

Bellefonte, Pa., July 29, 1898.

The Wild Tribes of the Philippines.

The native inhabitants of the Philippines can be conveniently divided into four groups: the civilized Indians, the Mohammedans, the wild Indians and the Negroes or Attas.

The Mohammedans are decreasing in importance and probably in numbers also, but are still powerful in the south of the archipelago, where they occupy the Sulu Islands, a great part of Mindanao and Basilan, and have a foothold in Palawan.

The uncivilized Indian tribes occupy much of the interior and mountainous parts of all the large islands of the group, except Cebu and Bohol, in which they have either been Christianized and merged with the civilized Indians or have been driven out.

They are shut off from the sea and means of communicating with one another and the outside world by the wild Indians about them, and probably remain in much the same condition of savagery as when first observed by the Spaniards.

It has been contrary to Spanish policy in the Philippines to subdue them by force, and, as they have usually remained at peace with their more powerful and better armed Christian neighbors, they still continue to exist beside them.

Missionary priests are still making some impression upon them in a few localities, and a few are baptized and become a part of the Christian communities; but this process is a slow one, for several reasons. One of these, no doubt, is the general apathy of the civilized Indians toward the wild tribes.

All persons of Indian blood who are Spanish subjects are compelled to pay an annual tribute of a few dollars, graduated according to age and sex. They are also compelled to live for a certain number of days at least in the incorporated towns in which are churches, priests and government officials.

These exactions of the Spanish government are enforced by the officials of the towns by flogging and imprisonment in the stocks.

The Indians find this system hard to bear, and their resentment is shown in the present and former rebellions. Their feeling toward the imposition of tribute is shown by their saying that the monkeys could talk if they would, but they keep silent, so as not to have to pay tribute.

Numbers of the civilized Indians, when they are in debt and unable or unwilling to pay tribute longer, escape to the mountains and forests, where they either join the savages directly or form little settlements by the expressives of remountados, men who have again mounted into the saddle of savagery. The aggregate of the remountados in the islands must be considerable.

While at the town of Arevalo, in 1887, one of these men who had not entered his native town for three years, except as he had stolen at night, paid his back tribute and other dues, from the money he earned as a hunter.

earthenware, proofs of former occupation, in the midst of apparently virgin forest. Their houses are usually built after the plan of those of the civilized Indians—a basketlike structure of bamboo and palm leaves raised upon posts above the ground, but they are not so well built and occupied but for a few years.

Their clothing usually consists solely of the taparabo, or breech clout, all else generally being in the nature of ornament, and consisting of beads about the neck and head and arms, and anklets or leglets of boar's bristles, and frequently with bright colored pearl shells hanging upon the back or breast.

The civilized Indians have increased rapidly since the Spanish occupation and are the real citizens and inhabitants of the Philippines. They occupy the coasts and the rich, level lands of the northern, central and eastern islands and have lately occupied new territory in Mindanao, Basilan, Palawan and Mindoro.

The Mohammedans are decreasing in importance and probably in numbers also, but are still powerful in the south of the archipelago, where they occupy the Sulu Islands, a great part of Mindanao and Basilan, and have a foothold in Palawan.

They all seem to have some idea of a great spirit who rules over the affairs of men. They also recognize spirits of lower orders, some good, some evil, the evil ones causing disease and death in men. Each village usually has one who serves as a priest and doctor, who is supposed to be a special favorite of the great spirit. His chief duties seem to be to cure disease or to foretell its result.

They have many forms of tabu, like the other island-dwelling people of the Pacific. At the death of a person a fence of bushes is built about the village, and for a certain period no one is allowed to enter or depart, food for those within being brought by friends to the fence, where it is received by those within.

They are usually monogamists, the wife being purchased from her parents. Divorce is common, the purchase price being returned with the divorced woman.

The Spanish, whenever they have come in contact with the wild tribes, have undertaken to gain influence among them by recognizing some head man of the village as chief, or gobernadorcillo, giving him as a symbol of his office a cane, and perhaps a few articles of cast-off military uniform.

My first visit to the Lagbanuans of Palawan was made in August of 1874. A small village of them existed near the newly established Spanish town of Puerto Princesa. The patches of rice among which their houses were built were not yet ripe, but they were already rubbing out the soft kernels and roasting of the hulls and eating them.

While in the interior of Mindoro in 1888, we were visited at our camp by the Mangyanes. Those seen were a little people. The men were naked, but for the breech clout, and armed with knives and bows and arrows. The women wore a curious petticoat, made of apparently thin strips of rattan, braided into a narrow ribbon of the width of the finger. Many yards of this ribbon were wound about the hips and held in place by a strip of bark cloth fastened to the girdle. They gathered up the bits of crocodile flesh which we were cutting off in making a skeleton, and roasting them at our fire, ate them with great relish.

