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Makes Millions Think

# THE HARTFORD HERALD.

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VOL. XX.

HARTFORD, KY., WEDNESDAY, DECEMBER 19, 1894.

NO. 51.



## Saved Her Life.

Mrs. C. J. Woodruff, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

**AYER'S  
Cherry Pectoral**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Prompt to act, sure to cure

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**Take THE HERALD.**

## THE "PASSION PLAY."

WEIRD SCENES IN THE WILDS OF  
BRITISH COLUMBIA.

Drama of the Crucifix Impressively Presented by Indians  
---Nine Tableaux Constitute the Play.

MANY TRIBES TAKE PART

You are invited to-day to listen to the story of the Passion Play, not as it is presented at Ober-Ammergau in the Tyrolean Alps, where tourists and travelers flock to witness the soul-stirring drama of the crucifixion of Christ, but up to the mountains of British Columbia, to an auditorium roofed by the cloudless heavens alone, where birds join in the chant of the redemption, and where the gorgeous valley of the Fraser River affords a stage-setting to a Passion Play where the players are pure American Indians, having but the simplest appointments to serve the audience and assist the performers.

Tourists do not come here from miles around; the play itself has only been lately discovered, and that discovery may well be handed down with historical value. A little nook in British Columbia has come to light recently which is rich in its stores of interesting material. This part of Canada, located near Alaska, has always been a wild, partially unexplored country, far isolated from the rapid progression of civilization, where the Indian, gradually pushed westward, has taken up his camping ground and settlement and abides here in large tribes.

Recently was recorded the great philanthropic work of Pere Le Jeune, a French missionary priest who is devoting his life work to this portion of the country. His methods of teaching the Indians a system of shorthand, and his efforts in bringing about the publication of the Indian newspaper in Chinook writing called the Kamloops Wawa, were also given.

Rev. Father Chirose, another missionary of these parts, took it upon himself to originate the Passion Play among the Indians, his object being to impress on their minds, in their religious instruction, the souvenir of the scenes in the act of man's redemption. The Passion Play was given for the first time at Seashell, on the Pacific Coast, about 50 miles north of Vancouver, on June 8, 1889; the second performance in June, 1892; the third, June 1894, both of the latter plays taking place at St. Mary's Mission.

IMAGINE FOR THE STAGE  
A small platform elevated about 12 feet above the ground; for the background, as far as the eye can reach, the winding valley and river of the Fraser; in the foreground, a thick clump of verdant forest, with numerous white tents pitched on all sides, around which wanders a labyrinthine road, all with the canopy of the sunlit sky overhanging, and one has the conception of the simple assistance of nature which forms the setting of the Indian Passion Play. The Passion Play is now conceded to be the sublimest drama of civilization, and when the desire of the modern age to see and hear the drama at Ober-Ammergau is taken into consideration, what must be the impression received by this once savage race when it has accepted the Christian religion and looks for the first time upon the living picture of Christ's crucifixion? The missionary's first trial had the desired effect, and now the week of passion is looked forward to with great earnestness by the Indians. So far the performance has been given only three times. Some preparation is required, and when one remembers that the play takes place 60 miles from any town, right in the wilds of nature, one does not doubt that it takes time and effort to bring it about.

One remarkable feature is that Indians imperceptibly of character in the play. The performance is given each time before about 2,000 spectators, almost all of whom are Indians, save some 50 white settlers, who join in the audience. Three or four days are set apart for the camp, the Indians arriving on horseback—women as well as men in wagons, all bringing their tents and cooking utensils. These Indians consist not only of one tribe, they represent several, each tribe speaking its own peculiar jargon. Among the different families are the North Bend Indians, the Fraser, the Nicola, the Swahwap, the Thompson, the Douglas Lake, the Chinook and the Oulihena tribes.

