Semi-Weekly South Kentuckian.

VOLUME VIII. HOPKINSVILLE, CHRISTIAN COUNTY KY., MARCH 23, 1886. NUMBER 24

CHAS. M. MEACHAM. W. A. WILGUS.

ISSUED EVERY TUESDAY AND FRIDAY MORNING BY

MEACHAM & WILGUS,

PUBLISHERS AND PROPRIETORS.

SUBSCRIPTION RATES.

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THE SEVERN TUNNEL.

An Orifice Twenty-Six Feet Wide and Five Miles Long.

Overcoming what at one time seemed almost overwhelming difficulties the Great Western Railway Company and the engineers, Sir John Hawkshaw and Mr. Richardson, associated with Mr. Walker, the contractor, have at length completed the prodigious work of driving four miles and a quarter of tunnel beneath the mouth of the Severn, and have thus connected South Wales directly with the Great Western Railway Company's system on the Gloucestershire side of the river. They have by this means reduced the distance from London to Cardiff by thirteen miles, and the time occupied in going from Bristol to Cardiff to one and a quarter hours. Recently Sir Daniel Gooch and the staff of the works, with several ladies, including Lady Gooch, the whole numbering forty passengers, were conveyed through the tunnel from end to end in a train of saloon carriages. They took half an hour going through to Pitning, where the tunnel comes out on the English side of the Severn, and eighteen minutes in the return journey to the Roggiott Station, on the Monmouthshire side. The ordinary time to be occupied in passing through the tunnel is estimated at only ten minutes. The party, both ladies and gentlemen, thoroughly enjoyed the trip and found the atmosphere in the tunnel clear and the ventilation admirable.

The tunnel is twenty-six feet wide, twenty feet high from the rails to the crown of the arch inside the brick work, and has a double line of rails laid on longitudinal sleepers. More than a mile of it has been excavated through the hard pennant sandstone and the coal measures; half a mile through conglomerate overlying the pennant; half a mile in the shale of the coal measures with some beds of coal twelve inches thick, and the rest was through the red marl of the new red sandstone. About four and a quarter miles of actual tunneling are beneath the bed of the river and in the journey on Saturday the whole of this was found as perfectly dry as the floor of the room, the only sign of water from leakage from the once troublesome land springs being on the Monmouthshire side, near what is known as the Five Mile Four Chain Shaft, where the great spring was tapped in 1883, when this part of the works was flooded. The leakage, however, was very slight, and it will be easily stopped by calking and cement work similar in character to the plan adopted beneath the river. The cover or depth of the strata between the river bed and the crown of the tunnel has a minimum of thirty feet. At this point there is always fifty-five feet of water over the tunnel even at low tide, while at high tide this is increased to no less than ninety-two feet. Seventy-five millions of brick have been used in lining the tunnel throughout with Staffordshire or vitrified brick set in cement. This arched crown or wall has a thickness of three feet in the deepest part of the work beneath the shoots, but as the tunnel rises from the lowest point the thickness is gradually reduced to two feet and three inches; seven hundred thousand cubic yards of material have been excavated, chiefly through rock, and from commencement to finish the work has in all been spread over a period of twelve years, but the present contractor has been in possession of the work only five and a half years. A powerful fan, forty feet in diameter, has to be erected to complete the ventilation, and some cutting on the Gloucestershire side, together with the junction with the main lines and the doubling of portions of the line from Patchway, have to be finished before the tunnel will be opened for traffic.—*London Times.*

LEGENDS.

Upon What Principle Are They to Be Explained?

