The Anderson Intelligencer.

BY CLINKSCALES & LANGSTON. ANDERSON, S. C., WEDNESDAY MORNING, DECEMBER 11, 1895. VOLUME XXX.---NO.

A HEARTY SPANKING!

DEPRIVE your Boy of nothing—not even a hearty spanking. It will make him grow, and, as you know, he will have to be "full grown for his age" to fill up one of our—

KNEE PANTS SUITS.

We have had an excellent trade on our Boy Suits this season, because they fit, and we have prices right. A good Suit at 75c., and on up to $5.00.

OVERCOATS.

Twenty-four Overcoats—long cut, with nice Velvet Collar, in Blues, Blacks and Browns, regular $5.00 and $6.00 goods—only $4.00.

Twenty-four Overcoats—in Blues, Blacks and Browns, with nice Silk-Velvet Collar, regular $8.50 and $9.00 goods—only $7.50.

MEN SUITS.

A good Suit at $3.00 Something better at $4.00. In $5.00 Suits our line is "out of sight." We have 'em on up to $20.00.

Just in a new line of UMBRELLAS, COLLARS, CUFFS, MUFFLERS, HANDKERCHIEFS—in fact, everything in the Gents' Furnishing line.

☞ Come in and gaze.

Yours truly,

B. O. EVANS & CO.

HAVE YOU SEEN....

OUR ONE DOLLAR BROGAN?

We intend to make a run on Shoes from now until January 1st, 1896.

JUST RECEIVED,

Fifty Boxes Old Time Twist Tobacco,

In 10 to 12 pound boxes, just the thing for Xmas Present to Father or Brother.

We carry a full line of Staple Dry Goods, Heavy and Fancy Groceries.

In every department we give full value for every dollar spent with us.

D. P. SLOAN & CO.

— AT —

Evans' Pharmacy

No. 4 Hotel Chiquola,

YOU will find a nice assortment of the latest "get up" in—

XMAS GOODS,

Celluloid, Aluminum and Cut Glass **NOVELTIES,**

Which will please the eye as well as the purse. Go and make your selections AT ONCE.

Also, nice large boxes **NUNNALLY CANDY,** suitable for your best girl.

FINE EXTRACTS

EVANS PHARMACY.

SPECIAL VALUES IN DRY GOODS and SHOES.

"WE wish we had known you before," is what our new customers constantly say. We have the LARGEST and MOST VARIED assortment of—

STAPLE DRY GOODS,

Men, Women and Children's

Medium and Fine Shoes,

To be found in the City. Our line offers the greatest inducements to WIDE AWAKE BUYERS. Come and see our line of 28-inch OUTINGS for only 6½c per yard. 3,500 yards just received.

Yours very truly,

D. C. BROWN & BRO.

P. S.—500 Barrels of the Lee Balentile FLOUR just received. If you have never tried it buy one barrel and you will always use it. D. C. B. & B.

IT WILL PAY YOU!

To drop in and see our Goods and get our Prices before parting with your hard-earned Cash, as we are in position to meet all competition, and will save you money on every purchase.

WE have a big Stock of **Jeans, Flannels and Staple Dry Goods** at prices that never fail to sell.

Also, a big Stock of **SHOES,** bought before the advance. All we have to do is to show our Shoes and the prices do the rest. They are certainly going fast.

We sell the most popular and reliable brands of **FLOUR** in Town. Cheaper than you have been paying for inferior stuff.

We always sell the best **COFFEE.**

We can suit anybody on **Tobacco,** both in quality and price.

Acids and Fertilizers on hand now.

BROWNLEE & VANDIVERS.

Below we mention a few Goods on which . . . . . .

WE CAN SAVE YOU MONEY!

Doors, Sash and Blinds,
Builders Hardware of all kinds,
Syracuse Turning Plows,
Syracuse Subsoil Plows,
Rubber Belting,
Leather Belting,
Machinery Supplies,
Pipe and Pipe Fittings,
Inspirators, &c.
Sporting Powder,
Blasting Powder,
Shot,
Loaded Shells, &c.

☞ When in the market for any of the above named Goods, or anything in the Hardware line, you will do well to inspect our stock and get our price before you buy.

Yours truly,

BROCK BROS.

MOODY ON DANIEL.

The Sermon Impressed Every One Who Heard It.

Atlanta Constitution, Nov. 29.

Mr. Moody delivered his famous sermon on Daniel in the tabernacle yesterday afternoon. Despite the Exposition, nearly two thousand people gathered under the spacious roof.

This sermon is perhaps the most noted of all the sermons which Mr. Moody has preached. It is a masterpiece of eloquence and shows at the same time the magnificent resources of his mind.

The following is the sermon in full:

"About six hundred years before Jesus Christ lived in Jerusalem the city was besieged and taken by an Assyrian monarch, who carried away many prisoners of the leading men of Judea; among others a young man named Daniel, which means, 'God is my judge.'

