is time forward.

Fry Yor your paper before you step it, if step
you must. None but scalawage ste etherwise.—
In the a scalawage—life is too abort.

JAS. C. HASSON, Editor and Publisher.

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EBENSBURG, PA., FRIDAY, JANUARY 31, 1890.

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it said to me:

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NUMBER 1.

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General Debility.

for works size, we began to give there's Sersaparitie. He beatth has my superved. Mrs. The beatth has ities, South Cheimsterl, Mass. "About a year ago I began owing Ayer's. are neurally a resulting from molaria remained, but his horizes of the Ear on have greatly improved my health, in new wife to verb, and feel that I must see much for your excellent meters. — F. A. Pinkham, South traces, Me. Or designator, sixteen years old, is Aver's Surangerilla with good ef-Hev. S. J. Gruinson, United-heen Church, Buckhaveen, W. Ve.

suffered from Nervous Prostration. th lame back and beadsolve, and have postila. I am now Se years of age, and waterfeel that may present bearing prolonged life are thus to the use of

Successmentia - Lucy Muffitz, Mary Conn. Ann H. Partsworth, a lady 79

of the Windstock, Vt., writer

of mostal works suffering from

on progration, I promped a bettle ser's furseparilla, and before I

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Young meet for the active duDUFF A SUNS, Pittsburg, r'a.

Light A SUNS, Pittsburg, r'a.

Me have successfully preyoung meet for the active duDUFF A SUNS, Pittsburg, r'a.

Me have successfully preyoung meet for the active duDUFF A SUNS, Pittsburg, r'a.

Me have successfully preyoung meet for the active duto a successfully preyoung meet for the active duto

THE WORK THAT IS BEST. Long centuries ago, in a famed city Across the sea, a great cathedral stood, A witness to the beauty Art had wrested

From marble, bronze and wood, One day the sunlight, through a slanted window, Upon a shadowed arch a moment shone, eveniling outo those whose eyes were lifted. What none before had known,

It was a sculptured face of such transcendent And utter loveliness, that those who saw Deemed they had looked upon a Heavenly And held their breath for awe.

And day by day, for many years thereafter, Men came from far and near, happy to sit And wait beneath the arch for the orief sun-ray

And felt them repaid for all their waiting If they could catch, just for a moment's space, Whereon to speak, to dream, to live, a single Swift glimpue of that fair face. This is the story: When the great cathedral

Was being built, one day, with meek respect, There came a man, aged and feeble, unto The master architect And asked that of the work so sweet and sacred Some humblest portion might be granted him, His feebleness and age compassionating,

Yot fearing that his dim. Uncertain sight and trembling, eager fingers. Might mar some full design, some perfect view, he master, in the high roof's vanited shadows,

Set him his work to do. buy after day, with sweet, nutiring pattence, In his obscure and humble piace he wrought: From his more highly trusted fellow-workers

Winning scant speech or thought. At last, one morning, still and cold they found His right hund's cunning gone; the mystic grace of death infolding him, his face upturned

Unto that other face hat he had wrought; the face of the one woman, For so they learned, whom he had loved and

In early manhood's prime, e'er care and sorrow His huppy path had crossed. ind as they gured, the artists and the sculptors, The craftsmen all, whose skill was making

And grand the vast cathedral, on the beauty So strangely curven there, Grandest of all "they cried; and then they "Who works for fame or gold doth something

Unbeening praise or blame, in shadowed at Love bath wrought this!" "Grandest of all" they cried, "before whose Ideal beauty all our boastings cease.

Hail to the love that thus for love a sake only Hath wrought Art's master-piece?" So in the Temple of the Ages, builded Cot of men's lives, it comes to every one Same day to find there is no work so mobile

#### As that which love bath done. - Cariotia Perry, in N. Y. Independent. THE WITCH'S ISLAND.

How I Was Handsomely Rewarded for a Little Kindness.