One principle of explaining what seems at first sight purely irrational in the legends and customs of the world has been established, and a wider acquaintance with the traditions and customs of the various races of mankind has only served to confirm it—namely, that there is something in the very nature of language, and of custom too, which favors the growth of what seems irrational. In order to rouse opposition and attention, I ventured many years ago to call mythology a "disease of language," though I am quite willing to admit that it might have sounded more philosophical to call it a modification, an affection of language, so as to exclude the idea that such a modification was always a change for the worse. It might have sounded still more philosophical if I had said that "the expression of our ideas is dependent on the capabilities of each language, and that it is hardly possible, in giving utterance to our meaning, to avoid using words which language has coined to express a more or less cognate thought." I might also have adopted the metaphorical language of ethnologists and philologists and called these various and but half intelligible myths and customs survivals, considering that in many cases disease also is the effect of a survival or of the existence within our physical organism of something that ought to have been assimilated, digested and carried off, instead of remaining as a strange or hard element beyond the time when it was wanted. What we must hold fast, however, is that every myth and legend was at first an intelligible utterance or an intelligible thought. When Greeks or Melanesians spoke of the night as covering, hiding or swallowing everything, and particularly the sun or the day, there was nothing irrational in it, at least hardly more than when we say that nights follow one another, instead of saying that they are successive joint effects of the earth's revolution round its axis. But when that saying survived after the names given to night, sun and day had ceased to be intelligible, then the Melanesian story that Qong (night) came creeping up from the sea and that after a time Qat cut the darkness open with a piece of red obsidian till the dawn came out, had become unintelligible and may be called a myth.—*Nineteenth Century.*

—South America is more than double the size of the United States. The empire of Brazil seems on the map quite as large as Australia. It is twenty-four times the size of England. The Argentine Republic is nearly as large as Europe, taking Russia out. Bolivia and Venezuela are each twice the size of England. New Grenada and Peru each as large as England and Scotland, Ecuador something less, Paraguay equal to Great Britain, Uruguay and Chili about the same, and the little-known regions of Patagonia and Terra del Fuego at least double the dimensions of Great Britain. British, French and Dutch Guiana are nearly as large as Great Britain.—*N. Y. Sun.*

QUININE FORESTS.

How the Cinchona Bark Is Procured in the State of Condenamarca.

In describing the quinine forests of the Andes, the German traveler, Fritz Braunhoff, says: The little town of La Paz is situated in the State of Condenamarca, ten thousand feet above the level of the sea. Ten years ago it was hardly known by name, while to-day it is to the manufacturer and merchant of quinine the most important point on the globe. Although but a small village which can not even boast of a hotel, there is more life and traffic going on than in many large cities. The days are exceedingly hot, while the nights are refreshingly cool. Although American, German, English and French agents have had business transactions here for years, there is little social life among them; they seem to mistrust each other, there being a painful mysteriousness in their business intercourse; but as the heavy transactions take place mostly in forests and mountains, social intercourse in the town seems not to be required. Upon our arrival at La Paz, we engaged a small dwelling for three months; twenty wood-choppers were hired for the same period, and, provided with the necessary provisions, we struck out for the mountains. The chief remained in town to direct the packing and export of the cinchona bark. The bark is sent to La Paz either in small rolls stripped from the twigs or larger branches, or in flat and thick slabs from the trunk and main roots of the trees. It is graded into four qualities: first, the brown or gray, also called the Peruvian bark; second, the yellow or Bolivia bark; third, the red bark, and fourth, the imitation, or "quininova." The price of the bark is regulated according to the amount of alkaloid and other medicinal ingredients it contains. The most valuable is the cinchona-flova and cinchona-callsaya, which contains most of the alkaloid. This latter is the only tree of the cinchona family which grows in the vicinity of La Paz, and is found at a height of from thirty-three hundred to eleven thousand six hundred feet above the level of the sea. As the product differs in strength, chemists are employed to determine and classify its value accordingly.

The hills and mountains are covered with dense forests of these ever green trees, but their destruction is so rapid that the government of Condenamarca had recently to pass a law prohibiting the young trees from being slaughtered together with the rest. As soon as a certain amount of bark has been secured it is dried on the spot, and its quantity of quinine examined, and if the result is satisfactory the felling of trees is proceeded with. While half the men are thus occupied the other half peel off the bark, and every evening the produce of the day is loaded upon mules and sent to La Paz, where it is pulverized, sewed into hides or bags, and immediately transported to the cities on the coast.