"We know very little about Daniel's early education, but we have good reason to believe he had a godly mother and a godly training. Daniel is one of the few characters in the Bible in the story of whose life we find no bolt, the path of whose pilgrimage is not crossed by some black shadow. When we read the life of such a wonderful man, it is well to pause and ask ourselves the question, what was the secret of his success? What was it that enabled him to walk so that even the holy spirit could write his biography without a single fault being found in it?

"Of course, you will say that the God of Abraham was with him. So he was; and that was really the secret of his success. But there is another thought I want to impress upon you, and that is—he had backbone; he had force of character; he had learned to say 'No' at the right time. Many a man has been lost because he could not do this.

"There are very few men in the Bible who have not something on record against them; you can reckon the whole number of such upon your fingers. But here is a man whose light began to shine in his early youth, and went on shining right down to the evening of life. No cloud appears to have crossed the path between him and his God. He seems to have walked with an unclouded sun. And if there is anything against him the holy spirit has not put it on record. We know, of course, that Daniel was not perfect; for he had a fallen nature like the rest of us; none but Jesus Christ ever was perfect on this earth. We find in Daniel's prayer that he humbled himself and made confession of sin; for he knew there was nothing good in him; but the new nature had taken such possession of him that the 'old man' was down and the 'new man reigned triumphant. The first thing we hear of Daniel is that a great temptation has crossed his path. It is a question if any young man has come up from the country into one of our great cities without meeting with some temptation. God will not have a man whom He cannot test.

"When temptation came to Daniel he was able to say 'No!' and it would be a good thing if all young men would follow his example, and when they are tempted say 'No!' at the right time and stick to it. Soon after Daniel had been taken to Babylon the great king, Nebuchadnezzar, gave orders that certain of the young captives who were good looking and had no blemish should be brought to the king's palace and should be placed under the charge of tutors and eunuchs to be instructed in all the wisdom of the Chaldeans. Daniel did not object to learn; there is no harm in a Christian getting all the useful information he can. But there was something more. The Hebrew youths were appointed a daily provision of the king's meat and of the wine which he drank, that they might be fit to stand in the presence of the king. But Daniel had conscientious scruples about taking this meat and this wine. Now, just suppose some Christian of the nineteenth century had met Daniel; he would, perhaps, have begun by giving him advice something after this sort: 'It was quite right, Daniel, when you were at Jerusalem, where it is the law not to eat that which is offered to idols; but, my dear fellow, you must consider you are not in Jerusalem now, but at Babylon; and you must give in a little.' Such advice would have been just in harmony with the adage, 'When you are at Rome, do as the Romans do.' Then the adviser would very likely have continued: 'Think, that if you humor the king just a little now, he will be very likely to take you into favor some day, and you will get into office. Consider what good you may then have it in your power to do to others. And, besides, if the king hears that you are refusing his meat, he will perhaps have your head cut off, and then what good will you be able to do?' There are a great many Christians to-day who act upon advice somewhat resembling this, and who thereby live a miserable, wretched life. So he took his stand at Babylon and purposed in his heart that he would not be defiled with the meat and wine of the king.

"People now resolve in their heads; but Daniel purposed in his heart. A resolve made in the head does not stand long; but if we let it get right down into our hearts, it will be more likely to endure. When Daniel took his stand for God, then God stood by him. He would have no paltry compromise. Oh, the curse of this compromise between the church and the world! It is the ruin of God's church to-day. I can imagine that I see that officer, Melzar, when Daniel told him he could not eat the king's meat or drink his wine. 'Why, what do you mean? Is there anything wrong with either? They are the very best the land can produce!' 'No,' said Daniel, 'there is nothing wrong with the meat in that way; but take it away, I cannot eat it; our law forbids us to eat of things offered idols. Then Melzer tried to reason Daniel out of his scruples; but no, there stood the prophet, young man though he was at that time, firm as a rock.

"At last he asked Melzer to try him and his three friends on pulse and water. There could be but small objection to that, so at length he consented to let them have pulse and water for ten days. Lo! at the end of that time they were fairer and fatter than all who had eaten the king's meat. They had a clear conscience and the smile of God was upon them. The Lord had blessed their obedience and the four Hebrew youths were allowed to have their own way, and in God's time they were brought into favor, not only with the officer, but with the court and the king.

"Years roll on, and the next thing we hear of Daniel is that one morning he is arrested. Perhaps he has been walking down the street and has heard nothing of the king's dream, but an officer of the guard taps him on the shoulder, and says: 'I have got to take you up, sir.' 'Take me up? What for?' 'Why, to be executed. Have you not heard the decree? Nebuchadnezzar, the king, has had a dream, and it has gone from him so that he cannot remember a word of it. He wants the wise men to tell him what it was; because they cannot they are all to be slain. You are classed among the wise men, and you are to be beheaded like the rest.' 'Why,' says Daniel, 'the king has been very hasty. Go back and tell him that I believe my God will reveal to me the dream and the interpretation.' Arioch went and told the king what the young man said, and Nebuchadnezzar ordered him to be brought before him. Daniel knew that his God was the revealer of secrets and that he could tell him all about the dream; so when he entered the king's palace he asked to be allowed a day to pray to his God and see if He would not reveal to him the dream and its interpretation.