AFTER ALL THE TENTS  
Are pitched the performers prepare for the play. It is then presented with

A RECORD  
of twenty-five years ago led the proprietors to sell this remedy as no other blood-purifier can sell. They have so much confidence in it that they guarantee it in all diseases that come from a torpid liver or impure blood. As a blood-cleanser, it is better and stronger than anything else. The "Die-cure" is known to medical science. Dyspepsia, Indigestion, Biliousness, and the most stubborn Skin, Scaly, or Scrofulous Affections, quickly yield to its purifying and cleansing properties. If it doesn't benefit or cure, you have your money back.

For Colic, Diarrhea, Dysentery, Cholera Morbus and Cholera Infantum, take Dr. Fowler's Compound Extract of Smart-Weed.

much formal dignity and rigid ceremony. The acts, meanwhile, are not given from beginning to end. Rather they are a series of striking tableaux, nine in number. A procession is formed by the spectators, first the men of one tribe chanting the old French hymn, "Au Sang Qu' en Dieu Va Repando," put in Indian language, their rich male voices resounding in the open air. Next come the women of the same tribe, singing also, without any regard to the different tribe following behind. The next tribe sings the chant in their own language, and so on with the four or five following. The procession keeps in constant movement in the little arena before the stage while the tableaux go on. It is, indeed, one of the most interesting sights imaginable. Over 2,000 strong voices ring out with the ancient passion hymn, each eye cast devoutly upon the changing tableaux enacted upon the small stage before them.

In the first tableau the setting is as follows, the subject being "Jesus Christ Before Pilate." Pilate sits on a small platform, while Christ, bound with cords, having a ruffian guard on either side of him, poses as the central figure. A figure in a Roman garb, a lictor with a pack of rods and an ax by his side, stand near. Five or six other figures finish the picture, which is certainly well executed and life-like.

The second tableau, "The Scourging," requires only three persons. Christ stands in the middle, his flowing white garment spotted with blood. One ruffian stands at each side, scourging in hand, as if mingling a fatal blow. The scourging of the performers is well chosen and adapted to the occasion.

In the third tableau, "The Crowning With Thorns," four figures are in the picture. Christ sits with a crown of thorns on his head, having a ruffian on each side pressing the crown down on his bleeding brow. Another figure in front, knee bent to the ground, lifts a long rod, as if to strike. Somehow, the name applied to any of Christ's opposers is the term "ruffian," and this word is always used by the Indians in their description of the scenes afterward.

CHRIST CARRYING THE CROSS.  
The fifth tableau represents "Christ Carrying the Cross." Three persons are required. Christ is bowed to the ground with a large cross, his followers bearing him with scourgings. This scene is said to have often excited a good deal of anger among the Indian spectators, whose whole souls seem to imbibe the spirit and portent of the play.

The sixth tableau is an impressive one, "Christ Meets His Mother." Five persons make up this scene, having now two women in the cast. Heretofore only men have been employed. Meanwhile, each tableau is presented by a different set of men; each group is dressed, ready and awaiting its time to go on the stage in its turn.

In the seventh tableau Veronica presents a towel to Christ, with which he wipes his brow and face. Four figures set this picture.

"Christ's Crucifixion" takes place in the eighth tableau, in which five or six actors are required. Christ appears in a short, white, tight-fitting garment, reaching only to the bare knees, as he lies extended on the cross. The ruffians who hold the nails to the feet and hands are rigid with uplifted hammers, about to strike. This is one of the supreme tableaux of the little play, and these dusky-faced Indians, their features drawn in suppressed emotion, their eyes and hearts centered in the awe-inspiring scenes in which they are now involved, afford a weird, indescribable spectacle. Nature and her vivid colorings lend an enchantment to the drama, and the Indian hymn, which never once ceases, reverberates in the air with a monotonous, yet harmonious thrill, and one cannot help conceive the life-likeness of the whole thing.

The ninth tableau finishes the whole series. Here Christ dies on the cross. It is most realistic, being the scene reproduced in a photograph. The crucifixion in this case, however, is a statue arranged so that the head and feet oozes from the brow, hand and feet, taking for all the world the semblance of trickling blood. All the actors who have participated in the former tableaux now congregate around the cross, all eyes turned toward the martyred Savior.