In the future of the Philippines the wild tribes will probably have a small share. They must be gradually merged with the civilized tribes or be gradually starved to death by being pushed back by the rapidly multiplying Chinese and two hundred thousand Mohammedans.

For the Young People's Christian Union United Presbyterian Church, to be held at Saratoga, August 3rd to 8th, the Pennsylvania railroad company will sell excursion tickets from points on its line to Saratoga at a rate of single fare for the round trip. Tickets will be sold August 3rd and 3rd, good to return August 3rd to 10th, or by depositing ticket with joint agent, return limit may be extended to August 31st, 1898.

For the United Brethren Camp Meeting at Mt. Getzeta, Pa., August 2nd to 11th, 1898, the Pennsylvania railroad company will sell excursion tickets from all points on its system east of (but not including) Pittsburg and Erie, and west of and including Philadelphia, to Mt. Getzeta and return at reduced rates. These tickets will be sold July 31st to August 11th inclusive, good to return until August 20th, 1898, inclusive. For specific rate, conditions, etc., apply to nearest ticket agent.

The Pennsylvania Railroad's Popular Excursions to the Seashore.

August 4th, is the date of the next Pennsylvania Railroad low-rate twelve-day excursion to Atlantic City and the principal South Jersey seashore resorts. A special train of Pullman parlor cars and day coaches will leave Pittsburg on above mentioned date at 8.55 a. m., arriving at Atlantic City at 12.15 p. m., where stop for dinner will be made, reaching Philadelphia 6.25 p. m., and arriving at Atlantic City, via the Delaware River Bridge Route, the only all-rail line, at 8.40 p. m.

Tickets will be good on regular trains leaving Pittsburg at 4:30 and 8:10 p. m., carrying sleeping cars to Philadelphia, and 7:05 p. m., carrying Pullman sleeping cars through to Atlantic City.

Excursion tickets, good to return by regular trains within ten days, will be sold at very low rates. Tickets to Atlantic City will be sold via the Delaware River Bridge route, the only all-rail line, or via Market street wharf, Philadelphia.

Reduced Rates to the Sea Shore.

August 4th is the date of the next low-rate ten day excursion from Erie, Troy, Bellefonte, Williamsport, Moanacan, Sunbury, Shenandoah, Dauphin, and principal intermediate stations (including stations on branch roads), to Atlantic City, Cape May, Ocean City, Sea Isle City, Avalon, Anglesea, Wildwood, or Holly Beach, via Pennsylvania railroad.

Excursion tickets, good to return by regular trains within ten days, will be sold at very low rates. Tickets to Atlantic City will be sold via the Delaware River Bridge route, the only all-rail line, or via Market street wharf, Philadelphia.

For information in regard to specific rates and time of trains consult hand bills, or apply to agents, or E. S. Harrar, division ticket agent, Williamsport, Pa.

BUCKLE'S ARNICA SALVE.—The best salve in the world for cuts, bruises, sores, 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 F. Potts Green.

THE SEARCH-LIGHT OF PUBLICITY IS PLEASING BELLEFONTE PEOPLE.

Very Low Rates to Omaha, Neb. Via the North-Western Line (Chicago & North-Western R'y). Excursion tickets at exceptionally low rates to Omaha and return (affording a visit to the Grand Trans-Mississippi and International Exposition, Omaha) will be sold July 12th, according to National Republican League meeting.

Very Low Rates to Omaha, Neb. Via the North-Western Line (Chicago & North-Western R'y). Excursion tickets at exceptionally low rates to Omaha and return (affording a visit to the Trans-Mississippi and International Exposition, Omaha) will be sold June 19th and 20th, according to National Eclectic Medical Association meeting; and will be sold June 21st and 22nd, according to American Institute of Homoeopathy, all with favorable return limits.

A Prosperous People. While in the interior of Mindoro in 1888, we were visited at our camp by the Mangyanes. Those seen were a little people. The men were naked, but for the breech clout, and armed with knives and bows and arrows. The women wore a curious petticoat, made of apparently thin strips of rattan, braided into a narrow ribbon of the width of the finger. Many yards of this ribbon were wound about the hips and held in place by a strip of bark cloth fastened to the girdle. They gathered up the bits of crocodile flesh which we were cutting off in making a skeleton, and roasting them at our fire, ate them with great relish.