The sojourn in these forests, with a damp atmosphere and the absence of fresh water, is exceedingly unhealthy. When it is considered that thousands of hands are continually busy in felling these trees, an idea can be formed of the enormous consumption of quinine. However, it will not be many years before the cinchona forests of the Andes will be among the things of the past. The Dutch have of late years cultivated the quinine tree in the East Indies and especially in Java, with surprising results; here the trees are not destroyed, but only partially deprived of their bark, so that in the course of years the bark is renewed and ready for another crop.—*Chicago Times.*

ALL THE WORLD AKIN.

Wonders of Progressive Arithmetic in Counting Ancestors.

The number of a man's ancestors doubles in every generation as his descent is traced upward. In the first generation he reckons only two ancestors, his father and his mother. In the second generation the two are converted into four, since he had two grandfathers and two grandmothers. But each of these four had two parents, and thus in the third generation there are found to be eight ancestors—that is, eight great grandparents. In the fourth generation the number of ancestors is sixteen; in the fifth, thirty-two; in the sixth, sixty-four; in the seventh, 128. In the tenth it had risen to 1,024; in the twentieth it becomes 1,048,576; in the thirtieth, no fewer than 1,073,741,824. To ascend no higher than the twenty-fourth generation we reach the sum of 16,777,215, which is a great deal more than all the inhabitants of Great Britain when that generation was in existence. For, if we reckon a generation at thirty-three years, twenty-four of such will carry us back 792 years, or to A. D. 1092, when William the Conqueror had been sleeping in his grave at Caen only six years, and his son William II, surnamed Rufus, was reigning over the land. At that time the total number of the inhabitants of England could have been little more than two millions, the amount at which it is estimated during the reign of the Conqueror. It was only one-eighth of a nineteenth century man's ancestors if the normal rate of progression, as just shown by a simple progress of arithmetic, had received no check, and if it did not been bounded by the limits of the population of the country. Since the result of the law of progression, had there been room for its expansion, would have been eight times the actual population, by so much the more is it certain that the lines of every Englishman's ancestry run up to every man and every woman in the reign of William I., from the King and Queen downward, who left descendants in the island, and whose progeny has not died out there.—*Popular Science Monthly.*

The Art of Opening Letters.

The art of opening letters addressed to other people and refastening them so that no one will know is a profession in Spain. In the postoffice they have a dark chamber, where experts inquire into things, and these have long since given up the use of steam for opening gummed communications. Even red hot platinum wire for letters sealed with wax is out of date. The favorite means is with a knife sharper than a razor, which is run along the bottom of the envelope. The letter having been extracted and then replaced after the officials of the postoffice have learned what is going on, a fine line of liquid cement is drawn along the opening, the slightest pressure conceivable is applied, and the letter is as whole as ever.—*Philadelphia Call.*

—The Missouri Cremation Society has four hundred members, twenty-five of whom are women.

A GOPHER DUEL.

A Light Weight Against a Heavy Weight, and the Light Weight Wins.

"Yer never see er pair gophers fight, I reckon," said an old Florida native, as he bent forward meditatively and shot a stream of juice through the open door of the cabin plumb onto the ear of an old razor-back sow that went grunting by.

After I had answered in the negative he said:

"I reckoned yer never had, but I kin tell yer fer pure cussedness and obstinacy them critters will beat any thing, not excepting 'gators."

We were sitting in a little cabin among the piney woods of Florida. Our supper of bacon and coffee was over, and my host, an old alligator hunter, had been moved to make the above remarks by the sight of a gopher, or land turtle, waddling along on its ungainly legs.

"Yer may think it funny that er turtle kin fight, and I wouldn't blame yer if yer did. I wouldn't believe it myself if I hadn't seen er couple of 'em going it hammer and tongs t'other day.