By this time the dolorous chant has ceased, the procession has drawn to a halt and all gather on hended knees before the cross. Thus 2,000 Indians kneel here in prayer, sometimes remaining out of self-will before the natural shrine for hours after the Passion Play is over. The statue of the crucifixion remains on the platform as long as the camp lasts. In this manner here in the peaceful mountain valley, miles distant from any other habitation, the history of Christ's redemption of mankind is rehearsed by a race which, but a few years before, bowed their heads only to the "Great Spirit," knowing or receiving no other God but that of their pagan belief.

NOTICE  
I WANT every man and woman in the United States interested in the Opium and White Habits to have one of my books on these subjects. Address: Dr. M. Woodley, Atlanta, Ga. Box 102, and one will be sent you free.

THE FAMOUS SWIFT MINE.  
[Knows County News.]  
The legend of the Swift silver mine has been the fruitful cause of much speculation, and many efforts have been made to locate the mythical source of wealth. While at Hindman, recently, we met Dr. Jasper Stewart, of Knott county who gave us what he knew about Swift and his operations in Kentucky. He is the father of ex-Senator A. H. Stewart, formerly of the

Sandy Valley, now of Richmond. He was raised in Knott county. He says that his grandfather, Alexander Stewart, settled at the mouth of Sinking creek, on Cumberland river, four miles above Barbourville, about 1790. From his father, Wm. Stewart, and his uncle, Isaac Stewart, Dr. Stewart learned that Swift, who lived in Pennsylvania, used to go to Alexander Stewart's going to and returning from Powell's Valley, Va. On his return he always brought a vast amount of silver money in his saddle pockets. Several horses would be loaded down with it. He frequently stayed several days at Dr. Stewart's. In Powell's Valley was a soft, red iron ore, and the counterfeiter, who had a sort of mint in that region, collected it in considerable quantities and pretended as if it were silver ore, which they kept secret by placing their moldings around the works, and excluding all but the trusted workers. Within the dead-line counterfeit silver money was made.

Swift passed through the mountains of Kentucky and pretended that he had a mine where he obtained the precious metal. Richard Smith, who lived for many years at the mouth of Bell fork of Troublesome creek, and died there in 1837, was associated with Swift in this work. Richard Smith's son William, who was born about 1798, and who was old enough to remember all about these things, told Dr. Stewart the story often. Dr. Stewart had an Uncle Isaac, who was born in 1780, whom he had heard talk over all the mountains in those days. What little there was came from Mexico. It was common for these people to take some coins to Richard Smith, in what is now Knott county, and have them made into counterfeit money. He would make three dollars out of one, keep one of these dollars for his labor and the owner of the coin got the other two. The deception was perfect, so that Mr. Smith, who in other respects stood well in the community, held that it was no harm, and his neighbors adopted his theory of the matter. Dr. Stewart is a practicing physician, and has a large practice. He has a wonderful memory, and his reputation for truth and veracity is as good as any man's in the county. He is a man of strong intellect, is fond of books and is well informed. He has not the shadow of doubt that this is the true theory of the Swift silver mine. Swift became blind from the effect of the metals and chemicals used in his work. He had himself been brought back from Pennsylvania to search for the silver from which he got his wealth, but he never found it. Thus he concealed his crime to the last. In his travels he camped on the creek, near Campton, which bears his name. Both on this creek and at Indian Fields, in Clark county, silver has been sought. It seems that in those early times there was a great deal of counterfeiting done in many parts of the Kentucky mountains. The deep ravine and long stretches of uninhabited country furnished security to workers. On the head of Frozen creek, in this county, and in Magoffin county, we are told that the old excavations can still be seen where the base metals became prepared by placing on them the stamp of the Government.

