LANGUAGE OF ZULUS.

Musical Dialects of the South African Negro Tribes.

Natives Not Permitted to Learn or Speak the English Language—Words in Common Use.

It seems strange that the negroes of our country have not retained one scrap, word or sentence of the language spoken by their early ancestors in Africa perhaps not many generations ago. The American people, to whom the negroes were first sold as slaves, have so thoroughly civilized the colored people that every trace of their native language has been lost.

Very different is the method of English colonists, and it cannot be deemed strange that warlike risings of Kafirs and Zulus in South Africa are constantly occurring. This is greatly due to the manner in which colonists abuse the colored natives. In no part of South Africa are the blacks accorded any of the rights and advantages which were secured by their more fortunate brethren after their importation to this country, even in the days of slavery.

In the English colonies of the Cape and Natal such natives as seek servitude in cities are treated more like dogs than human creatures. They are not permitted to use the sidewalks. If found thereon they are unceremoniously kicked into the gutter by the first passer-by. In the roadways they are often lashed across their bare shoulders by the whip of some playful driver. They do not dare to retaliate, although in most districts they number more than a hundred for every white-faced man.

They are housed in hovels, compared with which their own mud kraals are cleanly and luxurious. They are not allowed out of these wretched abodes after sundown. If caught abroad at night, unless they can produce a permit from their "boss," or master, detailing the errand they are on, they are arrested and thrown into prison. But, worst of all, the chance of civilization is absolutely denied them by an unwritten law with South African colonists, which ordains that natives must not be taught to speak the English language.

All Afrikanders, and even European settlers, learn to address their "boys" in their native Kafir or Zulu tongue. Thus are the colored races deprived of the advantages they might otherwise derive from communion with the great civilized world and its inhabitants. Scarcely one of those millions has ever read a book or a newspaper. They know nothing of the world beyond their own small territories, where they are so cruelly ruled by a little crowd of foreign invaders. Hence they are constantly arising in arms, only to meet annihilation. It is a fact not generally known that the British grabbers of South Africa territory are making absolutely no attempt to educate and civilize the natives they are ousting.

According to eminent authorities, there are nearly 200 languages spoken by the natives of Africa. These have been divided into eighteen distinct classes, differing more completely than those of the European races. Of very few of these have vocabularies been compiled. Into only two have books been translated and printed, and this is entirely due to American enterprise. The announcement was recently made that the American Board of Foreign Missions had issued a catechism and primer in the Faug and the Mang'anja languages.

The Zulu Kafirs of the south and southeast, the finest race of all South Africans, the warriors who gave England so much trouble under Cetewayo, who slew the Prince Imperial of France, the hosts which, under Lo-Bengula, recently ran riot over Matabeleland, have not yet been thus honored. Yet they speak a most delightful and musical language. It is melodious and flowing, differing from all others by the constant interpellation of curious clicking sounds. These clicks are of three kinds. Perhaps the best method to put the Kafir tongue on paper is to employ the letter C to express the "dental click," which is made by withdrawing the tongue quickly from the front teeth, producing a sound such as is sometimes used in chiding children. The words "incwado," meaning shoe, and "cwalisa," signifying fill, are good illustrations of theis peculiar sound.

The "palatal click" is much harder and louder. It is made by drawing the tongue from the roof of the mouth, as in imitation of a clucking hen. In the word "inqukmbane," meaning cart, the position of this click is denoted by the letter Q.

A third clicking sound resembles a method sometimes used in urging horses to speed. It is well exemplified in "ixegu," an old man, the click being indicated by the letter X. A young man is called "insizwa," while "indoda" means a married man.

The Zulu language is a fascinating tongue, and Rider Haggard in many of his books has used words and phrases purporting to be Zulu, but in not a few instances he clearly shows that his knowledge of it is somewhat incomplete. In using the Zulu Kafir language, it is, above all, essential to distinguish between the root of the nouns and the prefixes attached to them. A knowledge of the prefixes is the only clue to the tongue. The prefixes are all-powerful. They not only distinguish between plural and singular, but they are attached to the adjectives and employed as pronouns. Indeed, they pervade in various ways the entire scheme of Zulu grammar. They are the most important and prominent feature in this curious language.