"I dare say Nebuchadnezzar was glad of Daniel's offer, and he allowed him till the following day to find out the dream. 'But,' said he, 'mind, if you do not tell me then off comes your head!' Away went Daniel to his three companions to tell them all about it. I do not fancy they took much time to eat or drink that night. They had a prayer meeting—perhaps the first prayer meeting ever held in Babylon. These four men prayed earnestly together that God would reveal the matter, then they retired to rest.

"I do not think you or I would sleep much if we thought our heads were coming off in the morning. Daniel slept, anyhow; for we are told the matter was revealed to him in a dream or night vision. Likely enough his three friends were praying at the very time; but Daniel's faith was so strong that he could sleep calmly in the prospect of death.

"In the morning he went away to the palace, got into the guard room and said to the officer, 'Take me to the king, and I will tell him the dream.' He then stood in the presence of the king, and like Joseph in Egypt, he gave God the glory, and then went on to tell the king his dream. 'The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king, but there is a God in heaven that revealeth secrets and maketh known to the king, Nebuchadnezzar, what shall be in the latter days. Thy dream and the visions of thy head upon thy bed are these: Thou, O king, sawest and beheld a great image. This great image whose brightness was excellent, stood before thee and the form thereof was terrible. The head of this image was of fine gold.' The king's face begins to brighten up. 'Ah, I begin to remember. It comes back to me now. A great image, very bright; head of gold. 'Yes, I can remember that. His breast and his arms of silver'—'Yes, yes,' cries the king, 'I remember that.' So Daniel goes on till he comes down to the toes of iron and clay. 'Why, that is it exactly;' says the king; 'I recollect it all now; but surely there was something more.' Then Daniel begins again: 'Thou sawest still that a stone was cut out without hands and rolling down from the mountain smote the image.' Then he tells of the image being broken to pieces and winds up with the stone becoming a great mountain and filling the whole earth. 'Ah!' said Nebuchadnezzar, 'that is it; that is my dream. It has all come back to me now. Can you tell me the interpretation?' Daniel replies: 'I cannot, but my God can. He has sent the interpretation to me. Thou, O king, with all thy power, and honor and glory—thou art the head. God has given thee a kingdom above all other kingdoms.'

"When Nebuchadnezzar heard this interpretation he was pleased, and he felt quite sure he had found a wise man at last. The result was that Daniel was made a ruler; and at his request his friends were put into office and high position at once; and then they found that God had stood by them, and that they had lost nothing by being faithful to Him.

"For fifteen years we lose sight of Daniel, who was most likely living in retirement. Nebuchadnezzar has gone. Belshazzar has a great feast. He ordered God's holy vessels to be brought out. They were brought and these impious heathens drank wine out of them. All are jolly when lo! what is the matter?

"The king is struck by something! He has turned deadly pale! The wine cup has fallen from his hand! I should not wonder if his lords and princes were laughing in their sleeves at him, thinking he was drunk. But quickly they, too, saw that terrible writing on the wall, gleaming forth in letters of fire! But the king had seen more. The message was for him, and he saw the part of the hand that wrote. The finger of God wrote his doom on the wall. 'Call the wise men!' he shouted. They were called; and the king cries out: 'If you show me the interpretation of that writing you shall be the third ruler of the kingdom.'' But they could not. No uncircumcised eyes could read the writing. They had to confess themselves beaten. The king is more troubled than ever; even his drunken lords are astonished. The queen had not been at the table just then, but some one rushes off to her. She came in to the king at once; she told him not to be afraid. There was a man who had told all the wonderful dreams of the king's grandfather, Nebuchadnezzar. Daniel is sent for and he says he can read the handwriting. 'Mene, mene, tekel: upharsin.' Mene: God hath numbered thy kingdom and finished it; tekel; thou art weighed in the balance and art found wanting; peras or upharsin: thy kingdom is divided and given to the Medes and Persians.

"There was an awful warning. Sinner, it is for you. Suppose God should put you in the balances and you were without Christ, what would become of your soul? See Belshazzar's fate. That night the king was slain and Darius takes the throne.