IT MAY DO AS MUCH FOR YOU.  
Mr. Fred Miller, of Irving, Ill., writes that he had a severe kidney trouble. He became blind from the pains in his back and also that his bladder was affected. He tried many so-called kidney cures but without success. He began the use of Electric Bitters and found relief at once. Electric Bitters is especially adapted to the cure of all kidney and liver troubles and gives almost instant relief. One trial will prove our statement. Price only 50c. for large bottle. At the drug stores of Wm. W. Griffin & Bro., Hartford, and B. T. Taylor, Jr., Beaver Dam.

He Had Been There.  
[Detroit Free Press.]  
"Sir!" called a lady passenger on a Baker street car as she signaled the conductor to stop, "didn't I tell you I wanted to get out on Seventh street?"  
"Yes'm, I remember that you did," stammered the bell-ringer.

"And you have carried me three or four squares beyond?" Is this the way you attend to business?"  
"I—I beg!"  
"I shall send my complaint to the office!" she observed as she made ready to step off.  
"Madam, let me explain. Every one in the car was admiring your beautiful bonnet and wrap, and I was so charmed myself that I really forgot my duty. If you would overlook..."  
The way to cure a cough is to stop the coughing. Dr. Bell's Pine Tar Honey cuts the mucous, heals the lungs and bronchial tubes quickly. Cures grip cough in one night. Guaranteed by Wm. W. Griffin & Bro., Hartford; Jno. X. Taylor, Cromwell; J. M. Ragland, Knoxville; V. D. Bullock, Central; Dr. G. F. Chapman, Centertown; J. B. Maddox, Point Pleasant; A. S. Aull, Sulphur Springs; Keatrow Bros., Narrows.

The following recipe for preserving eggs, though simple, is very effective: When you have accumulated twenty or thirty dozen, pack them in a box of salt, like you would sweet potatoes in a sand pit, and they will keep nicely for months.

BUCKLEN'S ARNICA SALVE.  
THE BEST SALVE IN THE WORLD FOR Cuts, Bruises, Scors, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction or money refunded. Price 25 cents per box. For sale by Williams & Bell, Hartford, and R. T. Taylor, Jr., Beaver Dam.

## FIGHTS WITH INDIANS.

STORIES OF THE EARLY DAYS IN THE SOUTHWEST.

The Southern Indians Used Bows and Arrows for Weapons  
---Feats of the Great Sioux Horsemen.

COL. GILBERT'S STORIES.

[Detroit Free Press.]  
Col. Charles C. Gilbert, United States Army, who retired from active service in 1886, and is regarded as one of the veterans, is in the city. The Colonel served Uncle Sam in a military capacity forty years, and during an eventful career saw a great deal of warfare, having participated in the Mexican war and done a great deal of effective frontier work.

"I joined the army under Gen. Taylor as second lieutenant of the First Infantry at Monterey, and marched with the troops that went to the siege of Vera Cruz, and continued with that regiment for many years, until transferred to another regiment upon the breaking out of the rebellion.

"It is commonly supposed," continued the Colonel, "that warfare with the Indians was extremely dangerous to the troops. This was not so in the case of the Southern Indians, who in those days were only armed with bows and arrows. They were not formidable opponents, as their arrows were not dangerous at over thirty-five yards. The Indians, by the use of the bow and arrow, were accustomed to make a bold dash on their horses toward the object, and when quite near discharge the shaft. It was, in that way, easy for them to bring down a buffalo, but half a dozen troops, with their six-shooters, could easily hold back a large band of Indians, whose arrows were powerless to injure them. So, Indian warfare in those days was little more than Indian hunting; it was like chasing wild beasts. The Indians were a thieving lot, and the troops would scamp after them when they had been on a marauding expedition. It was almost impossible to catch them. An Indian would desert his horse on the top of a canyon and then he would soon glide out of sight and disappear in the underbrush. But if Uncle Sam's men were not too brutal toward the red men, the same can't be said of the Mexicans, who displayed toward them the kind of treachery which was paramount in the nature of the redskin himself. Owing to the operations of the troops, many Indians were driven into Mexico, where their thieving propensities and arrogance made them especially detested. One day the Mexicans called about sixty braves together in a corral, ostensibly for the purpose of holding a council. The explanation of the use of the inclosure was that it would ensure proper isolation of the women and children while the deliberations were in progress. Then the braves were captured and bound to a post. A man went around with a knife, which he plunged into the heart of each, and every brave departed this life with the death whoop on his lips. It was a weird and terrible scene."