Fortunately prefixes are of few varieties and they do not exhibit much irregularity. The principal prefixes are "umu," "isi," "ili," and "ula." In the plural of words beginning with "umu" the prefix changes to "aba," as in "umutwana," which means a child; "abantwana," children; but this is only when applied to words of the masculine or feminine gender. When found in neuter nouns "umu" in the plural becomes "imi," as in "umufula," a river; "imifula," rivers. The prefix "isi" becomes "izi" in the plural, as in "isikwana," a sack, and "izikwana" meaning sacks. "I" also becomes "izi" in the plural, as "induka," a stick; "izinduka," sticks.

More startling is the alteration in the prefix "ili," which becomes "ama" in the plural. "Ilitshe" signifies a stone, and stones are called "amatshe." Equally puzzling is "ula," which changes to "izi," as "ulanti," a seat; "izinti," seats. Had even these rudimentary rules been known to Rider Haggard he would not have made so many little mistakes in his South African romances.

It is the custom of the "izinsizwa," or young men of the tribes, to come into the towns as "izicaka," that is, servants. Then they earn from "ne" to "inkota"—$4 to $7—a month, and, of course, their board. This consists exclusively of "mealy pap," a kind of porridge made from Kafir corn. They call it "scof." Such as work in the mines get double that amount of wages. They save all the "imali," or money, which they make, and, after two or three years they go back to their people to buy an "intombozana," or wife. The price of this luxury is usually from "insuminantatu" to "ishume-nane izinkomakazi"—thirteen to fourteen cows. After a few weeks of idleness they again go into service until such time as they can afford a second wife. When a Kafir has seven or eight wives he works no more. He lives in luxury, and watches his family cultivate the "umbila," that is mealies, or corn. Should his numerous "abantwana"—children—be of the "isifazana," or female, sex he rapidly grows rich on their sale, receiving as price many heads of cattle. Some old men count their live stock thus acquired to the number of more than "inkulungwane"—1,000.

The Zulu numerals up to ten are spoken thus: "Nye," "imbili," "tatu," "ne," "llanu," "isitupa," "inkota," "shiyangalombi," "shiyangalolunye," "ishumi." The teens are simply ten and the unit, this: "Ishumi-nimbili," twelve, or "ishumi-nisitupa," sixteen. The "n" before the last word signifies "and."

The pronouns, with very little variation, are "ngi," "u," and "ba" for the first, second and third persons. The possessive case, both in nouns and pronouns, is placed after the thing possessed. In the case of nouns it is formed by affixing the prefix of the thing possessed to the noun possessing, thus: "The man's children" is spoken "abantwana ba indodo," which read literally would be "children—his—man."

The voices of the verbs are rendered thus: The active is the simple root, as "tenga," buy. The passive ends in "wa," as "tenwa"—be bought. The causative ends in "isa," as "tengisa"—cause to buy. The relative ends in "ela," as "tengela"—buy for, and the qualitive ends in "eka," "tengeka"—to be purchasable. Adverbs are formed from adjectives by prefixing the letters "ka," as "mnandi"—sweet; "kamnandi," sweetly.

A few common phrases in engaging a Kafir servant might be spoken thus:

"Do you want work?" "U ya funa umsebenzi na?"

"Who is your chief?" "Ubani inkosi yako?"

"How much money do you want?" "U funa imali ingaki na?"

"I will give you fifteen shillings." "Ngi ya ku ku nika ishumi-nesihlanu."

"I will give you fifteen for the first month, and afterward I will give you twenty if I see that you know how to work."

"Ngi ya ku ku nika ishumi-nesihlanu ngenyanga yokuqala, enva ngi ya ku ku nika amashumi amabili uma ngi bone u ya kwazi ukusebenza."

"Do you agree?" "U ya vuma na?"

"All right." "Ka lungile."

It is an infallible rule, in speaking Zulu, to place the accent on the antepenultimate syllable, without regard to the value or importance of that syllable.

