

THE INDIAN'S LAMENT

HE MOURNS FOR THE VANISHED HAPPINESS OF HIS RACE.

A Chippewa Talks Familiarly of the Customs of His Tribe—He Feels That the Whites Did the Indian Grievous Wrong. The Paradise That is Gone.

"Before the white men came we were men," said a Chippewa friend. These people look back upon their past as upon a lost paradise, in which there were happiness and innocence. They repudiate the descriptions of them written by white historians as the work of enemies, seeking to justify cruelties and wrongs. "Our fathers always did what was right, and they punished bad men. They were kind and true to their friends and terrible only to their enemies. We were great warriors, and we fought for our own long time. It was not the white men's arms, but their vices, which ruined us."

"What makes you think that the old times were so much better? You have good laws, no wars, and the government will not let you go hungry. Is not this better than the old precarious and dangerous way of living?"

"We did not go hungry. We had more than we wanted. You can see for yourself what we had from what is left after so much destruction. There was no end to the deer, moose, caribou, beaver, lynx and all the smaller fur bearings, and so for the fish, you said there was no fun catching them when you came, they were too plenty—trout, bass, pike, pickerel, sturgeon—the waters swarmed with them. Then look at the wild rice, nuts, blueberries, wild plums—oceans of them. And then we had cornfields, and for smoking the kinnikinnick. The plains were black with buffalo. We had no hard work to do. What we did was mainly sport, while it provided us with food and clothing. And then we were free, the freest people in the world, with a whole continent in which to enjoy it. We are not now what we were. Our people have become drunkards, beggars and cowards. The white man has destroyed us, along with everything else. I see that you have among your photographs the picture of a Chippewa grave. That is the grave of the last of the Five Brothers, great warriors. You may say that is the grave of the last of the Chippewas, because what were left after the Seven Brothers and the Five Brothers were no longer true specimens of our great and noble people. The Seven Brothers were Tecumseh's best men. They were known all over the Mississippi valley, and the Five Brothers, who came after them, were as good. They adopted me when my father died. The last one died 30 years ago, a very old man."

"I suppose you think the Seven Brothers made a president of the United States because he beat them at Tippecanoe?"

"Yes, they made two, and the Cherokees made two. The white men thought it was a great thing when, four or five to one, they could whip an Indian, and they made heroes of those who did it. That is what the white man thought of the Indian."

"What about your sign language and picture writing?"

"That is nearly forgotten. Only a few know anything about it, and they are old men. The sign language was what deaf and dumb people have, only it was simpler, and all the tribes understood it. For example, if you came a stranger to a tepee of a village, a stamp of the foot on the ground meant that you were welcome—two or three stamps, that you were very welcome. Hunting signals were made with the hands. Four fingers and the thumb down meant a bear—with the thumb up a deer. If a lynx or other climber, climbing signs. If the animal were running, the hand with fingers down made bounding motions. If a man, the forefinger was held up. If the man were hiding, the finger was closed down to the hand. Picture writing was done on bark and was a map with various signs and animals here and there upon it. A circle meant a yell—by which the reader was instructed to call when he reached a certain point."

"You had a freemasonry for your families, did you not?"

"Yes, I can recognize a relative, though I never met him before. The use for this has died out, but we cannot give it to any one not entitled to it."

"What was your totem?"

"The alligator. The alligator can live in the water and on the land. He lives to be very old. It means long life and good luck in hunting and fishing. It was the totem of the Five Brothers, and they gave it to me when they adopted me."

My friend thinks that the Indians would have developed civilization by this time if they had been let alone. They were already cultivators of the soil and were no longer nomadic. One element of their success in war was their endurance and speed on foot. When he was a youth, he led a dog team on the snow 65 miles in one day. He walked from the St. Croix to Bayfield, 72 miles, in 28 hours, and this was not exceptional among them. The suddenness of attack and swiftness in retreat rendered them the most difficult native people ever conquered. But their paradise is gone.—Chicago Interior.

A Chinaman's Ideal Wife.
The Chinamen of Australia, when they take a notion to marry, write to a matrimonial agent in Hongkong something as follows: "I want a wife. She must be a maiden, under 20 years of age, and must not have left her father's house. She must also have never read a book, and her eyelashes must be half an inch in length. Her teeth must be as sparkling as the pearls of Ceylon. Her breath must be like unto the scents of the magnificent odoriferous groves of Java, and her attire must be from the silken weaves of Ka-la-Ching, which are on the banks of the greatest river in the world—the overflowing Yang-tse-Kiang."

Got the Places Mixed.