"Yer see, I'd been humping 'round arter 'gators all day and hadn't had no luck at all—didn't get any skin. Toward sundown I started for home, cussing my luck and wishing I'd never been born er 'gator hunter. Jest as I cum to that air barren over yender I see a couple er gophers er paddling toward each other, and the way they made th' sand fly was er caution.

"'Old friends,' I said ter myself. 'Hain't met fur er long time and air right glad to see each other. Reckon I'll sit down and see.'

"So I settled on en old log and watched th' proceedin's. Th' gopher nighest ter me was er leetle cuss, ez nimble ez a coon, but the other feller was big and kind er clumsy.

"When them critters hed got within five feet of one nuther they stopped dead short. Then they waddled 'round in er circle, their heads er way out, er kinder watching each other. All of er suddint th' leetle goph' made er dart at th' big one. Fur er minit I couldn't see nuthin' the sand flyed so. Ez soon ez it settled er bit I seed wat thet leetle cuss was up ter. He was er tryin' to turn th' fat one on to his back. 'Twasn't no got that time, howsomever, th' fat un hed too firm er hold in th' sand, and the leetle feller couldn't budge him on inch.

"'Too bad, leetle feller,' I sed to myself. 'You'd better giv thet contract up and put in er bid fer er smaller one.'

"But the leetle goph' was game, and I could see by his face that he wouldn't give up jest then. Th' big feller looked ez contehted ez er mud turtle on er log, and arter he see what th' leetle cuss was up ter he lay purfectly still end blinked his eyes. When th' leetle goph' was kinder rested he tackled the old feller agin, and I'll be dod rotted ef he didn't keep the racket up fur nigh onto an hour. I never sech obstinacy in my life. Fin'lly th' fat one thought he'd take er whack at it hisself, but, bless yer soul, he couldn't no more ketch that leetle goph' then he could fly, end when he begun ter hump 'round 'twas jest what th' leetle feller wanted.

"Things went on this way fur about five minits, th' leetle cuss watching fur a chance all th' time ter git th' big one over. At last he see th' big un sorter stumble inter er holler, an' quicker'n scat his head was under th' big one's shell and over he went. I jest yelled right out, I was so tickled to see thet leetle feller's pluck. Th' leetle goph' didn't seem ter mind the noise at all; he jest snuffed 'round th' big feller er minit, and then scuttled off ter supper.

"Arter he was outer sight I turned th' big one onter his legs agin, fer I thought 'twas too bad ter leave him thar ter die. I reckon thar'll be some fun when them two meet agin, tho."—*N. Y. Sun.*

EXTENT OF SLAVERY.

Official Reports Regarding the Increase and Decrease of the Slave Traffic.

A parliamentary blue-book containing correspondence with British representatives and agents abroad and reports from naval officers relative to the slave trade in 1884-85, has recently been published by the English Government. The countries dealt with in the book are Brazil, Egypt, Morocco, Persia, Portugal, Turkey and Zanzibar. The accounts from Brazil show that both slavery and the sale of slaves were greatly on the decrease. It was reckoned that in April, 1884, the number of slaves was 1,200,000, and this was continually decreasing, chiefly by means of emancipation or ransom. In Egypt, as Sir E. Baring informed Earl Granville, up to the end of January, 1884—the period in question appears to begin with our occupation—the total number emancipated was 8,986. From Morocco Sir J. H. Drummond Hay sends a very painful story. The number of slave sales in the early part of last actually peopled in Morocco, and complaint was made that some of the slaves were mutilated in a barbarous manner, from which numbers of them perished in horrible agony. The authorities declared simply that the abolition of slavery could not be effected. Some months later, however, the Sultan put a stop to the public sale of slaves. On April 17, 1884, Sir J. H. D. Hay informed Earl Granville that with the exception of the French Minister, no foreign diplomatic officers had taken steps to prevent those under their protection from holding or dealing in slaves. Before the correspondence is concluded we find that the Danish and British agents have warned the subjects of their respective countries against the traffic. Complaint is made of the existence of slave traffic between the Portuguese possessions in East Africa and Madagascar and the Comoro Islands.