You may look as long as you please or Wisch's Island, on any map you hoose, without finding it. It is only a great bare ruck, with some grass and a few atented pine trees at one end, and near them, and in the middle, a little but, with a roof the shape of an old-fashioned beehive. It had two rooms on the lower floor, and in the dome a loft or garret. Each room had a window, and the loft two round holes at citner end. In all the windows, instead of panes of glass squares of mica had been cunningly set. The chimney was in the middle, and arranged to warm both lower rooms, which were semi-circular. The outer wails were built of stone. Within all was smooth as an earthern pot and of a very dark brown; nobody knew what had been done to it. The story of its building was this: Many, many years before a queer little man had come to town. He was yellow as a Chinese, but was not of that nation. He had a bag with him, which he carried

on his back. When he was spoken to be granted and nodici. Having walked lows to the shore he stood looking at the island for awhile and then went to the baser's shop and pointed to a loaf and laid some pennies on the counter. The baser took five of them and gave him the loaf After this he returned to the shore and bought an old boat and

rowed out to the Island Every day he rowed in for his bread and to fill a black ug with whisky, and they often saw him ishing. Shortly be was noticed buildng something It was the but decribed. He built it of loose stones that lay about the Island, and plastered it cith mud, and from that time on seemed o live on bread, whisky, fish and such ruit as was to be found upon the ground n any farming country, in lanes, or after the passing of wagons from the

orchards. In the course of time he died, and the dergyman was rowed over to give him decent burial.

The reverend gentleman was horrified y finding a queer lump of hardened mud in the shape of a squat human figure set up at one end of the room. He declared that this was an idel. In this day people would have carried it away as a curiosity, but in that they fled trembling, and no one ever dared to go over to the island, which at that time

I had often rowed across to see it. The idol-if idol it were-had crumbled considerably, but otherwise the house was unaltered. The spring near the loor was always fresh and sweet, and the mics had not fallen from the panes-It was a good place to plenie in when we went to the island to fish, and I felt very much provoked when I heard one day that it had become the property of an old woman, Dilsey More by name, who had been the village fortune-teller for years. She had bought the island of the town for a mere song, and soon established herself in the queer little structure, whence she came at intervals to pursue her trade, going from door to door to beguile servant girls of their small change by promises of rich husbands, selling bead necklaces which she manufactured very curiously, and a

candy for which she averred she had a special recipe. I can see her yet, with her eager gypsy face framed in a red hood, her sick step, her long lean arms, and the basket she always carried on her backa flat basket made for that purpose. I detested her, for she had spoiled my play-place. And the older people spoke of Dilsey as of one whose ways were dark, and who was little better than a heathen in her practices. Shortly they baptized the place the Witch's Island. I was by this time a tall girl of fourteen and I handled the ours better than

many boys. I often rowed around the

laiand, and sometimes saw Dilsey at her

door making her bracelets or boiling her

cardy. All day long I had nothing to

do but to enjoy myself. Masters came

to teach me in the morning-and that was part of my pleasure, for I loved to learn. I was well and tenderly reared, I am sure, and the liberty accorded me in my actions, though very great, never harmed me.

I was an orphan, my only relative—the only one I had ever known—was my old grandfather. He had been an officer in the late war, and his wound had resulted in a malady which confined him to his bed. There was no lady in the house, and my teachers were all men. An old servant-woman took charge of my bodily comfort, and I did as I liked about social matters. My chief chum had been a boy of my own age whose

mother earned her livelihood by doing plain sewing. He was a very handsome little fellow, though his clothes were generally old and patched and darned in a very striking manner. He had had some schooling and I loaned him all my books. A more innocent friendship never existed between two young people, though I suppose, as our social position was so very different, it would never have been permitted had my grandfather been able to be about. As it was, it

