

COLLECTING BAD DEBTS IN INDIA

Many queer stories are told of the persistence and clever devices of the collectors of bad debts, but even a professional humorist would find it hard to invent anything more absurd than the method actually in use among the Marattas—at least, if travelers' tales are to be trusted.

In that country, so they say, when a debtor cannot get his money and begins to regard the debt as desperate, the creditor proceeds to sit "dhurna" upon his debtor, that is, he squats down at the door of his victim's tent, and thereby some mysterious way becomes master of the situation. No one can go in or out except by his sanction. He either himself eats nor allows the debtor to eat, and this extraordinary privation contest is kept up until either the debt is paid or the creditor gives the siege, and in the latter case the debt is held to be canceled.

However strange it may appear to Europeans, this method of enforcing a demand is an established and almost universal usage among the Maharattas, and seems to them a mere matter of course. Even their "scindiah," or chief-in-law, is not exempt from it.

The laws by which the "dhurna" is regulated are as well defined as those of any other custom whatever. When it is meant to be very strict the claimant takes with him a number of his flowers, who surround the tent, and meditate even the bed of his adversary, to make sure that he obtains no morsel of food. The code, however, describes the same abstinence for the man who impose the ordeal, and, of course, the strongest stomach wins the day. After all, we have little right to fault this absurdity, for our own laws still provide, nominally at least, for starving a jury into a verdict.

A similar custom was once so prevalent in the province and city of Benares that Brahmins were sometimes systematically put through a course of training to enable them to endure a long time without food. They were then sent to the door of some rich person, where they publicly made a vow to remain fasting until a certain sum of money was paid, or until they perished from starvation. To cause the death of a Brahmin was considered so heinous an offense that the oath was generally forthcoming, but never without a polite struggle to determine whether the man was likely to prove staunch. The average oriental will almost always give up his life as his money.—Boston Journal.

WHAT HIS PUBLISHER WANTED.

By One Little Thing and He Would Be Perfectly Happy.

There is a Chicago writer who claims to have had all along the hardest luck any follower of the muses now live. He began trying for literary honor at the age of 14. Soon after that he determined to make writing his profession. With this end in view he took great pains to get himself a literary education. He neglected mathematics, economics, ethics and almost every other branch for belles lettres. While he was in school he contributed the college paper with considerable success. After being graduated he looked about for some permanent newspaper connection. This he did not find readily as he had expected. The office was overcrowded. However, as he had inherited means he did not mind waiting a little while. In the meantime, though, he determined to submit matter regularly. He did this for a long while, but the forms continually slipped without his productions. After prolonged taste of this he gave up in despair, swearing that working for a journal would be a thankless task if a dog's life, anyway. He then tried to think visibly through the magazines, but here his efforts were as ill-fated as before. At last, in a righteous rage, he vowed that if nobody else would print his stuff, he would publish it himself. He didn't want to run a paper, so determination forced him into the necessity of writing a book. He cast out for something that he thought would sell well. He finally chose for a subject "A History of the Civil War." It was in six volumes. It took him two years and a half to finish it. Then he went looking for a publisher. When he found how much it would cost almost concluded to allow it to remain in manuscript. However, he was hinged for a little reputation, so he made a bargain with a printer whereby a letter was to bear part of the expense.

A few days ago the first volume appeared. An old friend of his met him in the street and congratulated him. "Don't talk good fortune to me," he said to the latter. "I am in worse trouble than ever. I have had but one volume printed and now my publisher wants me to suppress parts of my work."

"What parts does he want you to suppress?" asked his friend.

"Well," was the reply, "he wants me to suppress the other five volumes."—Chicago Times-Herald.

Where the Difference Lay.

One day last summer a gentleman at Springfield, N. J., had notice served on him by his cook.

"Why do you leave?" he asked.

"It's too hot here for a Christian in summer."

"It's no hotter for you than it is for me," observed the employer. "Yet I remain to stay."

"That's the difference between you and me," returned the cook. "I can't."—Harlem Life.

Old Wooden Churches.

Some of the wooden churches of Norway are fully 700 years old, and are in an excellent state of preservation. Their timbers have successfully resisted the frosty and almost arctic winds, because they have been repeatedly treated with tar, Norway pine, and treated, seems to best resist decay. —New York Times.

Beware of Ointments for Cataract that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Cataract Cure, manufactured by E. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. Its buying prescriptions from reputable druggists. It is taken internally, and made in Toledo, Ohio, by E. J. Cheney & Co. Testimonials in French. Sold by Druggists, price 75c per bottle. Hall's Family Pills are the best.