California in 3 Days.

Leaves Chicago 10.30 p. m. every day in the year. Through Palace Sleeping Cars Chicago to Denver and Portland, with through Sleeping Car accommodations to San Francisco and Los Angeles; also through Tourist Sleeping Car Service Chicago to San Francisco, Los Angeles and Portland.

ALL PRINCIPAL AGENTS SELL TICKETS VIA THE NORTH-WESTERN LINE CHICAGO & NORTH-WESTERN RAILWAY, OR ADDRESS H. A. GROSS, General Eastern Passenger Agent, 423 Broadway, NEW YORK, or FRANK IRISH, Traveling Passenger Agent, Marine National Bank Building, PITTSBURG, PA. 42-47

Illuminating Oil.

STOVE GASOLENE THE CHEAPEST AND BEST FUEL ON THE MARKET. WITH IT YOU CAN RUN A VAPOR STOVE FOR ONE-HALF CENT PER HOUR. GIVE US A CALL AND BE CONVINCED.

JAMES HARRIS & CO., BELLEFONTE, PA. DANIEL IRVIN'S SONS, W. T. TWITMIRE.

Medical. STOPPED SHORT OF INSANITY.

A young woman rescued in the nick of time from a fate more terrible than death. Her friends had despaired of saving her.

On the verge of insanity, Miss Hattie King, of Ithaca, N. Y., was checked in the course that was taking her rapidly to the grave, and restored to her friends in sound physical and mental health and regained her happiness.

The change for the better in this charming young woman, not yet eighteen years old, is so great that when she reappeared in public her friends could hardly believe the evidence that their eyes clearly showed them.

Miss King became greatly weakened by a complication of physical troubles, and was looked upon by her friends and family as one doomed to early death. Her stepfather, Charles M. Burnett, tells of her strange cure as follows: "Hattie first complained of dizziness, which steadily grew worse. "She suffered with nausea and attacks of vomiting; could keep but little on her stomach. "Kidney disease attacked her. She was pale, thin, and her blood, when a drop was drawn by the prick of a needle, was almost as colorless as water. "Her heart was affected. She would frequently faint from the slight exertion of rising from bed or from a chair. "She coughed continually, so that her friends feared she was consumptive. "She lost sleep rapidly; would be confined to her bed for two or three weeks at a time. "Her mind was affected. At times she had no realization of what she was doing.

Tourists. Very Low Rate to Omaha, Neb.

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Medical. SPEAK OUT.

Publicity is what the people want. Let the public speak on the subject. There has been too much claim—too little proof. Claims made by strangers are not proof. There is only one kind of proof for a Bellefonte citizen. The experience of people we know. When friends and neighbors endorse. Count of National Republican League meeting. There can be no question about such evidence. This is the proof we have. Which backs every box of Doan's Kidney Pills. Can produce such proof. "I have a good word to say for Doan's Kidney Pills. Last spring, 1897, I was miserably with backache and a lame-neck across my loins. I know that it was from my kidneys for I had suffered from it prior to that. Sometimes I could hardly stand up after bending forward which greatly interfered with my work. I learned about Doan's Kidney Pills and procured them at F. Potts Green's drug store and began using them. I had taken other medicines and worn plasters but I never had anything set so promptly as Doan's Kidney Pills. I have been quite free from the whole trouble ever since."

Doan's Kidney Pills for sale by all dealers. Price 50 cents. Mailed by Foster-Milburn Co., Buffalo, N. Y. Sole agents for the U. S. Remember the name Doan's and take no substitute.

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Travelers Guide. PENNSYLVANIA RAILROAD AND BRANCHES.

Schedule in effect May 30th, 1898.

Table with columns for stations (Bellefonte, Harrisburg, York, etc.), departure times, and arrival times for various routes.

Table for TYRONE AND CLEARFIELD, R. R. showing routes between Tyrone and Clearfield with departure and arrival times.

Table for BALD EAGLE VALLEY BRANCH, showing routes between Tyrone and Clearfield with departure and arrival times.

Table for ST. LOUIS & SAN FRANCISCO R. R. (FRISCO LINE) showing routes between St. Louis and San Francisco with departure and arrival times.

Table for LEWISBURG & TYRONE RAILROAD, showing routes between Lewisburg and Tyrone with departure and arrival times.

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Table for BELLEFONTE & SNOW SHOES BRANCH, showing routes between Bellefonte and Snow Shoes with departure and arrival times.

Table for BELLEFONTE CENTRAL RAILROAD, showing routes between Bellefonte and Snow Shoes with departure and arrival times.

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