Holly was going to sea. Many of the boys in that part of the country became sailors, and after that we seldom saw much of them. We were out in our boat together-he and I-one afternoon, when, looking across the water toward Witch's Island, I noticed that all the doors of the hut

would soon come to an end, for Rawdon

were shut, and remembered that Dilsey had not been over to the mainland for There lay her boat tied to its stake, to prove that she had not left the spot. "Old Dilsey must be sick," I said. 'And what on earth can a sick woman do with no one to help her? It takes old Corporal Dodge and a man-nurse to wait on grandpa. I think it is my Chris-

tian duty to see what is the matter. Let us row over." Rawdon agreed with me, and each pulling an oar, we reached the island in a few moments, and advancing to the but knocked at the door. No one snawered, and we opened it. The front room was empty, but in the back room we saw nething lying on the floor. It was

poor old Dilsey. "Thank God!" she moaned, as I knelt beside her. "I've lain here three days. I expected to starve to death. That pesky ladder broke under me while I was going up to the loft for yarbs. I ain't had a mouthful for three days. My bones is

broke." I had sense enough not to try to move. her. I brought a pillow for her head; sent Rawdon to the mainland for a doctor, and made a bowl of gruel, which I fed Dilsey, so that she was much better when the doctor arrived. She had, indeed, broken several bones, and needed

good nursing. On hearing this I sat down at the little table in the outer room, wrote a note to my grandfather, telling him what had happened, and saying that I should stay with Dilsey until a nurse could be found. This proved a hard task, for the common folk greatly feared "the witch," and could not be brought to enter the hut. I remained with Dilsey a week, and Rawdon rowed over every day with messages from my grandfather, who approved of my action. and, after the nurse came, I crossed daily to supervise her. Dilsey got about at last, but found herself unable to use the oars, and very often after that I took my boat to the lained to

take her to the mainland. She expressed her gratitude in few

words, but frequently added: "You'll never regret it." One day I missed her from her door, and, thinking I might be needed, went up to the house again, this time alone. or Rawdon had sailed away. I found Dilsey in bed, a placed look upon her face and her cheek upon her hand. At first I thought she slept, but I could not

watten her; she never awoke again. A day or two after I received a letter from a certain law firm. Dilsey had made her will weeks before, and had left me her island, the hut and all its

I was delighted with the bequest. though it was a great joke in the vilage, and I resolved that the but should be well cleaned and made a sort of summer bower of. I took some hardy plants to the island and planted them, and I wrote to Rawdon and told him all

about it. Before Rawdon Holly sailed away wo had engaged ourselves to each other. "A poor sailor is no match for you, I know," he said, "but I'll be captain and owner yet." And I told him that when I was sixteen I would tell grandfather all about him, and that he would, no doubt, let him come to see him in his

To this day I do not know what grandfather would have said about Rawdon, for on my sixteenth birthday he lay very ill, and in a few weeks passed away.

I had not thought of his death as near at band, and I was greatly shocked and deeply grieved, but another shock awaited me. My granifather, while fully resolved to leave all that he possessed to me, had delayed the making of his will. His property reverted to a brother, who came down to take possession of it. The new owner, Mr. Campion, was a hard-featured man of sixty, with no kindliness of manner to redeem his plain face. He looked at me with disfavor.

"For my part," he said, "I'd never take in other folks' children; but since brother Humphrey did it, I suppose you've got to be taken care of. I shall sell this place, but I'll take you home. You're big enough to help about, and you ought to be grateful enough to do all you can, for I'm not obliged to take you or keep you. Miss What's yourname; I've forgotten what you're called."

"My name is Kathrine," said I. "I've always been called by your brother's name-he must have given it to my father when he adopted me-and I should be ashamed to take this property if I was as rich as you, and knew that it was meant for another person. My dear grandfather so I will call him-sald again and again that it was all mine. But law is not justice; so take it and keep it; but as for me-thank you for nothing. I can take care of myself. I have a house of my own, on my own

island." "Eh?" said he. "You can ask them about my property," said I; and away I went, packed up my clothes and books and keepsakes. and hired a boy to take them to the Witch's Island at twilight.

man-"Excuse me, madam, I make it That night, all alone on a barren rock, with the waves beating about it, I felt ried. Good morning.