Caution Notice

At the constable's sale recently I purchased the following named articles and left them in the possession of John C. Boyer. All persons are hereby cautioned not to meddle with the same. 3 horses, lot harness, 9 shafts, 1 fat hog, wagon, spring straw, lot corn, bonny, mower, plow, interest of twelve acres grain in ground, lot potatoes, cook stove, lot carpet, 2 beds and bedding. J. E. BOGAR, McKees Hat Falls, Pa.

Lady Agents for my Perfected Stamping Patterns and Stamped Linen. T.OTT, Ferrysville, O. 1-7-1m.

CREMATION CEREMONIES OF VOLATSKOI A Thlingit Chief.



Trial List for Feb. Term

Nagard L. Hassinger vs M. K. and G. E. Hassinger, adms. of J. E. Hassinger, deceased, Astoria. Louise Martin vs Chas. H. Graybill and wife. An appeal.

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UNCLE SAM'S NEW BABIES.

HE IS GOOD TO HIS LITTLE ONES IN THE GREAT NORTHWEST.

Alaska is favored above all other parts of the United States in the matter of schools, for the Territorial Commissioner of Education has ample authority to build new schools long before they are absolutely needed and to subsidize missions for the purposes of imparting English education and inculcating American ideas—powerful opposition from the Russian Church—good work of other Christian sects.

(Special.) SITKA, Alaska, Oct. 17. Via SEATTLE, Wash., Oct. 22.

Those accustomed to think of Alaska as an out-of-the-way territory inhabited only by illiterate whites and still

more ignorant savages will be astonished to learn that the Territory is more favored than any other section of the United States in the matter of public schools. People in other parts of the Union know so little of this land of gold that everything concerning it is new to them, but the above statement will be an especial surprise. Yet it is absolutely true. Uncle Sam is more generous to his children in the Great Northwest than to any of his other little ones. It is not his fault that they are not further advanced in knowledge than the public school children of New York, Chicago or even Boston.

Congress makes an annual appropriation for the establishment and maintenance of public schools throughout Alaska, and the Territorial Commissioner of Education, appointed by the Secretary of the Interior, has full power to apply this money as he may see fit, either to the building of new schools, to be maintained entirely by the Government, or to subsidizing parochial and mission schools and helping to support those already established. His judgment is final, and upon him rests a responsibility heavy enough to be a burden to any one man—the civilization and education of all the thousands of white, creole, Indian, Eskimo and Mongolian children, in whose little hands lie, to a large extent, the future of this great treasure-house of America.

Noble Men at Work.

Missionaries of every creed are scattered over this broad land to work for the Christianization of the native and half-breed children, and the mental development of the sons and daughters of the white settlers. They are noble workers in a noble cause, and much good has been accomplished by their tireless energy and indomitable courage in the face of many difficulties. But it is doubtful that, with all their pluck and perseverance, they would have achieved such great results had not the Federal Government appreciated and satisfied the need of ample capital with which to push the campaign against heathenism. The missionaries were the pioneers; Uncle Sam is the sound financial backer of the philanthropic enterprise.

Two obstacles have made educational work in Alaska extremely difficult—the roving habits of the natives and the stupid, mulish antagonism of the Russian Church to all things American. As to the first, it is disappearing with the advance of civilization; the second is more deeply rooted, founded as it is on intense bigotry and violent race prejudice, and many years will be required to overcome it. It is inbred in every native with the least drop of Russian blood in his veins, and is shared by many of unmixed aboriginal descent. Special legislation will be required to eradicate the evil.

It must be remembered that the Alas-

kan native is distinctly anti-progressive. Thlingit and Eskimo are equally satisfied with their respective modes of life, and passively resent any attempts at amelioration of their conditions. A Thlingit who has not, with his immediate ancestors, been subjected to strong civilizing influences for many years, would rather sleep on the ground, with the rain pouring upon his bare skin, his head alone sheltered under his inverted kayak or canoe, than repose on a new folding-bed in the best room of the Occidental Hotel. The Eskimo much prefers his stuffy igloo, or hemispherical snow hut, to the most commodious of modern dwellings. Both races have less regard for personal comfort than any other people that has ever inhabited the North American continent. A steam-heated flat would drive any Eskimo or Thlingit to suicide.

Truancy Is Encouraged.

So when their children, after much persuasion by missionaries or Government teachers, are finally persuaded to go to school, the parents are miserable, and prophesy darkly the unhappy end of their teoclastic offspring. Despite the most positive promises, they do their best to keep the little ones at home as much as possible. Truancy is encouraged more or less actively by the parents of nearly every native child, while the creoles and other mixed breeds prefer to send their children to the numerous parochial schools established by the Russian Church.

The Russian clergy are just as inimical to the missionaries of the Roman Catholic Church as they are to those of all Protestant denominations, and they regard even the lay teachers directly in the employ of the United States Government with extreme suspicion. They violently oppose the introduction of American educational methods, and tell the creoles, Indians and Eskimos that the missionaries and Government teachers are designing persons, whose ultimate aim is to alienate the children from their parents.