Two Funerals.

There was a curious and trying episode the other day on Kearny street. Up Kearny street came a French funeral with a band and the usual procession. Down Bush street came a German funeral, with a band and a procession the same. At the intersection of the two streets the processions met. There arose a question of precedence, and pending its decision the two bands played at one another their respective dead marches to the irreverent amusement of a crowd of unsympathetic lookers on. Finally the police came along and settled the question, and then the two hearses got mixed up and for some time the French procession was moving with the German hearse and vice versa. The awkward part of it is that even now some of the mourners are wondering if they buried the right man in the right place.—*San Francisco Chronicle.*

A bad man is like bad mucilage. He will stick at nothing.

SAND PILLARS.

Some of the Wonderful Phenomena Observed by Travelers.

The innumerable sandy mounds found on the vast plains of Central Asia were not easily accounted for; but a recent traveler witnessed a phenomenon that he thinks fully explains their origin. Once in crossing one of these desert regions he saw about twenty pillars of sand suddenly rise and whirl along in the distance. As they passed along, a cloud of dust was raised on the ground, apparently eight or ten yards in diameter. This gradually assumed the form of a column, that continued to increase in height and diameter as it moved over the plain, appearing like a mighty serpent rearing its head aloft, and twisting its huge body into contortions in its efforts to ascend.

The pillars were of various sizes, some twenty and thirty feet high, and some ascended to near two hundred feet. As the whirlwinds began gathering up the dust, one might have fancied that antediluvian monsters were rising into life and activity. The smaller ones seemed to trip lightly over the plain, bending their bodies in graceful curves as they passed each other; while those of larger dimensions revolved with gravity, swelling out their trunks as they moved onward, till the sandy fabric suddenly dissolved, forming a great mound, and creating a cloud of dust that was swept over the desert.

The same writer, in referring to a phenomenon of a totally different character, says: Many of my readers know nothing practically of the mirage, and thus they can neither appreciate the beauty of this deception, nor estimate the disappointment it creates. I fear my pen can not give an adequate idea of its tantalizing power on the thirsty traveler. It has, however, often fallen to my lot to witness it, when an apparent lake stretched out before me, tempting both man and beast to rush on and slake their burning thirst. Even after years of experience I have been deceived by this phenomenon, so real has it appeared, and so many of its peculiar and magical effects have been preserved.

Sometimes vast cities seemed rising on the plains, in which a multitude of towers, spires, domes and columns were grouped together with a picturesque effect that neither poet or painter could depict. And these were reflected in the deceptive fluid with all the distinctness of a mirror; at times a slight breeze seemed to ruffle the placid surface, destroying the forms for a few minutes, and then they reappeared. Sometimes I have been almost induced to believe that vast tropical forests were before me, where palms of gigantic size, with their graceful foliage, overtopped every other tree, and that beyond were mountain crests, giving a reality to the scene that caused me for the moment to doubt its being a phantom. At last I have passed over the spot where the lake, the mighty city, the vast forest had appeared, and found nothing but small bushes and tufts of grass growing on the steppe.—*Youth's Companion.*

THE CHIFFONNIERS.

How the Rag Pickers of Paris Live and Prosper.

