Commonwealth.

VOL. 3.

GREENWOOD, MISSISSIPPI, JULY 28, 1899.

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A SPOILED TABLEAU.

BY JAMES KING HAND.

Had decided on a

would make a hit
On the subject of redemption, through an
everlasting love,
And he chose his text: "The Holy Ghost descended as a dove."

So to make it more impressive, he had bribed one Pat Magee To hide behind the organ, where the people

To hide behind the organ, where the people couldn't see.
With a snow-white dove beside him, which Magee was told to throw
O'er the congregation's head when Taimage first began to blow—
And the signal to be given, so he wouldn't be perplexed.
Was the sentence to be spoken as the Doctor and the taimage first began to be spoken as the sentence to be spoken as the Doctor and the taim to the signal to be spoken as the Doctor and the taim to the second the taim to the spoken as the Doctor and the taim to the second the taim to the spoken as the Doctor and the taim to the second the taim to the second the taim to the spoken to the spoken as the Doctor and the taim to the second the taim to the second the taim to the second the second

read his text.

The plate was passed, but lightly filled; the
Pastor then arose,
With wild gesticulation, as he pranced upon

his toes.

And he banged the pulpit Bible, and he whacked the pulpit rail.

And he howled aloud invectives, till the sin-

ners 'gan to quall. Until finally exhausted, he in quiet accents

Unit maily exhausted, he in quiet accents read:

"And the Holy Ghost descended as a dove'
—my text." he said;
Then glanced aloft where Pat was hid, awaiting for the cue.
But the tablean failed to work; no bird appeared in view;
Then once again be yelled his text in tones
to wake the dead.
That echoed and re-echoed in the rafters
overhead.
At last; he got a rise from Pat, awaiting in
the loft.
He leaned far out, and once or twice he then

the loft.

He leaned far out, and one' or twice he then
discreetly coughed,
"The Tom he's ate the Howly Ghost," in solem tones said Pat,
"What shall I do, yer riverence? Will I t'row
down the cat?"

-{The Philistine.

The Messenger bas a high appreciation of Major James K. Vardaman as a soldier, a citizen, a gentleman and a man of high moral as well as physical Major Vardaman is an hon est man in politics as in private life He tells the negroes plainly that it is the policy of the democratic party not only to deny to them the ballot, but to

He tells the negroes plainly that it is the policy of the democratic party not only to deny to them the ballot, but to deny to them in future the benefit of free schools except such as the trees they pay may afford.

Such talk from the stump is manly if not politic, for it is the truth and strikes the grovelling pe tv politician in counties like Carroll and Chickasaw square between the eyes. It is the purpose of the democratic party to so charge the school laws as to practically wipe out the negro schools, and yet a large number of the colored contingent in this county are being mastered by the official scramblers into the democratic primary to help men to office, in order that they may have greater power their error before it is too late.—Chickasay Messages.

DOES INGERSOLL KNOW?

It has been a common remark the death of the noted infidel and

the death of the noted infidel and orator that "he now knows whether there
is another life and a heaven and a hell."
This remark recails the ultimate conclusion of the "searcher after evidence"
in Howell's strong novel. "The Undiscovered Country." After taking up
with Spiritualism, and thoroughly believing in its "communications" from
the other world, only to be sadly disinlasioned, the old man turned, in his
last sickness, to a patient study of the
Scriptures, but was compelled to say
as his last word on the subject: "If we
wake we shall know, if we do not
wake we shall not even know that we
have not wakened"

wake we shall know, if we do not wake we shall not even know that we have not wakened."

It is probable that Col. Ingersoll, if alive, would say of another just died:
"Does he know? Or does he only not know that he is done with knowing?"
Col. Ingersoll—to do him justice—did not deny the immortality of the soul nor the existence of a Supreme Being. He was an infidel, not an atheist—an agnostic rather than a dogmatic denier of the future life. Religious men have called the doctrine of immortality "a Great Hope," and Ingersoll went as far as that. In one of his beautiful, brief funeral orations he said:

"If the grave ends all, if all was that our friend is dead, the world is better for the life he lived. Beyond the tomb we cannot see. We listen, but from the lips of mystery there comes no word, darkness and selence brooding over all. And yet because we live we hope."

hope."

And his last published verses conclusive these lines:

with these lines:

Is there beyond the silent night
An endless day?

Is death a door that leads to light?
We can not say,
The tongue iess secret locked in fate
We do not know. We hope and wait.

es at Hobinson's Art Gal

lery. Do you contemplate taking a vaca-tion? If so, before making your ar-rangements, call on the agent of the Mobile & Ohio Railroad and see what

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The publishers of the New York Star, the handsomely illustrated Sunday the handsomely illustrated Sunday newspaper, are giving a high grade bicycle each day for the largest list of The Atlanta Constitution, which recently published an elaborate report on the roundlap bale of the American Cotton Company, in discussing the value of the new system of cotton handling, says: "It is quite clear that, in order to raise the price which should go to the farmer for his cotton, the commercial expenses in handling it must be reduced.

Under present conditions, the amount of money required to handle the crop, from the gin to the factory platform, has gone out of all proportion, so that it is commercial bandling consumed the profit which should have gone to the prizes will be awarded promptly withgrower. Viewed from this standpoint,

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therefore, every movement which delivers the farmer's cotton with least expense to the manufacturer must be regarded as of the widest public interest.

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must be inclosed for thirteen weeks trial ambscription with full particulars and list of over 300 valuable rewards. Contest opens and awards commence Monday, June 28. and closes Monday, Aug. 21. 1899. Your list can reach us any day between these dates, and will receive the award to which it may be entitled for that day, and your name will be printed in the following issue of he entered by the same person. Prizes are on exibition at the Star's business office. Persons securing bleveless may have choice of ladies, gentlemen's or Juveniles' 1809 model, color or size desired. Call on or address Dept. "E." The New York Star, 228 W. 28th street.