THE VANQUISHED MAN. ionesome enough I can tell you. I had a slice of cake with me, and that Who speaks of freedom's joy to me I ate for supper; and I had brought a lit-In accents bravef t who will, or can, be free; tle bamboo lounge, that was quite my own, and had a silk cushion upon it, and I am a siave: on that I slept at last; and when day No chains my limbs or body fret.

broke I was quite cheerful. I wrote a With twist and twinge letter to Rawdon, telling him what I No dangoon walls all round me set, had done, and then I made up my mind And yet I crimge, to get rid of the lump of mud on the I bend, I bow, I sneak, I slink, hearth. Dilsey had never moved it; but I crnwl and creep; if it was an idol, I wanted none of it, and I scarcely ever get a wink it was unsightly, and shapeless enough Of quiet sleep. Above my breath I dare not speak, to make one hate it; and the thing was

as hard as a rock and as heavy as iron,

and the only way I could manage was

shut my eyes and whacked away at

what I could fancy was intended for a

big ear; and to my surprise, away it

flow, as though it had morely been set

on the shoulder. And so it was; and

the inside of the idol seemed to be hol-

low, and peeping in, I saw a great iron

pot, and in the pot what looked like

money. I plunged my hand in; it was

money-gold, silver, bank notes,

penniss. You can fancy that it was a

large sum when I tell you that the pot

was quite full; and below the money

which I understood, was a quantity of

gold and silver coin that I fancied must

be very, very old, and some splendid

usly, and wrapped in soft paper. I be-

back into the pot, and went out into the

ever done any one use. Good bloss you.

stopped to kiss his mother before he

How handserve he looked, and how

"Kathrine, my dear," he said, "I'm far

from being captain and owner yet, but

I'll do my best by you. You must marry

And then I knew that he loved me for

"Take me, if you want me," I said,

And so one morning we all went to

church together - Rawdon and his

mother and I-and there was I married

In the evening we went back to our

island, and when we stood at the door

of the hut the queer old idol seemed to

read of a monster that frightened every

one, but when his head was cut off he

changed into a handsome young prince?"

"Very well." said Rawdon. "You

read it to me on this island, when we were little children."

not believe me, but cut off that mon-

ster's head and he will be asugly as ever,

but you and I will change into a sort of

prince and princess. Take something

"I don't understand what you mean,

Then he picked up a poker and struck

the big ear just where I had hit it with

the hatchet. Off flew the head, and

there lay the treasure, and we danced

about the but, laughing together like a

"We can buy back grandfather's

place," said I. "And you shall not sail

the sea and risk your life; and your

mother's toil is over; and I think we'll

be the happiest couple alive. You

thought you were marrying a girl with-

out a penny, and you see I'm the

Princess of Witch's Island, after all "-

Mary Kyle Dailas, in N. Y. Ledger.

----

HUMOROUS.

oblivaries in a dead language than for

writing notices of bankruptcy in broken

-How it worked: Carper-"So you've

een trying the faith cure?" Harper-

'Yes." Carper-"Cure you?" Harper-

-That electricity was known in early

Biblical times is proved by the fact that

Noah first made the ark light on Mount

-Little Flaxen Hair-"Papa, it's

raining." Papa (somewhat annoyed by

work in hand)-"Well, let it rain." Lit-

tle Flaxen Hair (timidly)-"I was going

-It is always well to be calm, even in

-Mistress (to applicant for cook's po-

sition)-"Why did you leave your last place?" Applicant-"You are very in-

quisitive, marm. I didn't ax yer what

for yer last cook left you."-Texas Sift-

they!" Second ditto-"Yes, but I man-

ting his tail in his mouth he went away.

lady-"Two lovely creatures - one lovely blonde and-" Single Gentle-

-Lawrence American.

Yes of my faith."- Puck.

Ararat. - Baltimore American.

o."-Clothiers' Monthly.

twins .- Terre Haute Express.

-There is no more reason for writing

and give him a good whack."

but I'll do it," said Rawdon.

couple of children.

English.-Life.

