

Strictly Democratic; cannot be side-tracked; opposes all class and vicious legislation.

Mt. Sterling Advocate.

A WEEKLY JOURNAL, IDENTICAL IN INTEREST WITH ITS OWN PEOPLE.

The People's Organ.

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BARGAINS FOR CASH BUYERS!

More Goods for the Same Money—The Same Goods for Less Money—We buy for Cash, we sell for Cash.

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| \$1 Armour Side Corset reduced to 75c | \$1 50 Men's Hats reduced to \$1 00 |
| \$1 M. C. Century Corset reduced to 50c | \$2 Men's Nice Pants reduced to \$1 50 |
| Men's Dress Suits reduced to \$7 50 | \$3 Men's Fine Shoes reduced to \$2 25 |
| Ladies' Fine Shoes reduced to \$1 50 | 50c Men's Fine Shirts reduced to 35c |
| \$2 50 8-Day Clock reduced to \$1 90 | \$1 Ladies' Kid Gloves reduced to 75c |
| 50c Men's Heavy Shirts reduced to 37½c | 25c Roll Window Blinds reduced to 18c |
| 25c Red Table Cloth reduced to 17c | \$2 50 Boys' Nice Suits reduced to \$2 00 |
| 50c Bi'ched Table Linen reduced to 37½c | 10c 1-yd wide Percales reduced to 7½c |
| \$5 Men's Suits Clothing reduced to \$3 75 | 75c Stand Covers reduced to 38c |
| 10c Linen Towel Crash, 18 in. wide, reduced to 7½c | 6c Checked Gingham reduced to 4½c |
| 15c Linen Collars reduced to 10c | 5c Checked Gingham reduced to 3½c |

C. T. FLANDERS, JUDY, KY.

Does Death End All?

W. J. Bryan's doctrine on the money question may or may not be sound, but his doctrine on the immortality of the soul is incontrovertible. If he had never uttered another passage but the following his name deserves to stand among the good men of the century:

"I shall not believe that this life is extinguished. If the Father designs to touch with divine power the cold and pulseless heart of the buried acorn, and make it to burst forth from its prison walls, will He leave neglected in the earth the soul of man, who was made in the image of his Creator? If He stoops to give to the rosebush, whose withered blossoms float upon the breeze the assurance of another springtime, will He withhold the words of hope from the sons of men when the frost of winter comes? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die will the imperial spirit of man suffer annihilation after it had paid a brief visit, like a royal guest to this tenement of clay?"

"Rather let us believe that He, who in his apparent prodigality wastes not the rain drop, the blade of grass, nor the evening's sighing zephyr, but makes them all to carry out his plans, has given immortality to the mortal."

Whether Judge Hargis be innocent or guilty of aiding and countenancing assassination he is alike a dead weight upon the Democratic party, of which it should rid itself. Whether true or not—and God knows we hope it is not—there is a deep-seated, popular belief that the Judge is behind the lawlessness in Breathitt, and he owes it to the party with which he has affiliated to relieve it of his weight, failing in this he should be removed. The Democratic party cannot afford to carry such a dead weight, even if it desired to, and the time is ripe for it to show its repugnance to the Republican method of warfare by casting aside everybody and everything which are suspected, no matter how unguilty of such crimes.—Lexington Democrat.

Liquor Dealers Alarmed.

Unless we see with blurred vision, there are troublous times ahead for the trade. The prohibition fanatics have, with the tenacity of devils, held their forces together and made gains for the last twenty years, that bid ill to our trade. Let them increase in like ratio their numbers a few years to come and our business will be swept from existence.—The Bar.

What the Churches Say of the Liquor Traffic.

Methodism proclaims that, "The liquor traffic is so pernicious in all its bearings, so inimical to honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the homes, to the Church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin. No temporary device for regulating it can become a substitute for Prohibition. License, high or low, is vicious in principle, and powerless as a remedy."

Presbyterianism "earnestly recommends to ministers and congregations in our connection, and to all others, to persevere in vigorous efforts in every State and territory against a traffic which is the principal cause of drunkenness and its consequent pauperism, crime, taxation, lamentations, wars, and ruin to the bodies and souls of men."