If being suggested that if Indian warfare in the South was mere Indian hunting, perhaps the tendency had likewise been shown to exaggerate the features of Indian contests in the West. Col. Gilbert spoke of his experiences with the Sioux Indians, whom he said were made of entirely different material from the Southern Indians.

"The Sioux were a terrible nation of fighters. They were born on horseback, you might say, and were more than a match in many cases for the United States cavalry. They had firearms and knew how to use them on horseback, too. They acquired especially facility in this respect because of their practice in buffalo hunting. They hunted on horseback all the time and became masters of their peculiar style of warfare. The Bedonkoos of the desert or the Tartars can not be compared with them, because the former, as a class, have not learned to use firearms on horseback. Of course, this is all different now that the Sioux have their rifle reservation and there is no more buffalo hunting. The active, cunning and terrible Sioux is a figure of the past. The lads are no longer brought up on horseback; they do not hunt the buffalo after the manner of their fathers, and the chances are that the average farm boy gets as much practice riding on horseback as the Indian boy of the period; probably he gets more in taking the horses down to the water. For this reason, the Sioux are no longer a menace to the Government, but any one who knew them as they were can readily understand the terrible carnage in which poor Custer and his men were lost. The cavalrymen were battling against foes as competent as they, experienced in the use of firearms and unexcelled for their dashing horsemanship."

Speaking about the Sioux brought up the subject of Sitting Bull. "I remember Sitting Bull when he was an ostentatious and indigent," remarked Col. Gilbert. "What do I mean by an indigent? Why, a man without a tribe and without kindred. Sometimes a tribe, when a chief has outlived his usefulness, will turn the old warrior out and let him shift for himself and family. The tribes have no pension to settle upon anyone who has outlived his usefulness, and he is like the toothless old horse turned out into a barren pasture to browse. So the Government

took upon itself the generous task of looking after the indigents. We had quite a number of them, and kept them alive from the store-house, where were stored supplies accumulated during the war. Among my indigents was my old friend Sitting Bull. Where he came from no one knew, what his tribe was no one could tell. He was a man without a tribe and without friends. This means that he was as shut out from intercourse with his kind as would be a tramp on our streets; he would have no more right to live with a tribe than would a homeless wanderer to enter your house masked and take possession of it. So the Government fed and took care of Sitting Bull, and while I was dealing out supplies from the store-house I little imagined the prominence he would attain. In fact, that prominence was all of the white men's making, and it may be said that the Indians had foisted upon them an alleged leader who was never their leader. He got credit for much that he did not deserve. He was never the prominent Indian certain people imagine. After his dastardly feat of the murder and robbery of the Sergeant, whom he had invited to play cards with him, every desperate deed was credited to Sitting Bull; his name became synonymous with marauding expeditions and deeds with which he had no connection whatever. Sitting Bull could not enter any tribe; he could only hover on the outskirts. A few other wanderers joined him, but undoubtedly he did not take an important part in the war which was so disastrous to the cavalrymen.