Unfortunately, this accusation is not without foundation. The stern necessities of civilization require that the pupils be separated from their adult relatives in order that the good results accomplished by the teachers shall not be counteracted by barbarous influences. After ten months of seclusion in a seminary, or twice as many of constant attendance at a day school, all that a Thlingit, or Eskimo, student has learned may be swept out of his mind by a brief return to primitive ways of life. It is not conducive to a high plane of thought to live in a six-foot igloo with a half dozen other persons, who keep themselves smeared with ill-smelling grease and share the general couch with a pack of sledge dogs. Even the semi-civilized Indians are intolerable to Caucasian nostrils.

Average of Attendance Low.

Most of the Alaskan schools, public and parochial, are open about 175 days in the year. The average attendance is extremely low, 40 per cent, being considered good. All that the missionaries and Government teachers can do does not persuade the Thlingits and Eskimos to make their children attend school regularly. The fact that the parents are still forced to wander many miles in search of new hunting and fishing grounds frequently causes the loss of the brightest pupil just when the little ones are becoming creditable to the school. Once lost, a pupil is sel-

benefit upon the nation. He enjoys the confidence of the Secretary of the Interior, to whom he is directly responsible, and rightly, for he is one of the most enthusiastic and single-hearted departmental chiefs in the Territory.

Thirty-five Alaskan Schools.

According to the latest national report there are thirty-five schools in Alaska, of which sixteen are maintained entirely by the United States, and nineteen are controlled by churches and benevolent societies. Two of the latter are supported in part by this Government, five by the Russian Imperial Government, four by the Presbyterian Board of Home Missions, one by the Board of Missions of the Protestant Episcopal Church, one by the Roman Catholic Church, one by the Sisters of St. Ann, one by the Holy Synod of Russia, one by the American Branch of the Swedish Free Mission Society, one by the Swedish Evangelical Union and two by the North American Commercial Company, in accordance with a clause in its charter.

The Government public schools are situated at Carmel, Douglas City (2), Fort Wrangel, Holy Cross, Jackson, Juneau (2), Kadiak, Killisnoo, Klawak, Metlakatla, this city (2), Unalaska and Unga; the parochial and mission schools are at Blagovestchensky, Christ Church Mission, Holy Cross, Huna, Haida Mission, Tununuk, Sitka, Juneau, Metlakatla, Kadiak (2), St. George, St. Paul, Unalaklik, Voznesensky, Yakutat and minor points.

Rudiments Only Are Taught.

English is taught, of course, at all the Government schools, as well as the missions subsidized by the Commissioner of Education, and one of the independent Russian schools, but the language of the czar is favored by all the missionaries of the Russian Church, and is a powerful obstacle to the introduction of good old Anglo-Saxon. Unless some educational genius devises a plan to obliterate the harsh gutturals of the Russian tongue from the minds of the natives it will take a long time to make English the universal language throughout the length and breadth of Alaska. This last should be accomplished as speedily as possible, for unless it be done it will be hard to make the Indians and Eskimos realize that they are the children of Uncle Sam.

Thlingits Learn Easily.

The Thlingit learns English easily, for he has in his native vocabulary all the difficult sounds of the Anglo-Saxon tongue, such as tr, ng and hrr, and soft th. Perhaps the only exception is the Copper River tribe, which is really a distinct race, the result of intermarriage for many generations between Thlingits and Eskimos. Formerly this tribe was placed by ethnologists with the Eskimos, but of recent years the Indian blood has become so much more conspicuous as to make it properly a sub-division of the Thlingit family.

Even in the Government schools nothing is taught but the three Rs, a little grammar and geography to both sexes; painting, carpentering, cooperage and shoemaking to the boys, and sewing, cooking and general domestic knowledge to the girls. The schools aim at civilization rather than deep learning, and no attempt has been made to introduce the higher education, save that the pupils of one school have learned enough of music to have a pretty good brass band. It is aston-



ALASKAN INDIANS AT SCHOOL

dom reclaimed—scarcely ever by the school first attended.

The Commissioner of Education builds Government schools wherever the need for them exist—indeed, whenever the opportunity offers. Many of them are useless at present, as they are so remote as to make anything approaching a fair attendance out of the question. Federal inspectors have criticized the worthy Commissioner for thus building for the future, but that distinguished gentleman, secure in the autocratic power conferred upon him by Congress, goes serenely on his way, realizing that Alaska is the coming arena of American energy, and that in so building he is bestowing a lasting

ishing, though, now much is done toward the development of intelligence and moral stamina—so long, that is to say, as the pupils are under the direct influence of the teachers.

Early Marriages Encouraged.

