

BARRE DAILY TIMES

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The average daily circulation of the Barre Daily Times for the week ending Saturday was 3,225 copies, the largest paid circulation of any daily paper in this section.

QUINCY MEN EVACUATE CITY.

After a three days' occupation the Quincy men have evacuated the city and have gone back to their base of supplies in the Massachusetts state. But unlike the retreat of the Russians there are no regrets to report. Quincy is to be sent in by Commander Nicoll of the evacuating army. The campaign on both sides was conducted with vigor and good generalship. The only message which the visiting commander could send in was "We came, we were seen first and were captured most completely," for no body of visitors to this city were ever more gladly received than these same Quincy granite manufacturers who came to the Vermont granite center and participated in the pleasures of a three days' visit. The local entertainers did their best to make the visit enjoyable, and if, for any reason, their plans may have miscarried in the slightest detail it was not due to the lack of good intention on their part. The spirit of welcome was there, and we think that the Quincy men realized it fully. The three days of the stay were filled with a round of pleasure which could not fail to be appreciated, too.

The city was pleased to welcome the Quincy men and if the opportunity comes again, the latch-string will be out and the door swung wide open.

If the intentions of the Democratic state committee are carried out, then the old state of Vermont will see such campaigning this fall as never in recent years. In addition to the active warfare set on foot by the Republican state committee the Democrats are girding their loins for action. They do not propose to sit down and let the dominating party dominate so completely that the Democratic party of the state will be campaigned out of existence. Martin J. McGowan of this city, member of the state committee from Washington county, will go to Burlington Wednesday evening to attend a meeting of the state Democratic committee, and he expects that at that time plans will be laid for an active campaign.

We have had a good deal of discussion in Vermont in recent years in regard to the enforcement of laws, but did anyone ever hear of an automobile being arrested and fined in Vermont for reckless riding?—Bridleboro Phoenix. Consult the Burlington city court records, and possibly you will find that reckless automobile drivers have been arrested in that city, if not in any other places in the state.

A well-known St. Albans man, "rich and well educated," is not known to have left that city by steam cars, electric cars, carriage or foot power in 60 years. As the flying machine is the only other means of getting out, we presume the St. Albans man hasn't left the confines of the railroad city in three decades. It speaks well for St. Albans or ill for the ambitions of the man in question.

Says the Ludlow Tribune: Hiram Bean, the Marshfield suspect, has waived examination and stands committed to the jail. So far the law has done its duty well. Now let us have prompt action from the other courts and the guilt or innocence of this man established for all time.

A large amount of interest centers in the Republican county convention, at Montpelier tomorrow, and there promises to be an occasion commensurate in heat with the weather.

The forlorn hope has been revived again—a Middlesex man writes to the Montpelier Journal in favor of a railroad from Rutland to Newport and calling for state aid in building it.

Even if Port Arthur has not fallen, it has been given the shakes pretty badly.

Barre and Quincy shake hands although 200 miles spread between them.

Scientific.



"I am glad to hear that you take so much interest in science, Miss Knowit. What particular branch do you study?" "Oh, I study them all—palmistry, astrology, chiropathy and the whole lot."



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ABOUT THE STATE.

Items of Interest Cleared From Our Exchanges.

A serious cave-in occurred at the quarry of the Beecher Slate Co., at Pawlet Friday afternoon. John Dudla was instantly killed by a falling stone which crushed his head beyond recognition. Several others were injured but none fatally.

Just one hundred years ago the freemen of the town of Royalton at the March meeting, voted to raise a tax of seven mills on the dollar on the list of 1803 "to be paid into the treasury by the first day of July next to defray the expenses of the town, and that ten dollars of the same be laid out for the repairs of the bridge over the river 'nigh the meeting house.'" The tax rate this year was \$1.85.

A Rutland paper on Friday published an account of the death of Miss Queenie May Weir of that city, who was not even ill. Many flowers and letters of sympathy were received by the family and several residents of the town of Pittsford, where the family formerly lived, drove there Saturday morning to attend the funeral but were met at the door of the house by the supposed corpse, alive and well, much to their surprise.

WAY OF THE WARRIOR.

Stoic Creed of the Fighting Caste of Japan.

SWORD WORSHIP ITS RELIGION.

Stern Principles That Made the Samurai Despise Pain and Death—How a Modern General Plucked Out His Eye to Prove His Courage and Saved Canary Birds in the Midst of Battle.