The Cumberland Presbyterians: "Nothing short of constitutional and statutory prohibition of the manufacture and sale of alcoholic beverages by the United States and the several states will be satisfactory."

The United Presbyterians: "Prohibition by law of the manufacture and sale of intoxicating liquors as a beverage is the true method of dealing with this terrible evil by the state. Any form of license or taxation of the liquor traffic is unscriptural in principle and contrary to good government. The time has come when Christian people should cease to be indifferent and unite their efforts, regardless of previous party affiliations, for its entire suppression."

The Baptists proclaim: "We favor the speedy and entire prohibition of the liquor traffic."

Christian Church: "We fully realize that without unity and persistence, steadfastness and courage, victory of the church over the saloon can never come. The battle must go on, the battle will go on, until the day of victory dawns. An issue like this is never settled till it is settled right."

The Lutherans: "The right, and therefore the wisest and most efficient method in dealing with the traffic in alcoholic liquors for drinking purposes, is its suppression, and we therefore urge those who comprise the church which we represent to endeavor to secure in every State the prohibition of the manufacture and sale of intoxicating liquors as a beverage."

From Abroad.

LETTER XIX.

FROM JERUSALEM.

FAST'S LLOYD HOTEL, March 16, 1903.

Dear Judge: To save effort and space, I shall convey to you a modest opinion about ancient Jerusalem, in dogmatic form. Over the jutting promontory of Jerusalem, embracing five unique summits with corresponding valleys, there has always rested a sacred mystery. In the dim mists of its earliest history there emerge here a throne and an altar, presided over by the most august personage of all history between Adam and Christ. "Now consider how great this man was unto whom Abraham the patriarch, gave a tenth out of the chief spoils."—Hebrews 7: 4. He is set forth in the Scripture as the most exalted type of the Son of God. To this hallowed spot Abraham with his vast grief and doomed child came to offer his infinite sacrifice to God, with that master faith "that staggered not at the promise of God," but grew stronger as he approached these mysterious hills of God. As Jerusalem is now "trodden down by Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24), so was it strangely held by Gentiles for 400 years after Israel settled in Canaan, until the time of David. Yet Jehovah had long before chosen it, and was reserving it for his appointed time "For the Lord hath chosen Zion; He hath desired it for his habitation. This is my resting place forever: Here will I dwell; for I have desired it."—Psalm 132: 13.

According to God's promise, the Christ, the Sceptre, the holy city and the temple belonged to the tribe of Judah. That is the reason why the territorial line between Judah and Benjamin made an otherwise unaccountable bend at Jerusalem. The line came to the Kedron valley at the Virgin's Fountain (En Rogel), thence north to a point near the north end of the Haram where it turned west and came out near the present Jaffa gate. This gave Moriah, Ophel and Zion to Judah. Bezetha and Akra were left to Benjamin. Akra is situated west of Golgotha, and separated from the central summit of Moriah by a part of the deep Tyropeon valley. Akra was a Jebusite fortress, and a part of Jerusalem. The fierce warriors of Benjamin were not able to dislodge the Jebusites from Akra; but Judah captured and burned the southern section that was allotted to them. But later, the Jebusites erected an impregnable fortress south of the temple hill on the northeast point of Ophel. The only flowing fountain about Jerusalem was the En Rogel, 950 feet distant in the edge of the Kedron and under the rocky foot of Ophel. From this fastness on the mountain top, the sagacious Jebusites cut a secret passage through the solid rock to a hidden basin in the heart of the mountain, where the pure, sweet waters of this mysterious fountain were gathered. Some one—perhaps Ornan, his Jebusite friend—betrayed to David this vital secret. After the destruction of the lower city, David offered the leadership of all the armies of Israel to the soldier who could climb up by the "gutter"—this secret passage—and smite the garrison. Joab waded through the dark basin, ascended the circular shaft, 40 feet through the rock, passed along the gloomy corridor, thence ascending the rock-hewn stair-way into the prison court of the fortress to meet the defiant

