrupted the friend to whom he spoke, "consumption can be cured. I taken to Dr. Pierce's Golden Medical Discovery will eradicate every vestige of disease from your system." "I'll try it," said the millionaire, and he did; and to-day there is not a healthier, happier man to be found anywhere. The "Discovery" strikes at the seat of the complaint. Consumption is a disease of the blood—it is nothing more nor less than lung-scurf—and it must and does yield to this wonderful remedy. "Golden Medical Discovery" is not only an acknowledged remedy for this terribly fatal malady, when taken in time and given a fair trial, but also for all forms of Scrofulous, Skin and Scalp Diseases, as White Swellings, Fever-sores, Hip-joint Disease, Salt-rheum, Tetter, Eczema, Boils, Carbuncles, Erysipelas and kindred ailments.



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known. Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO. SAN FRANCISCO, CAL. LOWVILLE, N.Y.

MOTHERS' FRIEND MAKES CHILD BIRTH EASY IN USED BEFORE CONFINEMENT. BOOK TO "MOTHERS' FRIEND" READFIELD REV. LATOR ON ATLANTA, GA. SOLD BY ALL DRUGGISTS.

Tufts' Pills have been found to be the most effective in the treatment of all the diseases of the digestive organs, giving them tone and vigor without griping or nausea. \$500 REWARD will be paid to the agent of any scale company who will remove his own name as agent that the Jones 5 TON WAGON SCALE, \$60 is not equal to any made, and a standard reliable scale. For particulars, address only Jones of Birmingham, Birmingham, N.Y.

PENSION JOHN W. JOHNSON, Washington, D.C. Successfully Prosecutes Claims. In the last war, 15 adjudicated claims, \$45,000.

THINGS TO THINK ABOUT.

(From the Ram's Horn.)
NO MAN knows how to live until he has learned how to die.
If a man has no faith in himself he will never accomplish much.
THE man who is always looking for mid generally finds it.
LOVE gives all things when it has all power behind it.
THE only place for a lazy man is in the devil's army.
THE devil works hard but he never asks for a vacation.
A MULE is not as big as a horse, but he can kick harder.
IT never gets so dark but what you can see the sky somewhere.
SALVATION is more than safety. It is a great and glorious victory.
IT takes life and effort to go up stream. A log can float down.
BUTTERFLIES make a great show, but they don't make any honey.
EVIL thoughts are seeds sprouting which the devil has planted.
IT is an awful thing for a man to find out the truth about himself.
EVERY sinner is a thousand times worse than he believes himself to be.
A WELL rounded Christian character is a character that the devil can't find a flaw in.
PEOPLE who are willing to do good never have to wait long for an opportunity.
GETTING tedious people to make long exhortations, is one way the devil has of killing prayer meetings.
IF it wasn't for the help he gets from weak-kneed professors of religion, the devil would get discouraged.
PREACHERS never forget that people have heads, but a good many of them forget that they have hearts.
THE preacher who works only for visible results will not attract much attention on the judgment day.
SOME men would have better wives if they didn't grow so much whenever they give them a little money.
TAKE the money out of the whisky business and the devil couldn't make men mean enough to keep them in it.
IF people could only realize that they have all eternity before them they wouldn't be so anxious to make money.
THE devil chuckles when a preacher begins to complain that he is overworked and don't get near pay enough.
IF the devil couldn't make unconverted people believe the road to Heaven was all up hill he wouldn't have so many followers.
A GOOD many people would be stronger in prayer meeting if they didn't have such a great weakness for money.
IF the devil couldn't make a good many religious people look gloomy he would have to manage some how or other to sell more whisky.

How to Make It Keep.
Socrates used to preach the best rule of health. He said it was temperance in all things; but Tom Hood gave some very good rules regarding the preservation of health and the avoidance of disease that may be repeated.
"Take precious care of your precious health," he wrote in a letter to a friend; "but how, as the housewife says, to make it keep."
"Why then, don't smoke-dry it, or pickle it in everlasting acids, like the Germans. Don't bury it in a potato pit, like the Irish. Don't preserve it in spirits, like the barbarians. Don't salt it down, like the Newfoundlanders. Don't pack it in ice, like Captain Back. Don't parboil it, like gooseberries. Don't pot, and don't hang it. A rope is a bad 'cordon salutaire.' Above all, don't depend about it. Let not anxiety have 'thee on the hip.' Consider your health as your greatest and best friend, and think as well of it, in spite of all its foibles, as you can."
"For instance, never dream, though you may have a 'clever lack,' of gauging consumption. Never fancy every time you cough you are going to pot. Hold up, as the shoemaker says, over the roughest ground. Never meet trouble a half way, but let him have the whole walk for his pains. I have even known him to give up his visit in sight of the house."
Besides, the best fence against care is ha! ha!—wherefore care to have one around you whenever you can. Let your lungs 'crow like chanticleer,' and as like a game cock as possible. It expands the chest, enlarges the heart, quickens the circulation, and, like a trumpet, makes the 'spirit dance.'

