

A Hand at Poker

By JAMES JOHNSON.

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At the age of twenty Thomas Appleby, Jr., was generally referred to as "Soft Tommy." While his father, who was one of the largest railroad contractors in the country, was known as a level headed man, his only son, Tommy, was playing "going to college" and making a fool of himself whenever occasion offered. A compilation of the idiotic things Tommy did in the course of two years would make a small volume of statistics. He got drunk, he bet on horses, he played poker, he fell in love with his landlady, he got into jail, he ran himself and his father into debt to the tune of thousands. As a whodup he fell in love with a chorus girl at a New York theater, went on a drunk last night two weeks and was disgracefully expelled from college. His old man stopped building the Colorado Midland long enough to come east and bribe the chorus girl to let go, pay up Tommy's debts, talk to him in vigorous English and then take him west to fill some unimportant position where he could keep an eye on him.

The Purser's Confidence

By HUNTLEY WEYMAN

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It was spoken of as the slickest robbery ever perpetrated on a London jewelry house. Lady Stanton was looking at a diamond tiara and being waited on by one of the partners when a gentleman lounged forward, familiarly addressed her and, picking up the tiara, walked out of the store with it. The act was so audacious that he was given time to mix with the throng in the street and get safely away. It was a jewelry house that had never been robbed before, and the decision was immediate to spare no expense to run the robber down. In five hours he lost \$2,000. Then the woman stepped to his side and took him by the arm and said: "Tommy, you are wanted in the sleeping car. Come along."

The Expiatory Dead

Inexplicable Fate of the Enemies of Dreyfus Revision.

"Always the dead?" Reinach cried bitterly. "Whenever we find a forgery, a crime, always it is set to the account of a dead man." He drew up a list, horrible in its eloquence, of the dead who strewed the dark path of this monstrous case of crime and cruelty and infamy. Yet there had fallen so many of the enemies of truth and justice that he might have called them the expiatory dead. Three I have told you of—that poor wretch, Lemerle-Pléard, "found dead" in his room in the Rue de Sevres; Henri, "found dead," with a closed razor near by; Felix Faure, "found dead" and smuggled into his palace. There were many others. Captain d'Arlet, who claimed to have heard Dreyfus avow his guilt to Lobau, remained the day of his degradation, was "found dead" in a railway train, his corpse blue and already on the way to decomposition, though his journey had lasted but an hour. This pretended confession, which Dreyfus never made, d'Arlet confided to his friend, Chaullin-Servieres, a member of the chamber of deputies. Now, the deputy took train one day to visit his home. An hour later he was "found dead" on the railway tracks between two stations. And Rocher of the prison guards, who said "I am guilty, but I am not the only one," died, and to this day no one knows where or how. It was as though eternal truth had reached down and slain this lie wherever it lifted its evil head.

Bells in Churches

First Used by Paulinus, Bishop of Nola, About 400.

The Early British Christians Used Wooden Rattles to Call the People Together For Worship—Bells and Thunder and Lightning. Church bells are of ancient origin. The ancients had bells for both sacred and profane purposes. Strabo says that market time was announced by their sound and Pliny that the tomb of an ancient king of Tuscany was hung round with bells. The hour of bathing was made known in ancient Rome by the sound of a bell. The night watchman carried one, and it served to call up the servants in great houses. Sleep had them tied about their necks to frighten away wolves, or, rather, by way of amulet. Paulinus, bishop of Nola, is generally considered the first person who introduced bells into ecclesiastical service about the year 400. Historians say that in 610 the bishop of Orleans, being at Sens, then in a state of siege, frightened away the besieging army by ringing St. Stephen's church bells, which is a clear proof that they were not at that time generally known in France. The first large bells are mentioned by Bede in the year 680. Before that period the early British Christians made use of wooden rattles to call the congregation of the faithful together. Hand bells probably first appeared at religious processions and were afterward used by the seculars. The small bells were not always held in the hand. They were sometimes suspended upon a stake and struck with hammers. The arrival of kings and great personages was anciently greeted by ringing the church bells. Inquisitors, about of Cropland, who died about 1100, speaks of them as being well known in his time and says that "the first abbot of Cropland gave six bells to that monastery—that is to say, two great ones, which he named Bartholomew and Bede; two of a medium size, called Turketulum and Beirrine; two small ones, denominated Pega and Bega. He also caused the great bell to be made called Gulla, which was tuned to the other bell and produced an admirable harmony not to be equaled in England. The bells used in the monasteries were sometimes rung with ropes held in brass or silver rings at the ends for the hand. They were anciently rung by the priests themselves, afterward by the servants and sometimes by those incapable of other duties, as persons who were blind. The doctrine of the Church of Rome concerning bells is that they have merit and pray God for the living and the dead; second, that they produce devotion in the hearts of the faithful, The dislike of evil spirits to bells is well expressed by Wynken de Worde in the "Golden Legend." The passing bell was anciently rung for two good purposes, one to bespeak the prayers of all good Christian people for a soul just departing and the other to drive away the evil spirits who stood at the foot of the bed or about the house. Such was the general opinion respecting the efficacy of bells before the reformation, but since that period "it has been the usual custom in the Church of England that when any sick person lay dying a bell should toll to give notice to the neighbors that they might pray for the dying party, which was commonly called a passing bell, because the sick person was passing hence to another world, and when his breath was expired the bell rung out that the neighbors might cease their prayers, for that the party was dead." It is now only tolled after death.

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