While the majority were from Liberia and the west coast of Africa, originally, many of our colored citizens come from races which originally spoke this curious language; yet probably there is not an African in New York who has retained a single word of it.—New York Times.

Evening Conversation.

Mrs. Homboddie—The ladies of the Women's Platform Club called on me to-day. They asked me to join.

Mr. Homboddie — Well, why don't you?

Mrs. Homboddie—I thought you did not approve of women's clubs.

Mr. Homboddie—Certainly, I approve of them, for the women who belong to them. Go ahead and join.

Mrs. Homboddie—Do you mean that you are quite, quite willing?

Mr. Homboddie—Willing? I am anxious. I think it is just what you want.

Mrs. Homboddie (slowly)—Oh, I don't—think—I want it at all, dear, now!

Mr. Homboddie—Well, why?

Mrs. Homboddie—Because you're so reasonable about it. I was sure you'd object, and then I would have felt that I must join, if only to show you that I could not allow you to be tyrannical. The ladies told me that I must assert my rights. It will be such fun to tell them that I did assert them—that my husband insisted I should join the club and I just wouldn't.—M. S. Bridges, in Judge.

When rich parents have girls who can't get through the public schools, they send them away to a female seminary.

July 3d, 9 O'Clock.

You know from our FIRE SALE we gave the best values, and did the business of the town. We are going to do even better this time. Don't contract for a dollar's worth of goods till you see the prices in the daily papers and in our windows.

JULY 3D, 9 O'CLOCK SHARP.

Our Number is 414-416 K Street.

WEINSTOCK, LUBIN & CO. WEINSTOCK, LUBIN & CO.

TO-DAY, 9:30.

SPECIAL SALE

Organdies, Lawns and Dimities.

LOT 1—About 3,000 yards of Fancy Scotch Dress Lawns in pink, blue, red, black, yellow and white figures. It is needless to comment on these goods at such a price. We shall offer 33 1-3 yards for $1 or

Sale Price, 3c Yard.

LOT 2—Wide Rosemary Organdie Lawns in navy blue and white scroll patterns. Very effective new designs. These are attractive novelties.

Sale Price, 6c Yard.

LOT 3—Novelty Organdie Lawns and Grenadine Stripes in pink, blue and green figures on white ground; choice, desirable styles. A rare opportunity.

Sale Price, 7c.

LOT 4—Tinted Ground Dimity Lawns, spiral cord stripe, sheer summer fabric in delicate colorings such as pink, blue, maize, green and navy, the regular 15c quality.

Sale Price, 10c Yard.

LOT 5—Another purchase of beautiful American Organdies in pretty floral designs. The demand still continues and we shall place in this sale new colors and new patterns in white and tinted grounds. About 31 inches wide.

Sale Price, 12c Yard.

LOT 6—Fine imported German Organdies, rich floral designs. Rosebud and vine effects in new colors, including lavender and green. These are sheer, crisp finished Organdies. Just what you want. Sale Price, 15c Yard.

LOT 7—Swiss finished Organdie. Supreme in striping new patterns and late colorings. All copies of the Finest French designs. These Organdies are of rare beauty and delicacy of color. Mostly pinks, blues, lilac, green and maize. Also the new ox blood red and new blue in plain colors.

Sale Price, 25c Yard.

We Offer To-day:

We shall offer to-day, one pound bars of Bright Red Sealing Wax.

Sale Price, 3⅓c.

Nothing suits so well as to have prospective buyers compare our clothing in cloth, cut and make with what they find elsewhere at similar prices. We know that just comparisons will always result greatly in our favor.

The low price clothing with which the market is flooded especially needs watching. A good deal of it is trash. Most of our customers deal with us year in and year out and if we sold them unsatisfactory clothing, no matter how low the price, we should soon ruin our business.

Men's all wool gray tweed Sack Suits, round or square corners, nice close fitting collars and shapely fronts. Price $6 85.

Men's stylish dark blue Serge Suits, $15. A lawyer who bought one of these suits a few weeks ago said the other day that it was one of the most satisfactory suits he has ever worn. They are very light weight, with skeleton lining and as handsome summer Suits as one can well imagine. We can fit very tall or very stout men in these suits, as we have special sizes for them.