"My first station was at Ringgold, on the Rio Grande, a post named after an artillery officer who was the first to use light batteries in our service. In 1858 I was stationed at Fort Duncan, named after Col. Duncan, an officer of some distinction. Subsequently I served at different points along the 100th meridian up to Fort Cobb, in the Indian Territory. At the breaking out of the rebellion the troops in this neighborhood were collected by Col. Emery and marched due north toward Fort Riley, Kan. On arriving near Leavenworth, Kan., it was learned that Fort Leavenworth was still in possession of the Government, and the command was turned in at that post, where the Southern officers handed in their resignations and repaired to their homes to join the Confederacy. Soon these troops were drawn into Gen. Lyon's operations, and eventually took part in the battle of Wilson Creek, Lawrence, Mo., for medical treatment. While there the Gen. Anderson came into Kentucky to raise Union troops. He had only four officers of the regular army with him for staff duty, and asked me to assist in the organizing of the new regiments of that State and the adjoining States, for men were rapidly crossing the river into Kentucky. I was placed on his staff as Inspector General of the Department of the Cumberland, and continued to serve in that capacity under his successors, Sherman and Buell. When these volunteers organized the army of Ohio to take part in the battle of Shiloh, I accompanied them as Inspector General in the field, and continued in that capacity under the Brazz invasion. When Gen. Nelson was killed and I was appointed to the command of his corps, and marched out of Louisville under Gen. Buell's command to bring the Confederates to battle, which took place at Perryville. In the winter of '62 and '63 I served under Gen. Rosecrans in Tennessee. In the midsummer of '63 I was transferred to the East to take charge of the draft in Pennsylvania, and at a later date to the New England States to muster out troops returning from the war. After the close of the war I was engaged in reconstruction service in Arkansas and Florida, and afterward in the Indian country from Montana to Colorado."

Every person, big, little, old or young, black or white, rich or poor, who has ever used Dr. Bell's Pine Tar Honey, pronounces it the best cough and lung remedy on earth. It's true, too, so we guarantee it.

Sold by Wm. W. Griffin & Bro., Hartford; Jno. X. Taylor, Cromwell; J. M. Ragland, Knoxville; V. D. Bullock, Central; Dr. G. F. Chapman, Centertown; J. B. Maddox, Point Pleasant; A. S. Aull, Sulphur Springs; Keatrow Bros., Narrows.

Beholding Convicts in Peking.  
[Harper's Weekly.]  
The execution of the two Japanese spies whom we Americans delivered up to the Chinese, and the decapitation of a man-of-war's captain accused of cowardice in the sea-fight off Ping-Yang, were recent notable instances of the use of the headman's sword here in China. There have been other beheadings, for offences growing out of the war and for the ordinary criminal offences, and these have lent a new interest to the subject, even to foreigners resident in China, who frequently read of such punishments, but seldom witness them or hear them described. It is so fortunate as to fall in with a distinguished European who witnessed the legal slaughter of a number of criminals in Peking. The account he has given me of what he saw is so unlike the popular idea of the methods of justice here that I have written down the substance of it:

The officers of duty on the morning of what I speak, having reached the mat shed, clad in all the glory of a mandarin's dress—button, necktie, broad-cloth, and all—ordered the men brought before him one by one. The law says that in such cases the condemned men shall admit their guilt, and ask that punishment be no longer deferred. Like almost all good law and almost all good logic in China, this regulation is turned into mere ceremony and pretense. The prisoners neither say nor do anything, but a man

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

## Royal Baking Powder

ABSOLUTELY PURE

who stands behind each one pushes him over, bumps his head on the ground, and says "Yow." This word, and the preceding mandarin understanding it to have been uttered by the prisoner, and to mean, "I want to be punished." While the official ticks of the man's name upon the list before him, the man is pressed down upon the ground, and a red cross is painted on his neck. This is done in order that the right head may be fitted upon the right body afterwards, if proof of the man's death is required for official entry.

"The prisoner thus painted is pulled away to the execution-ground, where the headman is heating his swords in a great cauldron of hot water. The swords are rather more like knives than swords. Each is a yard in length, half an inch thick at the edge, and an inch and a half or two inches thick at the back. If you should hold two together, nine or ten of our heaviest axes, one laid beyond the other, you would make something like one of these knives. The victim is laid upon his belly and face, and his legs are tied together. A long piece of whip-cord is looped under the man's jaw and tied into his nape. So much of his free end is left that two men go off with it to a distance and pull on it with all their might, while a third one sits on the condemned man's back. The executioner seizes a knife and stands over the victim, whose neck is seen to pull out—and out—and out.