The chiffonniers live in certain streets which are occupied by members of the fraternity only. The best known of these is Rue Mouffetard, on the left bank of the Seine; but there are also large colonies at Montrouge, Montmartre and La Villette, and everywhere their habitations look more like gypsy camps than anything else. Their huts are built of the most extraordinary materials, the walls being either of kneaded mud, or, like those of the ancient lake dwellers, of water, filled in with clay. A carriage wheel often does duty for a window, the spaces between the spokes being covered with oiled paper, and the roof consists of tarpaulin, or at best, of pieces of roofing paper, patched together. Some few buildings are constructed of brick, gypsum or wood spars, but these are owned only by the very prosperous. Great cleanliness is, of course, out of the question, considering the nature of the goods which are piled up in and around the huts until they are sold; but the chiffonnier is personally less dirty than might be expected, and his health is as good as that of other people. Most of the fraternity have been chiffonniers all their lives, for the calling is hereditary in certain families, and has been for so many generations that the chiffonniers form a distinct caste, speaking, as Mr. Simons says, not a word of real French. The chiffonnier's principal treasures are bones, rags, paper, scraps of copper, sardine cases and other tins and broken glass; and of these two hundred weight of bones bring him four francs; the same weight of paper from five to five francs and green bottle glass one franc twenty centimes, or about a shilling. Cigar ends are also carefully collected and converted into Regie cigarets. Money, jewelry and the like he is expected to give up to the concierge or porter of the house opposite which he has found it, and he bears a high character for honesty in this respect. The sardine and other tins, of which such thousands are thrown away, go to support a branch of industry which is deeply interesting to the youthful part of the population, and after being stamped into shape by machines of simple construction, they reappear in the form of countless armies of tin soldiers, which are sold at prices so low that the manufacturer could not possibly afford to buy his material new from the tinman. They have never taken part in the frequent revolutions, they kept tranquil during the commune, and, it is said, wear their nightly rounds and calmly picked their dust heaps even during the fearful week in 1871, when one part of the beautiful city was in flames and Versaillists and communards ware fighting like savages in other quarters.—*Chicago Interior.*

Room for an Original Belle.

He had a tired look about his eyes as he walked into Jansen, McClurg & Co.'s, the other morning, and bowed to the clerk.

"Have you 'An Original Belle?'" he inquired.

"Yes, sir," responded the clerk.

"Are you quite sure," he urged.

"Certainly, sir."

"Well, I wish you'd send one to this number on Prairie Avenue," he said, handing a card. "I was there yesterday afternoon at a very select assembly of fashionable ladies, and I never was in a place where there was more room for an original belle."—*Merchant Traveler.*

There have been more men scolded to-death than killed in battle.

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J. C. Brasher ..... Judge
H. Ferguson ..... City Attorney
A. B. Long ..... Jailor

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R. T. Petree ..... Chairman
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CHRISTIAN—N. W. Corner 9th and Liberty Sts. Rev. L. W. Welsh, pastor. Services every Sunday morning and evening. Sunday school 9:30 A. M. every Sunday. Prayer meeting every Wednesday evening.

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NINTH ST. PRESBYTERIAN—S. E. Corner 9th and Liberty Sts., Rev. W. L. Nourse, pastor. Services every Sunday morning and evening. Sunday school every Sunday at 9:30 A. M. Prayer meeting every Wednesday evening.

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Hopkinsville Lodge, No. 37, A. F. & A. M.—Meets at Masonic Hall, 3d story in Thompson Block, 1st Monday night in each month.

Oriental Chapter, No. 14, R. A. M.—Stated convocation 3d Monday of each month at Masonic Hall.

Commandery No. 6, K. T.—Meets 4th Monday in each month in Masonic Hall.

Royal Arcanum, Hopkinsville, Council, No. 554.—Meets 2d and 4th Thursdays in each month.

Mooyon Council, No. 3, Chosen Friends—Meets 2d and 4th Mondays in each month.

Christian Lodge, No. 426, Knights of Honor.—Lodge meets 1st and 3rd Tuesdays.

Evergreen Lodge, No. 28, K. of P.—Meets 2d and 4th Thursdays in each month in Odd Fellows' Hall, corner Seventh and Main.

Endowment Rank, K. of P.—Meets 3d Monday in every month.

Knights of the Golden Cross.—Meets first and third Fridays in each month.

Ancient Order of United Workmen—Time of meeting, 2d and 4th Tuesdays in each month.

Green River Lodge, No. 54, I. O. O. F.—Meets every Friday night at I. O. O. F. Hall.

Mercy Encampment, No. 31, I. O. O. F.—Lodge meets 1st and 3d Thursday nights.