"The new king selects 120 princes to help him to govern the kingdom, and he puts Daniel at their head, who has to see that they do no damage to the king and that they do not swindle the government. These 120 princes got jealous and wanted to get him out of the way. They said: 'If we get him out of the way our accounts would not be looked into so much, and we could soon make enough to retire from business. We could form a 'ring' and save enough to retire.' But they could find nothing against him, except it was touching the law of his God. What a testimony from his bitterest enemies. Would that it could be said of all of us. At last one calls a committee meeting and says to the others: 'You know Daniel will not worship any one but the God of the Hebrews, and if we can get the king to sign a decree that any one who worships any other than Darius for thirty days shall be put into the lion's den, we shall be able to get him out of the way; for we know he will still pray to his God.'

"These princes thought it was a very wise thing; and some one, perhaps a lawyer amongst their number, drew up the document, and they went in a body to the king. They began flattering him. If a man wants another to do a mean thing he always pampers his vanity first. 'O, king! we have been thinking what we might do to increase your popularity; and we have thought that if you signed a decree that no one should call on any god, or pray to any one but yourself for thirty days, and in case of disobedience should be thrown into the den of lions, it would hand your name down to posterity, and the very mothers would teach their children to worship you.'

"This tickled the king's vanity; and he could see no objection to it. 'Well, we thought you would like it, so we have drawn up a proclamation for you to sign.' They read the proclamation, and the king said it would do very well. The proclamation is sent out. Daniel hears of it, but continues to pray as usual. He knew he was watched, but still with his windows open he goes down on his knees His enemies rejoice. Daniel is thrown into the lions' den.

"The king is troubled that night; his sleep departs from him. He had put one of the best men in his realm in the lions' den, because he had done a noble act. Early in the morning Darius rides away to the lions' den, and cries out: 'O Daniel, is thy God, whom thou servest continually, able to deliver thee from the lions?' Hark! A voice comes: 'My God hath sent his angel, and hath shut the lions' mouths.' Ah, he lives! And Darius has him brought out, whilst his wicked enemies are hurled into the pit. The lions do not spare them; they are torn to pieces ere they reach the bottom. Daniel was unpopular on earth, but a favorite in heaven; and I would rather have it said of me that I was 'beloved' of God than have the costliest monument erected to my memory. Well, he had an angel sent all the way from heaven to tell him that he was beloved of God. May God help you to be like Daniel, and learn to say 'no' at the right time, is the prayer of my heart."

Woman and Her Woes.

First—Excepting on the sly, she is inhumanly bared from using a cigarette case.

Second—She is not allowed to make love, but merely to receive the manufactured article.

Third—When she bets with any member of the other sex she rarely has the privilege of paying it if she loses.

Fourth—She is unable to go unattended to the theatre.

Fifth—She cannot even dance more than three times in succession with a partner whom she likes without being suspected of a tendency to flirt.

Sixth—No matter how put out—by her maid or her milliner—she is not permitted the use of stronger language than "Dear me!" or "How tiresome!"

Seventh—She may not chaff the waiter at a foreign table d'hote, although she knows his language perfectly, and longs to take advantage of the chance of showing that she knows it.

Eighth—By a masculine assumption she is deemed unable to play cricket or foot ball, and is doomed to less violent games, like croquet or tennis, with mild young men.

Ninth—Though over head and ears in love, she may never make an offer, except, perhaps, in leap year, and for this it would be hard for her to quote an actual precedent.

Tenth—She is expected to be able to make use of a needle, and is thus disabled from competing with men in works of idleness.

Eleventh—Her ears are steeped in slang when her brothers come home from school, and yet she is obliged, as far as possible, to keep her lips from using it.

Twelfth—If there be a baby in the house where she is visiting she is presumed to be unable to talk sensibly about it.

Thirteenth—When her married sister makes a call she is always pounced upon to entertain the children.

Fourteenth—However humorous her temperament may naturally be, she cannot crack a joke or sing a comic song without being thought eccentric.

Fifteenth—She must not practice boxing, except as regards the ears of her small brothers.

Sixteenth—She is not allowed the privilege of a latchkey.—*Cassell's Weekly.*

A Mother's Remedy for Croup.

The following sensible letter of "Hattie" we find in the Cincinnati *Enquirer*: "For the benefit of those who do not know how to cure the croup, I will send a neverfailing remedy. I have always doctered my own children when they had the croup, and I have had over 30 cases, and I have never lost one. Immediately after the first symptoms. take the child on your lap and wrap it in a warm blanket, putting it snugly around the sufferer. Then have a warm fire built, and sit as close to it as possible. Next give a double dose of castor oil; put then about a quart of strong vinegar in a coffee-pot, and make it boiling hot. Now open the lid, and let the little patient inhale the steam. This will soon give relief. Indeed, they will grab for it after they have tried it. I have cured membranous croup in this way when everything else had failed. But no time should be lost in commencing, and as soon as the child is moist with sweat, and wants to sleep, put it in bed."

— Teacher—Johnny, your book is upside down. How can you read that way? Johnny—I know it, ma'am; but it doesn't matter, I'm lefthanded anyway.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

☞ Sold by Druggists, 75c.