As a precaution against back sliding the students are encouraged to marry as soon as they have graduated and to establish separate homes of their own. It has been demonstrated many times that the civilized Thlingit or Eskimo, if left to the tender mercies of his or her uncivilized relatives and friends, soon relapses into savagery. Early marriages do much to counteract this tendency, but the Government should do something more to attach the rising

generation permanently to civilization.

The photograph mailed two weeks ago, which you will probably publish herewith, was taken by your correspondent at the Karluk school, on the west side at Kadiak Island. An experiment made by the Commissioner of Education in employing an educated Russian and his wife to run the school has, contrary to expectation, proved successful. Your correspondent found the school in a flourishing condition, with a high average of attendance and intelligence, and noted many evidences of the popularity of the teachers. The Russian, having induced the Thlingits not only to send their children but to attend the school themselves. See-wook-ak (Mountain-with-trees), the old woman in the foreground with her granddaughter, Now-nak (The Northern Thistle), between her knees, is 97 years old. Her son, Tipoo-chak (White Fish), who is holding the Stars and Stripes, is 48. All three generations of this family attend school regularly.

A Dangerous Experiment.

The employment of Russians as teachers in the Government schools is a capital idea, if those gentry may safely be depended upon to inculcate American ideas while giving English instruction, for the Thlingits and Eskimos have more faith in the subjects of the czar than in citizens of the United States. But the Commissioner of Education is not sure he can find many Russians who would be as loyal to these trusts as is the good gentleman in charge of the Karluk school, and he is slow to extend the experiment. The national spirit is strong in the breast of every Russian, from imperialists to nihilists, and it is more than likely that, given control of the United States schools, they would teach their own tongue, almost to the exclusion of Anglo-Saxon.

After the influx of gold westward in the Spring there will be many more white children in Alaska than at present, and Congress will soon be asked to increase the appropriation at the disposal of the Commissioner of Education. It is to be hoped Uncle Sam will prove as generous to his little ones from the States as he has been to the dusky babies of the primal woods. MARK FALLON.

BARNEY BARNATO'S WILL.

HEIRS OF THE MINING KING ENRICHED FOR LIFE.

His Real Name Was Barnett Isaacs, but He Called Himself Barnett Isaacs Barnato—Born in England. He Emigrated to South Africa at the Age of Twenty, in 1871, and Laid the Foundation of His Colossal Fortune.

(By Anglo-American Press.)

LONDON, Oct. 25

Mr. Barnett Isaacs, commonly known as Barnett Isaacs Barnato, of Johannesburg, and of the firm of Barnato Bros., financiers, at 10 and 11 Austrifriars, formerly of Drapers' gardens and of Kimberley, who died at sea near Funchal on June 13, aged 44, has left personal estate to the value of nearly \$5,000,000.

By his will the testator bequeathed to the children of his first wife, Elizabeth Nathan, and of his second, Sarah Hantzen, \$500 each, and he shared his share of the partnership business of Barnato Bros. with the payment of \$500 a year to his stepson, Isaac Joel, and \$300 a year to his nephew, Solomon Joel.

Conditional Legacies.

He made bequests also by his will for his sisters, and all these bequests and annuities were to be reduced in the event of the death of his brother Henry in his lifetime, as his brother had also by his will made like provision for their relations.

The late Mr. Isaacs bequeathed \$125,000 in trust for the education of the daughter of his second wife, Sarah, and he bequeathed to his daughter, Leah Primrose Isaacs, \$125,000, and great trusts for her \$125,000. He bequeathed also upon trusts for his two sons \$1,250,000 each, and he bequeathed to his wife, Mrs. Fanny Isaacs, \$25,000 and a life annuity of \$5,000.

Residue to His Brother.

Mrs. Isaacs is also to have an allowance in respect of such of the testator's children, and he left all the residue of his property, including his share and interest in the partnership business of Barnato Bros. to his said brother and his nephew, Wolff Joel.

An affidavit attached to Mr. Barnato's will is to the effect that the testator was born of English parents at 5 Roper's Buildings, Abchurch, and that he left England at the age of about 20 years, in 1871. A further affidavit by Mr. James Weston Leonard is that the will is valid by the laws of the South African Republic. The late Mr. Barnato's domicile was in Johannesburg.

CONSELLO'S NEW CASTLE.

American Duchess Said to Have Bought Bryn Bras. (By Anglo-American Press.)

CARDIFF, Wales, Oct. 22. Bryn Bras castle and estate of about eighty acres, near the celebrated Llanelwedd pass, in the county of Carmarthen, has been sold by private treaty to Messrs. Hodger and Mixer of Whitehall, S. W.

The castle is said to have cost some \$100,000 to build, and has the reputation of being haunted, the "ghost" being included in the sale.

It is reported that the purchaser is Consuelo, Duchess of Marlborough, formerly Miss Vanderbilt, of New York.