It is announced that the Russian soldiers moving out to meet the Japanese forces carry holy icons, or images, and that General Kuropatkin on leaving St. Petersburg to take command of the imperial army in Manchuria carried with him more than forty icons and a jeweled shrine, all gifts from his friends and admirers, says James Creelman in the New York World.

One does not hear much of that sort of thing from the war correspondents in Japan. The moral inspiration of the Japanese soldier, which makes him unique among the fighting men of the world, does not derive from Buddhism nor from Shinto, the state church of Japan, but from bushido, or the way of the warrior, an ethical cult prevailing among the samurai, or military caste. As the mikado is a sort of warrior demigod and the profession of arms outranks every other occupation in Japan it is natural that the stern spirit of the way of the warrior should survive all changes in Japanese civilization.

General Yamagi, whose division captured Port Arthur and Tallienwan ten years ago, plucked one of his eyes out at school as a reply to a playmate who doubted his courage. And yet at the battle of Tallienwan I was present when he ordered the canary cages found in the forts to be opened and the birds set free, lest they should starve to death. That order was given while the Chinese cannon were still thundering. It was he who was mainly responsible for the great massacre of unarmed Manchurians at Port Arthur. In many respects Yamagi is a type of the samurai spirit fighting in a modern dress.

It is impossible to understand what it is that makes the Japanese army so formidable without taking into account the traditional heroes of the way of the warrior. It is a stoic rather than a fatalistic creed. To the soldier it stands in the place of a religion or a moral system. It is founded on the virtues, on devotion to a sword bearing caste, whose highest obligation is to die without question for the divinely ordained warrior lord.

It is true that many of the gruesome practices of the bushido have fallen into disuse, but its underlying spirit animates the Japanese army today. Captain Brinkley, the well known writer on Japan, says in explanation of the way of the warrior:

Because breadwinning was originally the business of those not physically qualified to be soldiers the bushi regarded money with indifference and even contempt. To be swayed in the smallest degree by mercenary motives was despicable in his eyes.

This tradition largely accounts for the ordinary aversion of the Japanese army to the practice of looting. Captain Brinkley, continuing, says:

The bushi was essentially a stoic. He made self control the ideal of his existence and practiced the courageous endurance of suffering so thoroughly that he could without hesitation inflict on his own body pain of the severest description. The power of surrounding life with heroic calmness has been developed by men in all ages and is regarded by philosophers as an elementary form of human virtue, practiced with most success in an uncivilized state of society before the finer appreciations of the imaginative and intellectual faculties have been developed by education. But the courage of the bushi cannot justly be ascribed to bluntness of moral sensibility resulting from semi-savage conditions of life. The current of existence in Japan, from the Nara epoch onward, set with general steadiness in the direction of artistic refinement and voluptuous luxury, amid which men could scarcely fail to acquire habits and tastes inconsistent with acts of high courage or great endurance. The bushi's mood, therefore, was not a product of scrofularous conditions, but rather a protest against emasculating civilization.

He schooled himself to regard death inflicted by his own hand as a normal eventuality. The story of other nations shows epochs when death was welcomed as a relief and deliberately invited as a refuge from the mere weariness of living. But wherever there has been liberty to choose and leisure to employ a painless mode of exit from the world men have invariably selected it.

The bushi, however, deliberately adopted a mode of suicide so painful and so shocking that to school the mind to regard it with indifference was a feat not easy to conceive. His method was to plunge a short sword into the left side of the abdomen, sweep it across to the right, giving it a sharp turn upward at the end of the gash; then to withdraw it, thrust it into the back of the neck and cut toward the throat. Assistance was often rendered by a friend, who, sword in hand, stood ready to decapitate the victim immediately after the stomach had been gashed, but there were innumerable examples of men who consummated the tragedy without aid.

The mere contemplation of such austere traditions, with precepts of frugality and unflinching loyalty, accounts largely for the peculiar spirit of the army which is grappling with Russia today. It is not, as in the case of a Mohammedan, the hope of paradise as a martyr's reward, but rather a studied contempt for suffering and death which makes the little Japanese soldier so terrible in the field. He goes into the fight thinking neither of hell nor heaven, but rather of the dauntless samurai whose heir he is.

The American spirit of industry and commerce has made headway in Japan, her laws and her politics have been Europeanized, but her army still draws its greatest inspiration from the ancient way of the warrior. Sword worship is its religion.

WHENCE BEEF COMES.

