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FIRST PUBLIC CLOCK.

It Was One of the Wonders of
the Fourteenth Century.

THE PEOPLE WERE PUZZLED

Parisians Couldn't Understand How
the Bells Were Rung Without Being
Struck by the Watchman—The Era
of Automaton Ringers.

In primitive times a man was stationed at the top of the belfry to ring the bells at the indicated hours, day and night. This watchman was called the horoscopus—that is to say, the observer of the hour. He had recourse to the study of the astral system, to the number of prayers he was to recite, to the quantity of wax a candle had consumed, to the clepsydra, or water clock, and to the hourglass. The trade of the horoscopus was inevitably one of the first which the progress of mechanism was to cause to disappear.

The first clocks with bell known in France date back to the fourteenth century. Particular mention is made of one which was established at Caen in 1314 by Beaumont and that of the Palais de Justice in Paris, which King Charles V. had constructed in 1370 by the German clockmaker Henri de Vie. This machine seemed so marvelous that the inhabitants of Paris—so goes the legend—asked permission of the king to go on guard at the door of the tower to assure themselves that it was the clock and not the watchman that rang the hours.

The astonishment of the people at a period when mechanism was but just born may well be conceived in presence of a machine capable of calculating and striking the hours without the assistance of any human being, with the same precision that could be exercised by the most vigilant horoscopus.

This system was perpetuated until the seventeenth century and still exists in certain cities of Europe of placing alongside of the clocks various automata which ring the hours. It is due to nothing else than the thought of recalling to memory the recollection of the ancient watchman. And also the clocks with automata catered to the popular taste of that epoch. The people of that period preoccupied themselves but little with the more or less exact measurement of time. Railroads were not in existence, and the exigencies of life were not so great as they are now. A cock which crowed and flapped his wings, some apostles who marched by, striking a blow for each hour, filled them with admiration, and in this respect no other clocks aroused so much enthusiasm as those of Lyons and Strasbourg. It was a clock of this

character that Henri Deux placed over the superb portal of the chateau of Anet.

Nevertheless this timepiece was distinguished from other clocks with automata by the originality of the figures that it set in movement. Here no longer was a woman or a man who struck the hours with rusty arms. It was a majestic stag, standing erect, surrounded by four bloodhounds of natural size, which appeared to be holding it at bay, that one saw on the summit of the portal. One of the stag's legs was movable, and as it was lifted it seemed to strike the hours. The four hounds opened their jaws at each striking of the quarters, and their voices were imitated by bells of different notes whose clappers were connected by wires with their lower jaws, causing them to open and shut as long as the bell ringing mechanism continued.

This curious clock exists no longer. It was sold at auction with its finest details for the sum of \$100 when the chateau of Anet was confiscated as national property and sold with its furniture in the year 2 of the first republic.

This ancient clock was replaced in 1856 by one entirely modern and made by Wagner. The stag and the hounds in bronze were also carried away. Those seen today are in bronzed terra cotta and play no other part than to recall to memory the ancient ones and to add to the decorative portion of the portal of the chateau whose architecture, the work of Philibert Delorme, is one of the purest and most delicate constructions of the renaissance.

Besides the functions that we have enumerated, the clock of the chateau of Anet possessed on the side of the court of honor a magnificent dial, which indicated the position of the signs of the zodiac, the months, the days of the month and the moon's age.—L'Horlogere.

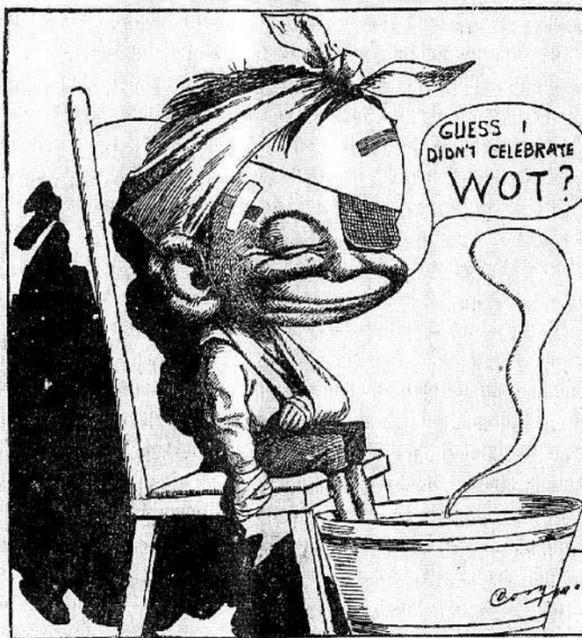
The Word "Butter."