Lanterns for Bicycle Parade.

Japanese Lanterns, assorted colors, 8-inch, 4c; 10-inch, 6c; 12-inch, 8c. Fancy shapes in Lanterns, 8c to 25c each.

Red, white and blue Tissue Paper, 25c roll of 10 yards.

Mothers' Favorite.

This is a Waist Band and Suspenders combined for girls or boys 3 to 12 years old. The straps are made of heavy white webbing, into which are riveted metal buttons. To these buttons may be attached the under garments, and stocking supporters.

The "Mothers' Favorite" takes the place of extra underwaists and is cool for summer wear. It requires no laundering. Price 29c. Ask for them at the Small Ware Counters.

4th OF JULY.

Souvenirs.

A neat emblem for coat lapel or dress waist. A small national flag knotted about a gilt top stick pin. Exceedingly neat and attractive. Price 5c. Ask for them at Embroidery Counters.

Muslin Flags on Sticks, 2, 3, 4, 6, 12c per dozen.

Larger sizes, 2, 3, 4, 5 to 10c each.

Larger sizes in Muslin Flags, 15c to 35c each.

Silk Flags.

Printed Silk Flags on sticks with gilt spear heads. Price 50c each.

U. S. Army Bunting Flags.

Regulation Bunting Flags, 4 feet long, at $1 10. Six feet, $2 15. Eight feet, $3. Ten feet, $4 15. Twelve feet long, $4 85. Fifteen feet, $7 85. Twenty feet long, $10 50.

Festooning.

Red, white and blue Tissue Paper Festooning, 30 feet long, 25c.

Shields.

United States Shields for decorating, 18c each.

Lanterns.

Japanese Paper Lanterns, 4, 6 and 8c each.

Ribbon.

Red, white and blue Ribbon at 4, 8 1-3, 10 12 1-2 and 15c yard, according to width. Plain Ribbons in the National Colors, 5 to 20c yard.

Flag Bunting.

Red, White and Blue Calico, in three styles, 22 inches wide, at 4c yard.

Men's "Golf" Shirts.

No article of summer wearing apparel has so successfully worked itself into public favor as the "Golf" Shirt. Neat in appearance, comfortable in fit, looks cool and is cool. The bodies are made of soft cotton material, without starched bosoms, but with starched collar and cuff bands. Any style of white collar or cuffs may be worn with them.

Crepe Cloth Shirts of this description, in neat stripes, with club ties to match. Sold elsewhere in Sacramento at $1 50. Our price, 98c.

Imported Madras Cloth Golf Shirts, fancy pink, blue and tan stripes, with ties to match, $1 50.

Silk Pongee Shirts, ecru color, $2. This is a low price for a silk shirt.

"Of Course They Are Burt & Packard's."

The young man in the picture is evidently proud of his shoes. Of course, they are Burt & Packard's make and well he may be.

The boiled down essence of all American knowledge and experience in fine shoe making is shown in Burt & Packard's fine shoes. They are perfection as near as perfection has been attained.

Then, too, we keep them in so many sizes and widths that we can fit any ordinary foot perfectly. If you require an 8 B, we do not give you an 8½ A. Of course it takes thousands of dollars of investment to carry such a complete stock, but that is one of the advantages in buying shoes here.

Bert & Packard's calf, tan and Patent leather Shoes, many styles, $5.

Women's Tailor-made Suits for Summer.

If you are looking for cool summer suits, we can show you suits in crash, duck, Irish linen, or organdies at very tempting prices.

White Duck Suits, blazer jacket and perfect hanging skirts, $2 75.

Crash Suits, either blazer style or with double breasted jackets, well made, stylish suits, $3 50 and $4.

Stylish Suits of Irish linen at the unusual price of $5 75.

Novelty Striped Albatross Cloth, 70c.

Light and cool Albatross Cloth, all wool and with handsome satin stripes, comes in beautiful shades of pink or blue for evening wear, waists, etc. It is 40 inches wide and 70c yard.

Washing Ammonia.