army that garrisoned the fort. This perilous exploit of this mightiest of Hebrew captains, gave David this citadel of Zion where he ever afterwards made his home; and this was called "the city of David." David and Solomon never lived on the western hill now called Zion, but in the limited area of 920 by 424 feet now covered by the Southern end of the Haram. And under this Haram floor must be found the sepulchers of David. The walls that Nehemiah restored embraced only the temple hill and Ophel south of the "city of David." The city of Jerusalem gradually spread over the valleys and covered modern Zion, but this latter hill is never called Zion in the Bible. Zion was where the ark of God rested. It was a divine designation of the dwelling place of Jehovah. After the ark was removed to the temple on Moriah, the term Zion is never applied to any other spot in Jerusalem. Moriah and Ophel were always the heart of Jerusalem.

A learned and devout civil engineer, Mr. S. Beswick, of Pennsylvania, who worked assiduously and long on the problem in Jerusalem, has proven indisputably that Nehemiah confined his work to Ophel and Moriah; and to him the world is indebted for the identification of the walls, towers, gates and pools mentioned in the third and twelfth chapters of Nehemiah.

At the beginning of the Christian era, a city of unrivaled splendor had extended itself over the various hills and valleys. A system of cyclopean walls and gigantic towers that amazed the world, encompassed it on every side. On the terraced summit of Moriah—the Mount Zion of the Psalms and Prophets—there shone the splendor of a series of temples—twice the size of Solomon's—rising on quadrangular platforms, one above the other, the shining series being crowned by the lofty central building, the Holy of Holies, whose gold and marble screened from unpriestly eye the Sakhra—the venerable altar of Melchizedek, Abraham, Isaac and David. No Jew could think of the "holy city" without intensified emotions of pride, patriotism and piety. The very name thrilled the Hebrew heart in every land, and the actual vision of its unrivaled beauty and glory, and monuments of such a history as no other nation ever had or can have, shook the souls of Hebrew pilgrims with a fervid passion that could find no adequate expression even in David's Psalms of Zion.

Jesus had a Hebrew heart. He knew the city's inevitable doom. No wonder, then, when all this transcendent scene broke upon the troubled vision of the Christ at the descent of the Mount of Olives, with irrepressible tears he cried aloud in pain and grief for the impending woe and ruin that met his prophetic gaze.—Luke 19: 41-44. This pathetic wail of anguish was wrung from the Saviour's lips on Sunday morning, April 2, A. D. 30. On Tuesday he finished his public ministry, and on his way from the temple he answered the inquiry of his disciples concerning the destruction of temple and city. Luke 21: 5-36. A little later the same day as he sat on the Mount of Olives and was gazing down upon the fated city, four disciples came to him with questions that drew from him the transcendent discourse of comprehensive eschatology in Matthew 24 and 25 with which every believer in the great Teacher ought to be familiar.

This letter closes here to give you an opportunity to read again those clear and inspiring prophecies. If you do not promptly turn to the twenty-first chapter of Luke and the twenty-fourth and twenty-fifth of Matthew and reverently read, the inference that you are more interested in my letters than in the teachings of Christ, might be perfectly natural.

W. T. TIBBS.

Rare and Ancient Relic.

While on professional business in a remote part of the Mountains of Eastern Kentucky, Judge H. Clay McKee, of this city, ran upon an old fashioned hand mill, one of the kind spoken of in the Bible: "Two grinding at the mill," and most likely 150 years of age. He bought the mill and now has it in Mt. Sterling and thinks of sending it to the World's Fair at St. Louis. The lady from whom he bought the mill was about 80 years old and said she got it from her great uncle who gave it to her in his last days as a reward for her care and attention to him. The mill was in the garret and had been doing the grinding for the family and neighborhood, and no doubt had crushed many bushels of corn for the famous moonshine still. The lady from whom the judge bought the mill was a little bit shy about telling too much of its history, and, doubtless suspected Judge McKee of being a revenue officer in search of the mill by hidden worm of the still. The mill was evidently made in the 18th century, and can be seen in its primitive state on application to Judge McKee.

Assassins—Not Democrats.

The editor of the Glasgow Times has been asked: "Do you not know that the Hargis faction in Breathitt county is Democratic?"