"Exactly," said I. "Now you may

"Do you remember the fairy tale we

happy! He took me in his arms.

staid where I was.

crossed to the island.

me before I sail again."

giving him my hand.

to my sallor.

wink at me.

said L.

Upstairs I steal,
Fourful myshoes might chance to squeak,
Or door hinge squeakto chip off bits with a hatchet and carry You wonder why my manhood hows Thus basely low? I had removed two or three baskets' There's a new baby in the house full from the sides before I touched the Now, do you know? head-somehow the queer, crooked face -M. S. Bridges, in Puck. seemed to frighten me-but at last I

> ances of the Red Man. The Most Important and Interesting of Which Are Now Obsolete Civilization Accounted Responsible for the Change.

INDIAN DANCES.

The publication recently of the permance of the medicine dance brings it the fact that the Indian dances and emonies are almost obsolete. It is ue that on rare occasions the savage jewels-diamonds and rubles, set cariibes indulge in some ceremonial dance, ut the round of pleasure that a few gan to think that I was dreaming, it cars ago marked the Indians' year is seemed too much like an old fairy tale so forever, and many dances that were to be true. I crammed all the treasure rmerly often seen will never be witsessed again, for while there are still fresh air, carrying with me a note I had many wild Indians, each tribe has its found amongst the silver. This is what istinctive dances, and with the civilizaion of a tribe or its extinction came the

"With your tidy ways you'll be sure to clear away the ugly figure on the hearth. Even I went at it, but I found what you'll find, that it es of its peculiar dances. The Cheyenne, Arapahoe and Sioux Inwas only a hiding place for treasure. The jewels and gold were all there, and I put my dians were the most noted among the red men for their dances, both as regards the savings on top of them. The jewels are very variety and number of good dancers. An curly, they would make any one rich by themserves. The cuser old man who built the hut must have but them, and I bought whatever investigation reveals the fact that now dances are of rare occurrence, and when was on or in the island. You can see that in the records, I used to laugh to think how they are performed it is done in a permuch richer I was than anybody about and I duty and no pleasure. The contrast with made up my mind to leave it to you while you were nursing me. The old with badn't many friends. I could tell you my life if I had time-I had a story. I could have boked better and lived better, and used better tangungs if I had the conditions of things in the same ribes ton years ago is striking, and this aused an inquiry into the old rites. showen, as you can see by this writing. But I Living near Leavenworth is an old could not rest my own tuture. I can see some of yours. You'll come to be glad to have this Aranahoe chief, who is peacefully end

ing his days in a good, civilized mannor He was noted for his great agilit "bussy," I in the dance, and to such an extent were his performances remarkable that I told no one of what I had found, and I his name of Black Wolf had been transfolks were very kind. Many a bost formed by the French trappers into La came over full of comforts for the poor Loup Cuvier, or the Loaping Wolf. little girl they thought me. Many a home was offered to me; but, though I Knowing his former fame he was sought and asked to give some informaget to know and love my neighbors, I tion regarding the dances in which he If I was lucky in love, I should soon took part. The old Indian was slow to know it, for Rawdon was coming back, and when his ship came in he only was animated with the recollections of

> of his race. The substance of his talk was gleaned and is here given. There are three kinds of Indian dances: Religious ceremental, secular ceremonial and social. The hoch-e-ayum or medicine dance of the Cheyennes and Arapahoes is identical with the famous sun dance of the Sioux, and all the wild tribes had a dance which represented the same idea, but in the more warlike tribes the dance was followed of horrible tortures. These tortures ere accepted as the tests of endurance, Lich is looked upon as the lofticst human virtue. These tertures are not part of the boch-e-a-yum, but take place it the close of that deremony. Twenty cars ago when an Indian youth desired to leave the ranks of childhood he was bliged to go through an ordeal as brutal and bloody as it was possible for Indian agenuity to conceive. At that time

his youthful days, and, with flashing

eyes, he almost seemed to renew his

youth as he reconnied the achievements

mere were rolunteers for tollere at the close of every medicine dance. They were generally young men, but on rare occasions an older warrior would desire to explate some wrong and would do so through self-torture. Those who volunteered for the torture did not join the