"Cow juice" is a slang term for butter in many parts of the United States. But the word "butter" itself almost certainly means something very like that by derivation. It is true that Pliny considered "butyrum" to be a Scythian word, but it seems clear that it was really Greek—from "bous," a cow, and "turos," cheese, and meant literally "cow cheese." "Buttery," by the way, has nothing to do with butter, in spite of appearances, just as "pantry" has no connection with pans. The latter is the storing place of bread ("pans"), and the former is the late Latin "botaria," the place of the "butts" or casks.—Chicago News.

Safe.

Mrs. White (sympathetically)—So your husband is in trouble again, Maud? Mrs. Black (cheerily)—No'm; he's out o' trouble, dese now—de scoundrel's in jail, Buck.

THE DAY AFTER THE FOURTH.



—Cory in New York World.

MAORI TRADITIONS.

Legends and Customs of the Natives of New Zealand.

Many traditions of the Maoris of New Zealand indicate true refinement of feeling. That of Niwareka, or Great Delight, is one of these and represents a gentle Maori maiden, beautiful and modest, who, though deeply loving her bridegroom, yet shudders at the barbarity of his people and at his delight in bloodshed and cruelty. Unable to bear the sights and sounds around her, she passes from his embrace and seeks the shadows of another world. Only through great suffering and sacrifice does her young husband, unable to bear his solitary lot, redeem her from the shades. This beautiful legend is bound up with the origin of the custom of the tattoo, an ordeal which the lover was compelled to endure that he might realize the nature of suffering.

One of the finest legends of old Maori romance relates how a daughter of the heavens condescends to dwell with man, but, repelled by his rudeness and want of sympathy, ascends again to the skies, carrying with her her earth born child. Her husband is only able to reach her and regain her love by "climbing upward, not by earthly tendril, but by those which, descending from the heavens, have taken root in earth."

One curious feature of the domestic life of the New Zealand natives is that the old women are led to believe that the highest honor they can enjoy is to be permitted to do all the cooking and prepare the food. A great deal of labor is thus left to them, which they cheerfully perform, resenting any interference on the part of the younger Maori women, who thus have plenty of leisure for enjoyment.—Chicago News.

The Word "Ale."

What could be more English than the word ale? It carries us back to the banquets of our dead ancestors in Walhalla, and some of its compounds open up vistas into that old England which is fast disappearing, becoming a tale that is told, obsolete itself. Such are alebush, a tavern sign; ale conner, "an officer appointed in every court leet and sworn to look to the assize and goodness of bread, ale and beer." Ale-cost, the name of a kind of tansy used to flavor the rustic's home brewed, has a good old English look. Yet it bears witness to the mongrel nature of the speech of this mongrel nation, cost being from the Greek koston, a savory herb of species unidentified. Alegar is eager or sour ale, used as vinegar.—Cornhill Magazine.

The world is a wheel, and it will all come round right.—DIsraeli.

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...Stock Owners... ATTENTION.

I will visit the town of Havre for the purpose of treating sick and diseased stock and doing veterinary dental and surgical work on Wednesday, June 19, and will make my headquarters at W. J. Swanton's Stables. If I can be of any service to you, kindly arrange to meet me at above mentioned stables.

Remember—You cannot fatten a horse, no matter what you may feed, if his teeth are not right.

F. W. J. JOHNSTON, D. V. S.
Graduate Toronto Veterinary College
McKillop Veterinary College, Chicago

Barley, Bread and Beer

These three words are derived from the same Anglo Saxon root—*breowan*.

All three are foods. Barley, a grain that makes both bread and beer. Bread, a solid food. Beer, a liquid food.

In making bread, flour and yeast are used; in making beer, barley-malt, hops and yeast are used. The same principle is in each—both are wholesome foods.

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