The editor of the Glasgow Times does know that the Hargis faction in the Breathitt county feud is Democratic.

The editor of The Times does know that Judge James Hargis, the leader of one the Breathitt county factions, is a Democrat and a member of the Democrat State Central Committee—a position which he should at once resign, or be forced out of.

But what has any of this to do with the present condition of affairs in Breathitt? No Democrat has any more right to assassinate a Republican than has a Republican to shoot a Democrat in the back. The assassin belongs to no party. He is an outlaw, a blood thirsty beast whose extermination is the duty of every brave, honest man. If it is true that the murderers and ambushers of Breathitt county are Democrats, then so much the more and stronger the reason why they should be relentlessly hunted down and brought to justice. Democracy is not the party of assassination.

The outlaws who are murdering citizens and burning homes in Breathitt county are assassins—not Democrats.

The Harm of Dancing.

The Cincinnati Post writes a vigorous editorial against dancing. When the secular papers see so much harm in this foolish, vulgar and sinful practice it seems that it was time Christian people and papers were telling in plain words why it is wrong to dance. Among other good and timely things, it says:

"The harm in dancing is largely an ill of association. The girls who dance are mostly of an age when impulse rules, rather than reason, and they often meet men who are not fit companions. The result of such association, in some instances, is a breaking down of the natural barriers that should exist between a 'man of the world,' which is the nice name for an unprincipled scoundrel in good clothes, and an innocent woman.

"The less you or any other girl has to do with such men, the better. They have no right to the society of good women; no right to smiles and pleasant conversation; no right to associate with your mother's daughter."

Execute the Law.

We heartily endorse the sentiments uttered by the Advocate concerning the punishment of crime in Montgomery county.

We have no desire to create a prejudice against any particular individual; but the good citizens of this community must see to it that all violators of the law are given adequate punishment for their crimes if they expect to live in peace and safety and have the respect of their neighbors.

The Gazette said editorially a short time ago that there was too much of a disposition in this community to condone crime. We now desire to repeat that statement and give emphasis to it.

The safety of the officers of the law, and of the citizen peacefully pursuing his avocation, demands a more rigid enforcement of the law.

Men who defy public authority and attempt to terrorize the community deserve the most severe penalty that can be meted out to them. Society must be protected and the laws must be executed, else popular government is a failure and the citizen must protect himself.

Breathitt county is now furnishing an object lesson. The conditions prevailing there will prevail in Montgomery county if law breakers are allowed to go free or escape with the minimum punishment.

Give every man who willfully and maliciously violates the law the extreme limit. Let all understand that the good people of this county intend to protect themselves, their homes and their officials, and crime will be reduced to a minimum in this community.—Mt. Sterling Gazette.

The Mills are Grinding.

The Governor is no longer silent. He finds that his hands are not tied; that he has some power, and that his duty is certainly as large as his powers. The Judge is no longer under the control of Jude Hargis and Sheriff Callahan. The prosecuting attorney has emancipated himself from their influence. The people of the State are aroused. The indictment for the assassination of Cockerill will be tried before an unbiased jury. The crime of arson and attempted bribery will be thoroughly investigated. The tools of the local power have an object lesson in the incarceration of Jett and White here, and in the punishment for small offenses of certain drunken violators of the law in Jackson. We group these facts that our readers may better understand what has been done since the real battle between the law and the criminal tyranny at Jackson opened. "The mills of the gods grind slow, but they grind exceedingly fine," and the mills are grinding.—Lexington Herald.

Want a Traction Line.

At Maysville a number of citizens from Owingsville, Mt. Olivet and Maysville met with a view of considering the feasibility of constructing a traction line connecting Owingsville with Maysville. Two routes for the proposed road were suggested—one via Sharpsburg, Carlisle and Mt. Olivet; the other via Sherburne and Flemingsburg. No definite conclusion was reached, but a committee was appointed to solicit funds for providing a survey so as to determine which route would be the best and most practicable.—Flemingsburg Gazette.

The citizens of Jackson have raised \$287 for the benefit of B. J. Even. The money comes in small amounts from nearly ever citizen in Jackson, the Hargis brothers contributing.