dance, but spont the few days immedi-

atoly preceding the trial in fasting and The old man and the medicine chief decided when the proper time had urived, and sent for the volunteers one by one. They were stripped to the breech-clout and were examined careully to ascertain what amount of suffering they could endure without fatal consequences. When all had been looked over certain religious ceremonies were performed, and the medicine chief took a broad-binded knife and approached the line. On some he would make two vertical incisions on each breast, about two inches apart, passing the knife through the poctoral muscles. The portion between the incisions would be lifted up and the ends of horse-hair rope passed through and fastened to pieces of wood. The free end of the rope was then fastened to the top of the lodge pole, giving the Indian about ten feet play. Sometimes the incisions were made through the muscles of the back and the ropes attached to blocks of wood or buffalo skulls Others were deagged up into the air and left to harg until their

weight and struggles tore out the flesh and released them. In this condition the sufferers remained without food or water until by their own effort, or the softening of their tissues, they were able to tear themselves loose from the ropes. Each man would make most strenuous efforts to free himself. They realized that it was best to tear loose as soon as possibie, not only as a quicker end of their moments of great and intense excite- | torture, but also from a religious point ment, but few men can compass it when | of view, as it was "good medicine" to the nurse smilingly announces that it is tear loose at once, but "bad medicine" to e a long time about it. As soon as the victim was freed he was examined by the medicine chief, and religious ceremonies were gone through with after which the wounds were dressed and the warrior received the congratulations of

his friends -Managed to roll along: First hoop-Should any one flinch from the knife snake-"Times are pretty hard, aren't or ery obtor show any signs of suffering during the progress of the trial be was age to make both ends meet." And putreleased at once and was thereafter a disgraced man. He was held in great contempt, could neither hold property nor | said the lady, sharply, -Single Gentleman - "Have you marry, and was made to do women's work. These ecremonies were common to all | plied, with great earnestuces. "I am any marriageable daughters?" Landwild Indians, although under different | not. Lam only a poor inventor and I names. At times some watrior would announce that on a certain flav he would a rule never to board in a house unundergo the torture in explation of some | cago Tribune. less the landlady's daughters are mar- pole was planted, and after the rope was | --- There are professors and students of

would be tied to the top of the pole which was bent over for the purpose. This is the most exasperating form of the torture, for the pole would give with his struggles, but at the same time retain its ghastly hold, and the victim would frequently be several days free-

ing himself. As a rule each tribe had at least one purely religious dance each year. If a tribe was in good circumstances they sometimes had two or more. Of all the ceremonial dances the medicine dance took precedence, and the scalp dance came next in importance. This always occurred the day following the return of a successful war party and was only participated in by the members of that party. Before the dance a ceremony was performed by the warriors who took the scalps, no one else being permitted to be present or to see what was done. The Indians who took part in this would sit in a close circle and during the ceremony the scalps would be trimmed and cleared of all fleshy matter and the skin Ceremonious and Social 'Observcured. Each scalp was then stretched on a wooden hoop and the hair dressed. After this each warrior attached his scalps to a small pole. This eeremony was looked upon with great reverence and was preparatory to the scalp dance. When it had been finished all the warriors marched in single file back to the camp and planted their poles with the angling scalps in a circle in the center of the spot chosen for the dance. Those who had scalps were then joined by the others of the party who had taken part in the fight sad had wen the right to

> participate in the dance. All assembled around the circle facing the poles. A signal was given, all the warriors joined hands and commenced a monotonous song, keeping time with slow steps while turning about the scalps. As the dance progressed the warriors loosed their hands, and whoops and yells were interspersed in the song-Wilder and wilder became their actions, and they leaped and bounded in the air. randishing their weapons until they had worked themselves into an intoxication of mad excitement. Suddenly one of the dancers would spring to the nter of the circle, and, in the vainclorious Isnguage of his race, recounhis story, and by his actions go through the performance of taking the scalps over again. When each one who had taken a scalp had finished his story. each of the others who had been in the war party would recount his action and tell of the great deeds he had performed and at the same time tell how the influence of the "Bad God" had prevented him from sequiring any scalps. This was continued until each dancer had time to recount all his wonderful exploits, and by this time the whole band