The knife falls, the head is severed, and frequently the men who are pulling the whip-cord fall backward and roll half over, like tumbler in a circus. The executioner picks up the head and holds it toward the mandarin, who looks at it carelessly and calmly, and makes a mark upon the tally list in front of him. I was less stolid than he, especially when, happening to glance at one of the heads, I saw it open its mouth just as it was held up to the mandarin's view. It was then placed beside the body, and the next felon was brought out and treated in the same way.

"Two or three prisoners were to be strangled on this occasion, and though I went away twice, from sheer inability to witness their execution, I was urged back by a friend who accompanied me, and thus I saw enough to be able to describe that mode of punishment also. The executioner tied a short bit of whip-cord around each man's throat, and then putting a stick of wood in the slack of the cord at the back of the neck, turned the stick and tightened the cord until it was evident that it could not be made tighter. For some reason he immediately loosened the cord (in each case, others said), and then tightened it again and fastened it. The victims made no sound, but a quiver passed over their bodies, and their fingers were seen to curl in as if their fists were being clinched. That was all. The mandarin sent a clerk to check off the names of these victims, and thus the law was vindicated, or avenged."

Some folks will think that Dr. Bell's Pine Tar Honey is no better than the common cough remedies until they try it. Then they will know for themselves that it's the best on earth.

Guaranteed by Wm. W. Griffin & Bro., Hartford; Jno. X. Taylor, Cromwell; J. M. Ragland, Knoxville; V. D. Bullock, Central; Dr. G. F. Chapman, Centertown; J. B. Maddox, Point Pleasant; A. S. Aull, Sulphur Springs; Keatrow Bros., Narrows.

An exchange expresses a few points of weakness in some of the women in this usage: A Philadelphia girl is so modest that she will not go to bed while the Christian Observer is in the same room. A Toronto young girl declines to walk up a steep hill for fear her breath will come in short pants. A Malvern woman will not bathe in the same room with potatoes until she has picked out their eyes. A Hamburg maiden refuses to wear a chaneline watch-chain attached to her person, because the watch has hands. An Emerson girl locks herself in her room every time she hears a brass band approaching. A Pacific Junction belle is too modest to be sympathetic. She cannot tolerate a fellow feeling. Dakota City has a young lady so bashful she refuses to eat at a table where lettuce is served undressed. And Bakerfield has a young lady who always goes without gloves, because she don't want any undressed kids about her.

For throat and lung troubles Ayer's Cherry Pectoral, seasonably taken, is a certain specific.

## In Poor Health

means so much more than you imagine—serious and fatal diseases result from trifling ailments neglected.  
Don't play with Nature's greatest gift—health.

If you are feeling out of sorts, weak and generally exhausted, nervous, have no appetite, can't work, begin at once taking Brown's Iron Bitters. It is the most reliable strengthening medicine known. Brown's Iron Bitters. A few bottles will cure you. It comes from the very best sources. It is pleasant to take.

It Cures  
Dyspepsia, Kidney and Liver  
Neuralgia, Troubles,  
Constipation, Bad Blood,  
Malaria, Nervous ailments,  
Women's complaints.

Get only the genuine—it has crossed red lines on the wrapper. It comes in red boxes. On receipt of two 2c. stamps we will send you a FREE TRIAL BOTTLE of our Fair View and Book-free.

BROWN CHEMICAL CO., BALTIMORE, MD.

PARER'S HAIR BALM  
Cures and restores the hair. It is the best hair restorer and conditioner. It is the best hair restorer and conditioner. It is the best hair restorer and conditioner.

CONSUMPTIVE  
The only cure for consumption. It is the best cure for consumption. It is the best cure for consumption.

NEW HOME SEWING MACHINE  
IT IS ABSOLUTELY THE BEST SEWING MACHINE MADE  
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