A New Spelling Game.
In this game each player must endeavor to spell his or her best, and a prize must be given to the best speller, and a wooden spoon or other booby prize to the worst. The words to be spelt should be written out clearly on slips of paper, with the definition added below, and all placed in a box on the table, round which the players are seated. The person to start the game draws out one of the papers at random, pronounces the word distinctly and reads out the definition. The player seated next to him spells the word.
If she does so correctly she takes the paper, draws another and pronounces it, and reads the definition to the next neighbor, but if she misses the word, the one pronouncing it spells it aloud and places it by itself. This continues round the table, the papers being drawn in turn till the game comes back to the starter. No one is allowed to try twice to spell a word. Each player keeps his own pile of correctly spelt words, and as many rounds may be played as agreed on at the beginning of the game. The prize goes to the one who has spelt the best. To people who get interested in this game it affords a great amount of amusement, often those who feel quite confident about the spelling of a word being those who make the most amusing mistakes.

In a London "Lift."
Fair American—I wonder why they call elevators lifts in this country?
Lift Boy—Hi can tell you, marm. Hi can lift you hup and hi can lift you down. Hi can helevate you hup, but Hi can't helevate you down.—Illustrated American.

THE government of Australia offers 3d. per dozen for English sparrows heads, and 2d. a hundred for their eggs.

A DOCTOR'S CONFESSION.

He Doesn't Take Much Medicine and Admires the Reporter Not To.
"Humbly?" Of course it is. The so-called science of medicine is a humbug and has been from the time of Hippocrates to the present. Why, the biggest crank in the Indian tribes is the medicine man.
Very frank was the admission, especially so when it came from one of the biggest young physicians of the city, one whose practice is among the thousands, though he has been recommended by Warren's says the Buffalo Courier. "Very cozy was his office, with its cheerful grate fire, its Queen Anne furniture, and its many leucous and easy chairs. He stirred the fire lazily, lighted a fresh cigar, and went on.
"Take the prescriptions laid down in the books and what do you find? Poisons mainly, and nauseating stuffs that would make a healthy man an invalid. Why in the worst case should you go to poisons for your remedies I cannot tell, nor can I find any one who can.
"How does a doctor know the effect of his medicine?" he asked. "He calls, prescribes, and goes away. The only way to judge would be to stand over the bed and watch the patient. This cannot be done. So, really, I don't know how he tells what good his drug does. Some time ago, you remember, the Boston Globe sent out a reporter with a stated set of symptoms. He went to eleven prominent physicians and brought back eleven different prescriptions. This just shows how much science there is in medicine."
There are local diseases of various characters for which Nature provides positive remedies. They may not be in the regular physician's list, perhaps, because of their simplicity, but the evidence of their curative power is beyond dispute. Kidney disease is cured by Warner's Safe Cure, a strictly herbal remedy. Thousands of persons every year write as does H. J. Gardner, of Pontiac, R. I., Aug. 7, 1899:
"A few years ago I suffered more than profit of ever will be known outside of myself with kidney and liver complaint. It is the old story. I visited doctor after doctor, but to no avail. I was at Newport, and Dr. Blackman recommended Warner's Safe Cure. I commenced the use of it, and found relief immediately. Altogether I took three bottles, and I truthfully state that it cured me."

LOVE THAT DID NOT DIE.
How a Wealthy Pennsylvania Girl Won an Indian Chief as a Last.
On a prominent eminence on the prairie overlooking the town of Tahlequah, I. T., has been a solitary grave for sixteen years. It contained the remains of Mary Downing, the wife of a full-blood Cherokee chief, Lewis Downing. At the time of her death the place was her home, and it was her dying request that she should be buried on the summit of the hill. Since then the property has passed into strange hands, and the grave has been in the midst of a cornfield. The present owner, a gentleman from Georgia, hearing that she was the chief's wife, thought it was due her to rest in a more sacred place. So her remains were exhumed recently and taken to the Tahlequah cemetery. Her maiden name was Mary Ayer. She was born in Bethlehem, Pa., was highly educated and accomplished and a woman of the most refined and very romantic ideas, and her infatuation for Indians was extreme. In 1865 Chief Lewis Downing was sent to Washington, D. C., on business for the Cherokees. Though a full blood, he spoke English quite well. While at Washington he had occasion to visit Bethlehem and accidentally met Miss Ayer, who fell desperately in love with him. This chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dusky maiden of his own tribe. Miss Ayer, having nothing to do, thing in readiness, started for the territory. According to contract she arrived at Tahlequah, and, on hearing of his marriage, made up her mind to make her home among his people, devoting her life to their advancement. Years elapsed and the chief's wife died. Miss Ayer being still single, he renewed his broken vows and was again accepted. They were married in the fall, and she had the child she had dreamed of, but not long was she permitted to fill his house with light and love ere death claimed her. On her death bed she told the chief that on the third evening after her burial she would return to him at her home. But he, inheriting the superstition of his race, closed the house after the funeral and returned to his home, and this chief, however, being able to tear himself away from the charms of so fair a lady, and ere his departure had won her consent to be his bride and share a place in his wigwam. It was agreed between the two that she should follow him to the territory and be married at the capital. She required six months to dispose of her property and convert her value into cash. Chief Downing returned to his nation, and with him she proved "out of sight out of mind." The ardor of his love for Miss Ayer soon cooled, and he wrote her withdrawing his engagement.
She, after reading his letter, remarked that "it took two to make a contract and two to break it," and so wrote him. Before this letter reached the chief he had married a dus