> was wild with fronty. These two were the great ceremonial dances of all the wild tribes. The Sionx and the Navajoes had a dance which was called the "green corn dance," from the fact that it was in honor of the ripening of the ears of corn. In this both men and women participated, and it was a test of chastity as well as a religious coremony. This dance had a counterpart

> among the Seminoles, but their rites ended in the wildest voluptuary orgies. But it was in the social dance that the Indians of all tribes took the greatest delight. The social side of the Indian has been so little written about that to the popular mind he is only known as a taciturn individual who never laughs nor has any amusement. This is wonderful from the fact that the Indian race taxes more enjoyment in pleasure than any other portion of the human family, and the social dance has such attractions that mon and women will ride many miles to participate in them. It is in these dances that many courtships are carried out, and not only do the younger nembers of the tribes get their partners for life, but often the arrangements are made by which a woman transfers her affections from one headand to auginer. One of the most noted and most favorably received dance is the kissing dance, or dance of love. This is participated in by both mexes, and many au opportunity is a ven to kiss the object of the affections while hone may say may. The husband must stand perfectly unmoved while he eres his wife layish endear ments on some other man, and any show of resentment on his part either then or

> thereafter brings down on his head the censure of the whole tribe. Probably the most curious, and at the same time most unusual of all dances was the begging dance. It required two ribes who had been at war, and who had come friendly, in order to consummate the dance, which was a surprise upon one of the tribes All of the warriors of one tribe rush suddenly into the camp of the other, yelling and firing zuns, with every semblance of a furious attack. The assaulted Indians secognize the nature of the infliction and form a circle in the center of the camp. At a signal the attacking party lays aside its arms and performs a series of dances, during the progress of which the dancers spring from the circle and each seizes a warrior from the other tribe, whom he hugs with every evidence of affection. Each Inlian receiving such an embrace is required by custom to make a present to he one who embraces him, and, as he is expected to be liberal, a begging dance is generally looked upon as being as grave a calamity as a hostile raid.

The dances mentioned were common o all tribes. In addition each tribe had numerous social dances, and in good seasons, when every thing went well with the Indians, at least five nights overy week were spent in this pleasure.-C. E. Edwards, in Kansas City Journal.

## Gave Him an Idea.

"Pardon me, madam," said the studious-looking man in the sixth row of seats, as he leaned forward at the fall of the curtain on the first act, and spoke politely to the lady sitting in front of him, "but I bog you will not remove your hat." "Siri" she exclaimed, flushing with

Indignation.

hands," he resumed with the utmost snarity, "that you were about to remove it. Please do not. Oblige me, my lear madam, by keeping it on." "You are greenly importment, sign | self that he left town soon after,"- De-"I beg your parlen, madage," be re-

"I fancied from the motions of your

design for a World's Fair tower."-Chirun through the incisions the other end ' both sexes at Oberlin College, \_\_\_\_\_

am making a drawing of your hat as a

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#### LITTLE HELEN KELLER.

Anecdotes Illustrating the Elind Deaf-Mute's Remarkable Intelligen-

Helen Keller has a wonderful memory, and seldom forgets what she has once learned; and she learns very quickly. She is a wonderfully bright child, and her teacher, instead of urging her to study, is often obliged to coax Helen away from some example in arithmetic, or other task, lest the little girl should injure her health by working too hard at her lessons. But her marvelous progress is not due to her fine memory alone, but also to her great quickness of perception, and to per remarkable powers of thought. To speak a little more clearly. Helen understands with singular rapidity. not only what is said to her, but even the feelings and the state of mind of those about her, and she thinks more than most children of her age. The "Touch" schoolmistress has done such wonders for her little pupil that you would scarcely believe how many things Helen finds out, as with electric quickness, through her fingers. She knows in a moment whether her companions are sad, or frightened, or impatient-in other words, she has learned so well what movements people make under the influence of different feelings that at times she seems to read our thoughts. Thus, when she was walkng one day with her mother, a boy exploded a torpedo which frightened Mrs. Keller. Helen asked at once: "What are you afraid of?" Some of you a'ready know that sound (i. e., noise of all sorts) is produced by the vibrations of the air striking against our organs of hearing -that is to say, the enro; and deaf people, even though they can hear absolutely nothing, prostill conscious of these vibrations. Thus, they can "feel" loud music. probably because it shakes the floor; and Helen's sense of feeling is so wonderfully scute that she no doubt learns many things from these vibra-