We carry the very best quality of Washing Ammonia made and in the large size bottles at 15c. It is the smaller size bottles of this Ammonia which is ordinarily sold at about this price. Our bottles hold twice as much as the smaller ones.

Summer Suitings.

For useful and serviceable summer costumes we recommend our Wash Pique Corded Duck Suitings in such colors as light blue, steel gray, lavender and black grounds with contrasting shadings. A good cloth in every respect. Price 8 1-3c yard.

Band Concert.

Concert in our stores Saturday night by Second Infantry Band, C. A. Neale, Director.

March, "General Sheridan,"..Apelles
Overture, "Night Wanderers,".Moskau
Waltz, "Sounds From Erin,".Bennett
Selection, "American War Songs,"..
.....Bostwick
Waltz, "Elsie From Chelsea,"....
.....Boettger
Two step, "The Merry American,"..
.....Wheeler
Selection, "The Cavalier,"....
.....Rollinson
Idyll, "The Darky's Dream,"..Reeves
The Latest Song, "They All Look Alike,"....
.....Beyer
Galop, "Windemere,"....Allen

Weinstock, Lubin & Co., 400-412 K Street, Sacramento.

FEARFUL FANATICAL RITES.

Practices in the Southwest During Holy Week.

A Passion Play Dramatic in Horrible Reality—Tortures That End in Death.

How many Americans know that a passion play far more real and much deeper in intensity and sincere in motive than that of Oberammergau is enacted every year by men who have citizenship with us under the stars and stripes? How many people have thought that men who may some day be American lawmakers each Lenten season willingly bear ponderous crosses along roadways strewn with broken stone, and cheerfully receive buffetings and spittings in the face, and at last are lifted up with a crown of thorns on the head, and are nailed to the cross to suffer and bleed—often even unto death—as did the Savior of mankind?

During the Holy or Passion Week—the last week previous to Easter Sunday—the American Passion Play is performed in six to ten different localities in Southern Colorado and throughout New Mexico. Years ago the drama was acted in twice as many localities in Colorado, Texas and New Mexico, but the influence of the Roman Catholic Church and the Protestant missionaries has been brought to bear against it, with such effect that in these days the scenes in the travail of Jesus Christ are enacted only in localities distant from the beaten paths of travelers and remote from civilization and the eyes of priest and missionary.

The Indian converts to the church became in time a sort of religious organization, separate from others of their race, who refused to abandon their Indian beliefs. The converts and their descendants have been known for 300 years as the Penitentes, the full name being "Los Hermonos Penitentes" (the Penitent Brothers), as given by the Franciscan fathers. A century ago the Penitentes were numbered by the thousands, but the influx of white people into the territories and the advance of civilization have been inimical to the fanaticism of the Penitente Brothers, who are now reckoned but a few hundred.

During the Lenten season the Penitentes meet in secret at the morada not the most upright and conscientious people during a good part of the year, and they have been told from time immemorial that the more intense their observance of the Lenten fast and their endurance of physical suffering the better luck they will have with their flocks and herds and crops, and the more likely will be their chance to inherit the Kingdom of Heaven.

So every day during Lent the Penitentes meet in secret at the morado or church. One day they will whip one another, on another day they go to El Calvario, a little hill away from the town, where they coat their bodies with ashes and call lamentations for a spiritual witness to their sense of sinfulness. For several days at a time they go without food, and they spend whole nights in tearful prayer.

All of their customs are not known, and not one of the participants can be induced to speak on the subject. They have much mummery and many silent acts of devotion. They have been seen to thrust cactus into one another's naked flesh until it swelled with inflammation. They have been known to crawl on all fours, like lizards, over hill and vale for miles at a time, to prove the humility that possessed them. Self-lashing with short whips, similar to cats-o'-nine tails, is common.

The Lenten observance culminates on Good Friday. On that day nothing of the acts and services of the Brothers is done in secret. At early dawn the little cracked bell on the morada discordantly calls the people to worship. Every one is there on that day, if not again for a whole year. There are prayers and lamentations for an hour or two.