BILL ARP'S LETTER.

Arp's Boy Marries and There was an "Infair" at the Philosopher's Homestead.

Atlanta Constitution.

There has been a commotion in these parts. Our Florida boy has crossed the Rubicon and got married. He found his bride last winter near Sanford, and being called professionally to visit her invalid father, took advantage of the old gentleman and tried his arts upon the daughter. It doesn't take a smart, good looking young man long to capture an unsuspecting maiden and so she surrendered at discretion. The mother generally falls into line with the choice of an obedient daughter, but the old gentleman wasent so easily harmonized.

"I'll think about it, I'll think about it," said he. "I don't know much about you! I'll have to inquire. I thought you were coming out here to see me, but it seems I was mistaken. Are you making enough to support a wife? Do you lay up anything or do you spend it all? What does Sara say about it, and her mother? This is a surprise to me, sir; a surprise, but I might have expected it. I will consider it, sir, and give you an answer before we return to Philadelphia."

My recollection is that it is an awful solemn affair to ask the old gentleman for his daughter. I put it off from day to day. I dreaded it. I had no trouble with the daughter or the mother, but these old solid fathers can't be beguiled with good looks and honied words. I would like to see a book full of such interviews—what the young man said and how he said it and what the old man said in reply. I knew a young man in the long ago who put it off until he found the old man alone in his field sitting on a log and he was so excited that he forgot himself and asked him to please to step this way for a minute. The old man smiled and said: "Go ahead, Jim, there is nobody behind this log."

In my young days there had to be a personal interview. Writing a letter to the old man would hardly have been tolerated, but now it is quite common, and so the modern youth avoids much embarrassment. Why, they even pop the question in a letter and cover whole pages with adoration and admiration and adulation and all the other ations and some promises that are likely to be forgotten after the honeymoon is over. In our day the girls waited modestly to be courted, but now they are more aggressive and many of them set snares to catch their game. Dean Swift says that the reason why there are so many unhappy marriages is that the young ladies spend more time in making nets than in making cages. I don't like these cold, calculating matrimonial alliances. The exquisite, ecstatic, angelic questions of love should not be suppressed. Never was a bride more charmingly won than Coleridge's Genevieve. He had told her a tender, touching story and it ended so sweetly that

"She wept with pity and delight;
She blushed with love and virgin shame,
And like the murner of a dresm
I heard her breathe my name."

But I started to tell about the commotion—the preparation for the infair. That is what it used to be called, and it is a proper word. It is in the dictionary and means the reception of the wedding party at the home of the groom's parents. You see, the bride was a stranger to us. Her home was in Philadelphia and our boy had to travel 1,000 miles to get her and liked to have been shipwrecked off Cape Hatteras on the way. The vessel lost two days in the storm. For a week before that my folks had been cleaning up the house and the yard and seeding raisins and stall-feeding turkey gobblers and they kept me or the man servant trotting to town for "sugar and spice and all that's nice" or something else a dozen times a day. And they talked and worked and wondered what kind of a girl the boy was bringing into the family. I was greatly admonished how to behave, and as friends and kindred had been invited to a grand dining and some would stay over night, they said I might sleep on the sofa, as I had done before on such occasions. I am a very humble man and was thankful. I would have slept out doors on a plank if they had said so. I was instructed to go to Atlanta and meet the bride and groom and escort them to our unpretentious home, which I did with exceeding pleasure.

It is all over now and my wife and I are calm and serene. What the Quaker City has lost we have gained—another kind, loving and considerate daughter. They were not married in haste and are not likely to repent at leisure.

There is another entry to make now in the family Bible. The good old book is getting pretty full of records. Births, marriages and deaths—nature's rotation—gladness and sadness, joy and sorrow. Old Father Time has been kind to us for a good while. The ten are still living and he has taken but two grand-children from the flock. The old rascal shakes his whetted scythe at me occasionally and wags his head and grins and passes on—passes on and cuts down my friends, the friends of my youth to warn me. Not long ago he cut down Dr. Battey, the noble-hearted surgeon, the friend of my family for forty-five years; the gentle-hearted man whom everybody loved. He was younger than I, but he was ripe. He had done enough and was tired. And only last week he cut down Dr. Rich Branham, the man of God, the preacher, editor and educator, a man whose pure, exalted character and life-long service was an illustrious example to the generation that followed in his wake. He, too, was ripe.

The lives of such men all remind us
We may make our lives sublime.