G. A. R.—Chas. L. White, Post. Maj. J. W. Breathitt, Comd'r. Meets 3rd Monday night in each month in Odd Fellows Hall.

COLORED LODGES.

Union Benevolent Society.—Lodge meets 1st and 3rd Monday evenings in each month at Hooser & Overshiner's Hall.

Freedom Lodge, No. 75, T. B. F.—Lodge meets on 1st and 3d Tuesday nights at Postell's Hall.

Musadora Temple, No. 28, S. of F. Lodge meets 2d and 4th Tuesdays in Postell's Hall.

Hopkinsville Lodge, No. 1896, G. U. O. of O. F.—Lodge meets 2d and 4th Monday nights in Hooser & Overshiner's Hall.

Mystic Tie Lodge No. 1807, G. N. O. of F.—Lodge meets 1st and 3d Wednesday nights at Hooser & Overshiner's Hall.

Evening Star, No 96, D. of S.—Lodge meets 2nd and 4th Thursdays, Corner 8th and Main.

Gainesville Lodge, No. 15, N. S.—Meets 2nd and 4th Monday night in each month at their Lodge room at 7½ o'clock.

District Magistrates' Court.

1—HOPKINSVILLE—A. H. Anderson, 4th Tuesdays. P. F. Rodgers, 3rd Saturdays.

2—MT. VERNON—J. D. Steele, 4th Saturdays. M. A. Fritz, 3rd Thursdays.

3—PEMBROKE—J. R. Penick, 2nd Saturdays. B. L. Lackey, 2nd Thursdays.

4—LONGVIEW—L. C. Garrett, 3rd Saturdays. E. C. Gregg, 2nd Fridays.

5—LAFAYETTE—J. T. Coleman, 3rd Wednesdays. C. B. Fraser, 3rd Mondays.

6—UNION SCHOOL HOUSE—J. W. McGaughey, 3rd Saturdays. M. A. Littlefield, 4th Fridays.

7—HAMBY—R. D. Martin, 3rd Saturdays. Thos. Martin, 4th Saturdays.

8—FRUIT HILL—J. H. Cavanah, last Mondays, J. A. Boyd, 3rd Tuesdays.

9—SCATES' MILL—J. R. Fuller, 4th Wednesdays. J. H. Durham, 4th Mondays.

10—GARRETTSBURG—Austin Peay, 3rd Thursdays. Rufus Rives, 4th Fridays.

11—RADMANTOWN—H. R. Clark, last Saturdays Jas. M. Pool, 4th Tuesdays.

12—CASKY—N. G. Brasher, 4th Saturdays. W. E. Warfield, 3rd Saturdays.

13—STUART'S—Geo. H. Myers, 4th Thursdays, Jesse Bass, 4th Wednesdays.

14—WILSON—W. D. Ferguson, 4th Tuesdays, Geo. N. Johnson, 4th Saturdays.

15—CROFTON—M. B. Brown, 4th Fridays. Jno. S. Long, 3rd Fridays.

All of the Magistrates hold their regular quarterly courts in the months of March, June, September and December.

COURT OF CLAIMS.

The regular Court of Claims, composed of the County Judge, County Attorney and the Magistrates above named, convenes 3rd Mondays in May and October.

DEMOCRATIC COUNTY COMMITTEE.

Hopkinsville, city and district, { S. G. Buckner, Chairman, Chas. M. Meacham, Sec'y, E. W. Davis, E. W. Henry.

Casky—G. S. Brown.
Pembroke—V. A. Garnett.
Longview—C. D. Bell.
Garrettsburg—Austin Peay.
Lafayette—J. T. Coleman.
Union School House—P. J. Glass.
Rainbridge—J. M. P'Pool.
Hamby—L. R. Salmon.
Scates' Mill—T. T. McKnight.
Crofton—Jno. M. Dulin.
Fruit Hill—S. H. Myers.
Stuart—Joe Hill.
Wilson—J. A. Hale.
Mt. Vernon—Calvin G. Layne.

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