The hermanos Mayor names the ones who have been chosen to represent Jesus Christ, Peter, Pontius Pilate, Mary, Martha and the rest, in the performances of the last scenes in the life and suffering of the Master. Murmurings at the choice of performers are common, for there is keen rivalry to act the principal parts in the drama, notwithstanding the dreadful agony and the possibility of death in performing the part.

At 2 o'clock the church bell rings, and the population of the valley gathers about the morada. A procession headed by the hermanos Mayor and the most devout members of the brotherhood, who are generally the chief actors in the passion play, starts slowly on foot for El Calvario. All are barefoot, and many are naked from the hips up. The spectators follow silently at respectful distance.

Half way out to the hillock, which is known in Taos as El Calvario, the procession halts at a tumble-down adobe house. While the pietro blows a shrill penetrating air on a little flute the man who is acting the part of the Savior comes forth. His only garment is a quantity of cotton sheeting or muslin, that hangs flowing from his shoulders and waist, as is represented in the pictures of Christ in Bibles and church histories.

About the forehead of the man is bound a wreath of cactus thorns. They have been pressed into the flesh, from which tiny streams of blood trickle down his bronzed face and over his black beard. In a moment a cross of huge timbers, that would break the back of many men, is laid upon his shoulders. He grapples tight hold of it, and bending low under the crushing weight starts on.

The pietro changes the tune and the procession, with Christ near the head, moves. The man pants and gasps at times, but never looks up or speaks. On the way a pathway of broken stones has been made and the most devout penitents walk over these with bare feet and never flinch. The counterfeit Christ is spit upon by any and all. Little boys and girls run ahead that they may more deliberately spit in his face and throw stones upon his bending form.

When El Calvario is reached the great clumsy cross is laid upon the ground and the actor of Christ is seized and thrown upon it. The assemblage joins in a chorus of song while several penitents lash the man's arms, hands and legs to the timbers with cords of cowhide. The bands are made as tight as the big muscular vaqueros and ranchmen can draw them. The ligaments sink into the flesh, and even cut so that blood runs out. The arms and legs become black and blue and then black under the awful binding, but not so much as a sigh escapes the lips of the actor. He repeats in a mixed dialect of Spanish and Indian the words uttered by Christ at Calvary and bids his brothers to spare him not.

When all is ready a dozen men lift the cross and its human burden, and, carrying it to an excavation near at hand, they drop the base in the earth. The hole is quickly filled and the penitents gather about the foot of the cross with uplifted faces. The women weep and the children look on dumbfounded. Some of the men mock and jeer the man on the cross; other throw clods of sunbaked earth at him, and still others, feeling that they must have some part in the physical agony of the afternoon, call upon the multitude to lash and beat them. The invitation is never in vain, for there are strong arms and hands ever glad to lay the lash on the backs of the fanatics and to provide leaves of cactus to apply to the swollen and bleeding flesh.

In several localities in Colorado and New Mexico it was once the practice to literally nail the hands of the acting Christ to the timbers of the cross, but the Catholic priests of this generation put a stop to that.

There is no doubt that some have died from the tortures of the Passion Play. Only two years ago the Government Indian agent in the San Rita Mountains reported several deaths among the Penitentes because of poisoning by the cactus thorns and the deadful lashing the men had endured in the hour of their fanaticism. The Penitentes believe that no death is so exalted as that caused by participation in the acting of the travail of the Lord.

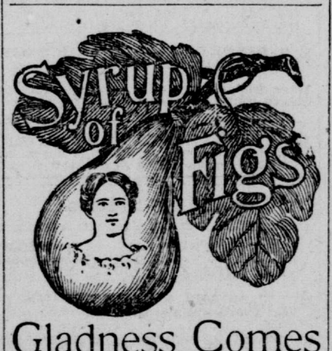
After the first half hour of noise and flagellation about the cross at El Calvario the excitement dies away. The crucified man, whose arms and legs are now black under the bands, must be suffering indescribable pain, but he only exclaims occasionally in Spanish, "Peace, peace, peace," while the Penitentes, who have had no part in the self-abnegation and punishment, prostrate themselves silently about the cross. A motion of the hand from the pietro and the spectators bow their bared heads in reverential attitude.