But we don't do it. It is pitiful to think how few out of the millions leave footprints on the sand. How many millions have died and left no sign, no mark, no impressive example for good; nothing but that they lived and died and the epitaph should be:

Once in the flight of ages past
There lived a man—

A man or a woman in the humblest walks of life can live sublime and thousands of them do it. Longfellow says it is sublime to "suffer and be strong." I remember a poor bed-ridden invalid whose knees were drawn to his chin and his fingers to his wrists and his spine bent like a bow from chronic rheumatism, but his face was almost angelic in its sweetness and his gratitude to God for His goodness was marvelous. That good man's influence over the family that gave him food and shelter and over the neighbors was sublime. The poor have more opportunites to show true sublimity of character than the rich. Every man and woman should begin here in this life the rudiments of an education for the life to come. The more we learn here of truth, patience, virtue, gratitude and love to God and man the higher stand we will take among the saints. Heaven is a school and is as progressive as the schools of earth. It was given only to Moses and Elias to be present at the transfiguration. They had graduated with the highest honors, but any of us can learn enough here to enter a grammar school if not a college in life to come.

What does all this Thanksgiving mean? Is it in earnest or is it a sham? Are the people thankful or just hungry? How can a man be grateful unless he knows something of the Giver and how can he know unless he communes with nature and nature's God. But I didn't start to write a sermon. Let the preachers do that. We have had our Thanksgiving and my wife and I received the benedictions of a score of children and grandchildren and our new daughter is fairly introduced to her Southern kindred. Just now her politics and much of her religion is concentrated in her husband, and will remain so as long as he is kind and faithful and true. May the good Lord bless them and keep them happy.

BILL ARP.

Marriage and Divorce in Japan.

One great drawback to women in Japan is the facility with which divorces are secured, and against this immemorial custom the efforts of the reform women of the country must be directed. Both marriage and divorce are easy here. In an essay written long ago by the celebrated moralist, Kaibara, it is laid down that there are "seven reasons for divorce," that is, seven shortcomings for which a woman may be put aside. A woman may be divorced is she disobeys her father-in-law or mother-in-law, if she fails to bear children, for lewdness, jealousy or leprosy, or for stealing or taking overmuch and prattling disrespectfully. Once divorced a woman is covered with shame, even though she enters into a second union with a man of position and wealth. When a man wishes to be divorced from his wife he simply writes a letter to her advising her to return to her parents. He may write a letter to her father, if he be living, or to her brother, to the same effect, and then he goes to the registrar's office and reports himself a divorced man. A woman may quit her husband with no more ceremony, but she suffers great stigma in divorcing herself. When families break up in this free, offhand manner, the children, if there be any, are disposed of by agreement or the arbitration of a mutual friend. Divorces are not frequent among the upper classes, but they are abundant among the laborers and the peasantry. In the year 1893 there were 358,839 marriages in Japan and 116,775 registered divorces. Only about 1 per cent. of these divorces originated with women. Husbands and wives use no terms of endearment, and there are no such things as osculation and caresses. The woman's duty is to obey in all things and be thankful that she has a home, be it humble or otherwise. Concerning this state of affairs the Rev. Mr. Tamura, pastor of a native Presbyterian Church in Tokyo—a graduate of Princeton College—spoke in severe terms in a book which the Harpers published some time ago. The work caused great discussion here, and his presbytery took him up and incontinently expelled him.

While touching the topic of women in Japan, it may not be amiss to refer to the subject of mixed marriages. Many foreigners coming here as clerks and employees, remaining some time, form attachments with Japanese girls which eventuate in marriage. There are scores of foreigners married to Japanese women, and some of them seem quite contented and happy. The women make true and obedient wives, and the offspring of these marriages are usually handsome and bright looking. I have seen some really beautiful half-breed children, but racially the Japanese and the Caucasians do not amalgamate advantageously. The children may not be lacking in physique, but intellectually they seem to dwarf. There is no account of a half-breed Japanese amounting to even the proverbial row of pins—to say, a Eurasian. The Japanese and the Chinese intermarry considerably, and the result is an improvement on both races. The worst thing about the marriage of white foreigners to Japanese women is that socially there is a loss all around. Being a proud people, the Japanese do not show respect to their women who marry foreigners. The husband, if he advances in position and wealth, ultimately finds that his wife has little or no status in white society, and this begets much bitterness and vain regret. The home life of some of these people, I have reason to believe, is very often happy. I have visited homes in which the Japanese wife seemed to be respected, and where the olive-faced children were caressed and loved, but a majority of these alliances are unfortunate and oftentimes disastrous.—*Col. Cockrill's Japanese Correspondence in the New York Herald.*

— "How do you like my molasses candy?" asked the cooking school graduate, with her face flushed and her hair awry, and her sleeves daintily rolled up above her dimpled elbows. "I'm just stuck on it," with difficulty replied the young man, struggling in vain to get his jaws apart. And her little brother laughed.

— "Marriage a failure! I should say not!" remarked an Oregon farmer, whose opinion was desired on one of the great questions of the day. "Why, there's Lucindy gits up in the mornin', milks six cows, gits breakfas', starts four children to skewl, looks arter the other three, feeds the hens, likewise the hogs, likewise some motherless sheep, skims 20 pans o' milk, washes the clothes, gits dinner, et cetery, et cetery. Think I could hire anybody to do it for what she gets? Not much! Marriage, sir, is a success, sir; a great success.