Ranches of the West and How Meat Strike Will Affect Them.

Sam. W. Forsing, one of the best known ranchers in Kansas, passed through Kansas City recently on his way east, says the Chicago Post. In speaking of the great struggle between the meat packers and the strikers Mr. Forsing said: "The packer, the striking employees and the long suffering consumer may have their troubles, but these are all passive compared with those of the producer who sees his herds ready for market without a market to send them to and who sees his cattle literally eating up all the profits that their ultimate sale may realize."

The difficulty to the ranchman is twofold. On the one hand his marketable stock will eat their heads off during the strike, and on the other the market, when it is restored, will be so glutted that stock shipped immediately will fall short of realizing what it would under normal conditions.

The cattle feeders of Kansas and Nebraska will be the principal sufferers. To the large ranchmen of Texas and New Mexico the loss will be slight. There all the cattle are grass fed anyway, and grass is as free as air and a great deal freer than water, so that it makes little difference in the final profits how long a steer feeds before he is shipped. But on the small feeding ranches every day a steer is held after he reaches his maximum weight means a dead loss. To let him drop back in weight means to lose everything that has been gained before, while to keep him at the high point means to feed him heavily on high priced grain without the prospect of any return.

The other sufferers from the strike have other resources, but the cattle feeder has none. The packers have other interests or may have bank accounts, the strikers have relief funds and the consumers may turn vegetarians. But with the producer, when his cattle fall of profits everything has failed."

It is from the feeding ranches of Kansas and Nebraska and other central states that the packing houses of the middle west draw their supplies. The big ranches do not as a rule furnish cattle suitable for the packers' use. The range cattle come to the packer ultimately, to be sure, but it is after they have undergone a year or so feeding at the small ranches, whose very existence has been threatened in this strike.

CHURCH AND CLERGY.

Methodism has 1,224 deaconesses. There were nine women among the ministers that took part in the Maine Universalist convention this summer.

Rev. Edward A. Kelly, the noted priest of Chicago, has just returned home after a trip around the world, having spent much time in the Philippines.

The Rev. J. Wilbur Chapman, the evangelist, has announced that he will accompany a party of Presbyterians and their friends to the Holy Land next season.

Bishop Charles T. Oimsted, who succeeds the late Bishop Huntington, is sixty-two years old, was educated at Trinity college and the Berkeley Divinity school and was ordained to the priesthood in 1868 by Bishop Horatio Potter.

Stanton and Lincoln.

In his story of the last moments of Lincoln Horatio King relates that Stanton, when the attending physician, with his finger on the great martyr's pulse, announced that the end had come, said with deep feeling, "He now belongs to the ages."

Winters and Health.

Statistics show that mild winters are much more conducive to health than severe ones.

JINGLES AND JESTS.

A Double Indisposition.

"They say that Clara Highkick was had off for awhile at the performance the other night." "Humph! She was worse 'un!"

In Keeping.

Priscilla has a golding suit With which she now enjoys, And in her daddy's bank account It made just eighteen holes. —Puck.

Blowing Himself.

Bacon—Well, I see you've been investing in an electric fan? Egbert—Oh, yes! I thought I'd blow myself.—Yonkers Statesman.

Where Woman Leads.

Woman may not lead in all respects. But in one she leads by far—She can pack more junk in one old trunk Than a man can pack in a car. —New Orleans Times-Democrat.

In Dogdom.



"A howling success." —New York American.

A Splendid Bargain!

WALKING SKIRTS.

It cannot fail to interest you, for it means a saving of from \$1.00 to \$2.00 to you. We have just received one lot of Sample Skirts. For a few days prices will be as follows:

- Only \$1.98 for a - \$2.98 Skirt.
Only 2.50 for a - 3.98 Skirt.
Only 2.98 for a - 4.00 Skirt.

MUSLIN UNDERWEAR.

We have just added to our Semi-Annual Sale 200 new and fresh pieces of Ladies' Muslin Underwear. This sale is now in progress on the second floor. Don't buy until you see our stock. All goods are marked in plain figures.

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Auction Sale! J. W. GRADY.

Two Cottage Houses, One Lot of Land.

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Will be sold on the premises at public auction on Tuesday, Aug. 9, at 4.30 p. m., two cottage houses on Cottage street belonging to the estate of C. W. Laing. Also a lot of land, 50 by 100 feet, adjoining said houses. Will be sold separately, or to one party, as desired.

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