Save for the hysterical sobbing, moaning and suppressed sobs of the women there is now not a sound. The weird pathos of the scene is unspeakable. The picture of that great rude cross bearing a semi-nude, blood-stained, agonizing man stretched upon it; the groups of barefoot, weeping, disheveled men and women all about, the solitude of the rugged, barren hills, backed by mountains towering in lonely sublimity, is one that will long abide with even the most prosaic or hardened onlooker.

As the sun slowly descends behind the loftiest mountain peaks and the first shadows of twilight are thrown across the valley of El Verde, the pietro rises to his feet, and, blowing a long, harsh blast upon his flute, leads a procession of the people back to the village. Some twenty of the leading Penitentes remain behind, and when the spectators and others have gone away they lift the cross from the earth and lower its burden. The cords of cowhide are removed and the pseudo Christ, who is now probably unconscious from the long and dreadful bondage, is lifted from the timbers.

Then, following the narrative of the scenes on Calvary, the body of the actor is wrapped about with a mass of white fabric, and is carried to a dugout cave in the hillside near at hand. Several women, who have been appointed to impersonate Mary and Martha, follow some distance behind, all the time violently weeping and lamenting.

In the cave the bleeding and tortured body of the chief actor is nursed to strength. If the man is of endurance and great physical strength he will probably be ready to go home to his family in the evening, conscious of having made ample atonement for long years in sin, and having earned a reputation that numerous men in Taos have coveted many a year. If his wounds heal and his inflamed and lacerated back resumes its normal condition he will be the contral figure at the big dance that is always given on the Monday night following Easter. His wife will be the most envied woman in all Taos, and he will be pointed out to the youth of the village for many a long month as the biggest man in the country.—New York Herald.



Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are then not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

Maher is Married.

PHILADELPHIA, June 30.—Peter Maher, the heavyweight pugilist, was married at St. Thomas' Roman Catholic Church this afternoon to Miss Agnes Torpety. The couple left for New York, where they will take the steamer Lucania for an extended European tour.

Strange Gods.

Doris came to the dinner table for the first time and was so awed by her father's ceremony of saying grace that she refrained from comment until she reached the nursery. Then her feelings expressed themselves in a long sigh and a remark to her nurse:

"Papa says his prayers to his oysters, but mamma says hers in her heart.—Judge.

SENATE CONFIRMATIONS.

Two Californians Are Right in the Procession.

WASHINGTON, June 30.—The Senate to-day confirmed the following nominations: John Russell Young of Pennsylvania, to be Librarian of Congress; Bernard R. Greene of the District of Columbia, to be Superintendent of the library buildings and ground; George Black of Fairhaven, Wash., and Thomas A. Davis of Malad, Ida., and William Ryan of Rathdrum, N. D., to be Commissioners to examine and classify lands yithin the land grant and indemnity land grant limits of the Northern Pacific Railroad Company in the Coeur d'Alene District in Idaho; John P. Day of North Dakota, to be Consul at Melbourne, Australia; Church Howe of Nebraska, to be Consul-General at Apia and Nukualofa, Tonga; Hugo Donzelmann of Wyoming, to be Consul at Prague, Bohemia; Clarence W. Ide, to be Marshal for the District of Washington; Alfred H. Taylor of Cedarville, Cal., to be Receiver of Public Moneys at Susanville, Cal.; W. W. Jones, to be Postmaster at Monterey, Cal.

WAS NO FRAUD.

Tacoma's Creditors Not Afraid of Losing Their Money.

NEW YORK, June 30.—Referring to a published statement that by reason of the decision of the Supreme Court of the State of Washington, declaring void certain warrants amounting to $1,000,000 of the city of Tacoma in that State, the New York Life Insurance Company will lose $500,000, a high official of the company said:

"We are advised by experienced counsel that we shall lose nothing. In any case we cannot lose $500,000, because about $100,000 of the loan has been paid. There was no fraud in the matter by the Tacoma City Treasurer. The warrants in question were not reissued after they had once been paid. Certain loans were refused and new warrants or bonds issued therefor. The city has had the unliquidated benefit of the money, and it will, we think, eventualy have to pay the warrants in question."

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