— Major C. T. Picton is manager of the State Hotel, at Denison, Texas, which the traveling men say is one of the best hotels in that section. In speaking of Chamberlain's Colic, Cholera and Diarrhœa Remedy Major Picton says: "I have used it myself and in my family for several years, and take pleasure in saying that I consider it an infallible cure for diarrhœa and dysentery. I always recommend it, and have frequently administered it to my guests in the hotel, and in every case it has proven itself worthy of unqualified endorsement." For sale by Hill Bros.

A BATTLE OF HORSES.

A Fierce Fight Between Army Steeds and Wild Animals.

Just at sundown, and while we were at supper, a drove of wild horses numbering 88 suddenly emerged from Thatcher's pass and deployed on the level ground of the valley. They had made use of the pass to cross from Climax valley, where grass and water might have failed them or horse hunters had appeared to give them a fright. They emerged from the pass in single file, led by a spotted stallion whose mane reached almost to his knees and whose tail touched the ground when he was at rest. He wasn't as handsome as some of the drove leaders to be met with in the days of the wild horses, but he was yet a king among horses. Of the remainder of the herd about 30 were fine animals. The others would hardly be worth the catching. Three or four were recognized as cavalry horses abandoned on the march, and twice that number had collar marks to prove that they had stampeded from some immigrant train.

When clear of the pass, they formed in line and advanced upon us to within a quarter of a mile. We had 75 horses at the lariat pins, and for half an hour we had all we could do to prevent a stampede. The wild horses were finally driven down the valley by two mounted men, but they did not seem to have much fear of us. On the contrary, the leader of the drove exhibited such temper that the men feared they would have to shoot him. It was an hour before our cavalry horses calmed down in the slightest. Every animal seemed enraged at the sight of the free herd, and the captain's Kentucky stallion acted as if possessed by a fiend. He had been doubly fastened at the beginning of the excitement, and later on this proved a fortunate thing. He made the most tremendous efforts to get free, and when at length he realized the futility of further efforts in that direction he uttered shrill screams of rage and lashed out with his heels till no one dared approach him. All night long he stood on his feet pawing and snorting, and the camp sentinels reported the wild horses as hanging about within half a mile of us.

Daylight had come, and the sentinels of the night were coming into camp, when the wild horses rushed into view a mile below us. On the instant we discovered them, and while four-fifths of the men were yet under their blankets, the captain's horse uttered a scream which must have been taken as a signal. He reared up, shook his head like an angry lion and freed himself of his halter. In the same instant every other horse in the command secured his liberty. Some pulled up the pins, some worked their heads clear of the straps, and away went the whole drove down the valley. It was not a stampede, as we naturally feared. Even had our animals desired to join the ranks of the free they would have been rebuffed. Our horses were bunched, and in a solid bunch they drove right through the lines of the wild horses and left four of them lying crippled on the grass as they passed. The prairie drove retreated up the valley half a mile and then wheeled about in a single line. When our drove halted and turned, there was a distance of three-quarters of a mile between the combatants. We were ordered to fall in, with a view of advancing upon the wild horses and driving them off, but before we had gotten into line it was too late.

The sight was a wonderful one. The two leaders advanced as if they meant to decide the issue by a fight between them, but when within 40 yards of each other they wheeled and returned to their respective lines. Then we witnessed something which only a cavalryman will credit. Our horses fell into a double line and dressed to the right as perfectly as if a trooper had occupied each saddle, and while we looked the lines suddenly moved forward on a charge. When they swept past us, the alignment was absolutely perfect, with the captain's horse on the right and leading by about 20 feet. The line of wild horses bent and wavered, but did not break until struck. It was like striking a drumhead with a sledge hammer. I believe that fully 40 horses went down under the shock, but all except four were speedily on their feet again. From this on it was a melee, the whole drove circling around, and each horse biting and kicking and displaying such ferocity as to astonish us. The mob fought past us down the valley and back, and right in front of the camp the climax came. The battle had been raging half an hour, when the spotted stallion hobbled out of it on three legs and bleeding from half a dozen wounds, and that seemed to take the pluck out of his followers. Some ran up the valley and some down, but of the 88 only 57 got away. When the hottest of it was over, we dashed in and secured a horse here and there, and in this manner we finally got hold of the last one, which was the captain's.