tions of the air which to us are unperceptible. The following anecdote Illustrates both her quickness of touch and her reasoning powers. The matron of the Perkins Institution for the Blind exhibited one day, to a number of friendly, a glass lemon-squeezer of a new pattern. It has never been used, and no one present could guess for what purpose it was intended. Some one handed it to Helen, who spelled "lemonade" on her fingers, and asked for a drinking-glass. When the glass was brought, she placed the squeezer in

proper position for use. The little maid was closely questioned as to how she found out a secret that had buffed all the "seeing" people present. She tapped her forehead

twice, and spelled, "I think." I can not forbear telling you one more anecdote about her, which seems to me a very pathetic one. She is a very good mimic, and leves to imitate the motions and gestures of those about her, and she can do it very cleverly. On a certain Sunday she went to church with a ludy named Mrs. Hopkins, having been cautioned beforehand by her teacher that she must keep very quiet during the church service. It is very hard to sit perfectly still, however, when you can't hear one word of what the minister is saying, and little Helen presently began to talk to Mrs. Hopkins, and ask what was going on. Mrs. Hopkins told her, and reminded her of Miss Sullivan's injunction about keeping quiet. She immediately obeyed, and turning her head in a listening attitude, she said: "I listen."-Florence Howe Hall, in St. Nicholas.

#### 400 AN ATTEMPTED SUICIDE. Men Who Try to Kill Themselves Are Not

"I don't agree with those who claim that a man must be crazy in order to commit suicide," observed a venerable itizen the other day. "I remember one instance that came under my personal observation a good many years ago. which convinced me that a man will atempt to kill himself and yet be perfecty sane at the time. We were all sitting round in the bar-room of a botel in an nterior town of the State. One of the oys, known as 'Jim.' finally rose from nis seat and said: 'Well, boys, have a drink with me. I'm going away soon and don't expect to be back.' We all stopped up to the bar. Every one took whisky. Jim seemed as good-natured and cheerful as ever. Before drinking his whilsky he fished up a piece of paper from his pocket, and, unfolding it, displayed a white pewder, which he proceeded to pour Into his whisky. He marked as he did so: 'This is quining, high I am taking to break up my cold." We then resumed our seats around the fire. Jim tucluded. No one thought any thing of the incident until Jim got up from his chair and said: I am feeling very bad, boys, and I guess I'd better go home.' Then he went out. Even then none of us suspected any thing. Shortly after I started up street. I had gone nly a few rods when an acquaintance legged had 1 it boules bus om bopped about Jim committing saidles. I said no. Suddenly it flashed across me that I had seen him take the powder. I can over to the doctor's house, where I was told Jim had been taken. I mound the doctor and another man engaged to dragging Jim up and down the room and trying to make him walk. He had taken morphine instead of quinsuo. They asked me to take a hand. I did so, but after lugging him around once I dropped him to disguss. If he was fool enough to kill himself, I said to the double, he might die for all me.

"After working over him for three or four hours the doctor managed to pull him through. He admitted that he had tried to kill himself because his best girl had gone to a dance with another fellow. Jim was so ashamed of himtroit Free Press.

#### ----Told the Truth for Once.

Giles-I'm glad I let that fellow have the small loan. He seemed overwhelmed with gratitude, and said be could never repay me. Merritt-That was strange. He told you the truth .- Harper's Bazar.