Of the 75 only 5 had escaped scot free. Every one of the others had been bitten and kicked, and 12 of them were so crippled as to be worthless. In almost every instance our horses had kicked off both hind shoes, and in some cases the front ones were gone as well. There were 7 dead and 36 crippled horses on that battlefield when hostilities ceased, and of the 57 wild horses which made their escape many were limping badly. Before breaking camp we turned to and put an end to the sufferings of the cripples, and we were not yet in the saddle when a hundred buzzards and a dozen wolves were feasting on the bodies.—*Detroit Free Press.*

— Sioux City, Iowa, claims just now to hold the time record for divorce proceedings. At 4.38 one afternoon Sarah J. Wallace filed an application for divorce from her husband, W. J. Wallace, on the ground of cruel and inhuman treatment. At 4.39 an answer had been filed, at 4.40 the taking of testimony was commenced, and at 4.45 a decree of separation, fixing the amount of alimony and granting the plaintiff the custody of her children, had been granted.

— When most needed it is not unusual for your family physician to be away from home. Such was the experience of Mr. J. Y. Schenck, editor of the Caddo, Ind. Ter., *Banner*, when his little girl, two years of age was threatened with a severe attack of croup. He says: "My wife insisted that I go for the doctor, but as our family physician was out of town I purchased a bottle of Chamberlain's Cough Remedy, which relieved her immediately. I will not be without it in the future." 25 and 50 cent bottles for sale by Hill Bros.

All Sorts of Paragrap

— A pig born at West Ber has a trunk longer than its horns over its eyes.

— Olympia, Wash., has a a bottom that is gradually the surface of the earth.

— Each of the great compou of the horsefly is an aggregation 000 perfect organs of vision.

— Two-thirds of all the c made in the world are fashion cobs grown in Missouri.

— The average height of above the earth is between o two miles. The height depends on the season.

— She—Do you think conveyed by kissing? He— fully)—I don't know, bu try and see.

— We frequently spend wondering why we are not stead of trying to make ourselv lovable.

— Statistics prove that nearly t thirds of the letters carried by postal service of the world are writ sent, and read by English speak people.

— It is estimated that getting bo costs the people of the United Stat $225,000,000 annually; getting ma ried, $300,000,000; getting burie $75,000,000.

— Howard—Papa, I think ba plays with a knife. Papa—I kn not, Howard. Howard—Well, he crying so this morning nurse said was cutting his teeth.

— The latest statistics prove t Berlin has a population of 1,8 and only 26,800 houses. This m an average of 49 persons to e house.

— The nickel in a 5-cent piece worth about one-third of a cent present quotations, and 15 cents wil purchase copper enough to make cent pieces.

— According to the latest stat on that subject, the Salvation Arm owns 13,000 bass and 17,000 tenor drums and has 9,000 complete brass bands.

— It is reported of a man that he undertook to split some wood recent ly, and his wife found him dead hal an hour later. The moral is so pl in this case that all women can se

— Barley ripens to perfecti the sides of the Himalaya Mou up to 12,000 feet above se There is no other place in th where it matures at a great than 9,000 feet.

— At a recent family reunion Kentucky there was one man 98 yea old that weighed but 63 pounds baby 2 years old that weighed pounds, and a woman with 12 to 14 fingers.

— It has often been truly that in sickness there is no ha a woman's hand, no heart li man's heart, no eye so un hope so fervent. Woman man's couch is divinity p

— A New York politi of being "dead-head that when some of debating how to church, one of th admission fees, and he pass before breakfast."

— Mr. Sauer (to his wife horrid of you to be always looki sour as a crab apple! Just lo Mrs. X—— over yonder; the very ture of cheerfulness." Mrs. S "You seem to forget, my dear, Mrs. X—— is a widow."

— William Cobb, the cham chicken eater, died recently at Ki Mountain at the age of 91 years. was a clever old man. He frequen boasted of the gastronomic feat eating a chicken every day for 40 yea or a total of 14,600 chickens.—*Shel Aurora.*

— A recent subscriber to a Geo paper writes to the editor to stop paper, and makes this explana "I think people autent to spend munny fur papurs mi daddy didn't everybody sed he wus the intellig est man in the kentry and had smartest family of bois that ever taters."

— The meanest man bobs up regularly all over the country, New York has the distinction of ing the meanest woman. She "old maid" who rooms in a a newly-married couple. She that the kisses of the youn disturbed her and wanted them kissing.

— There is no kind of life, whet we are transacting public or priva affairs, at home or abroad—those which we are alone concerned or wit others—that is free of obligations In the due discharge of these consist all the dignity, and in their neglect all the disgrace of life.—*Cicero.*

— Samuel Staples, a sober citize of Deer Isle, in the prohibition St of Maine, avers that the other day dug out of one post hole 259 snakes various kinds and sizes. There w green and striped and brown sna and they measured two and a inches to eighteen inches in lengt

— A young man recently wro his newly acquired mother-in-la follows: "I send you by expr day one of Maud's first b you may note the effect of ary instruction. I would send it by mail, that you might get it sooner but the postal regulations prohibi the transmission of articles weighing more than four pounds.

— A Maine farmer whose chil wore out too many shoes to suit conceived the idea of fastening of copper over the toes and foun one pair of these