There is a funny story current about a certain elderly Irish peevish fellow known in London society. She was in search of a new manservant and heard of a registry office in a certain square on the confines of Bloomsbury. Thither she drove in much state, and on arriving at the square in question her footman asked a policeman where was the "agency." The man in blue majestically waved the equipage to a certain house. Her ladyship was admitted.

"I have come about a young man," she remarked to the bland proprietor.

"Yes, madam; I quite understand," was the reply.

"He must be sober and honest and used to good families."

"Oh, yes, madam; I think we have the very thing on our books. Would you like to see his photograph?"

"His photograph!" cried Lady — "I suppose the man's straight."

"Oh, yes, madam, a very fine man. A fortune is no object, I imagine?"

This last with a movement of the hand toward the carriage with its pawing horses, that could be seen through the window.

"A fortune with my footman?" literally shouted the Irish lady.

Then the proprietor explained that his was a matrimonial agency and that the registry office was on the other side of the square.—Chicago News.

A Useful Python.

Once, while passing through a Dutch farm, I went up to the house to buy some eggs. Standing in front of the door was a large barrel, and while passing I carelessly tilted it up to see what was inside, but promptly let it down again, as there was a big python underneath. The Dutchman told me he had shot at the snake some months previously, and a few grains entering the head the reptile appeared to become stupefied and unable to move quickly. He then dragged it home and extracted the fangs, and it gradually became tame. The python, which measured 16 feet, was allowed to crawl about the place at night, never attempting to get away or do any damage. In fact, they found it useful for killing rats and vermin. By day it was kept under the barrel. The children fed the snake and played with it. I saw one of the little Dutch boys drag it out and pour two bottles of milk down its throat, and then gave it six eggs, which it swallowed. When they teased the python, it made a hissing noise and reared up on its tail. They were not a bit frightened and would catch hold of it by the head and drag it along the ground over their shoulders.—"Three Years With Lobengula."

Fell Dead With Love.

I am quite certain that 150 years ago people were far less restrained and self-governed than they are now. They used to fly into uncontrolled rages. They fell down dead with rage. They fell down dead with despair. They fell down dead with love. Do you know the ballad of Jenny Dawson? It was founded on fact. James Dawson was one of the rebels sentenced to be executed for his share in the rising of 1745. He was engaged to a young lady of family and fortune. She resolved on being present at the place of execution, which was on Kensington common. In her carriage she followed the sledges on which the prisoners were conveyed to the place. She saw the fire kindled which was to consume her lover's heart. When all was over, when she knew that he was dead, she threw her head back into the coach and crying: "My dear, I follow thee! I follow thee! Lead Jesus, receive our souls together!" she fell down dead.—London Queen.

Some North German Superstitions.

If you are superstitious, there are many things you must not do. In north Germany you must not spin during the 12 nights of Christmas, lest you should walk after your death, nor after sunset on Saturday, for then mice will eat your work. Speaking of eating, if you want to have money and luck all the year round you must not fall to eat herrings on New Year's day, nor, if you wish to be lucky, must you rock an empty cradle, or spill salt wantonly, or cross knives, or point at the stars. If you leave a dirty cloth on the table overnight, you will make the angels weep, if you point upward to the rainbow you will make the angels' feet bleed, and if you talk of cabbages while looking at the moon you will hurt the feelings of the man in it, who was a cabbage stealer in his salad days.—New Orleans Picayune.

A Big Surprise.

In store for all who try Bacon's Celery King for the Nerves. The general verdict of all who have used the great vegetable preparation is that it is the grandest remedy ever discovered for the cure of dyspepsia, liver complaint, general debility, etc. Bacon's Celery King for the Nerves stimulates the digestive organs, regulates the liver and restores the system to vigorous health and energies. Samples free. Large packages 50c. Sold only by W. B. Alexander.

Mme. Fauro.

One of the ambitious of Mme. Felix Fauro, wife of the president of France, is to become the leader of fashions for the republic, as the Empress Eugenie was for the empire, according to popular report. Consequently she not only dresses exquisitely, but keeps the names of her modiste and milliner a secret. At the Grand Prix races she wore a costume so beautiful that the fashion papers not only described it at length, but illustrated it in colors. It was a creation of brown satin, chiffon and cream lace.—Paris Letter.

Karl's Clover Root will purify your blood, clear your complexion, regulate your bowels and make your head clear as a bell. 25c., 50c. and \$1.00. Sold by J. C. King & Co.

Bicycle Etiquette.

Here are some rules laid down by an authority on bicycle etiquette: "In mounting the gentleman who is accompanying a lady holds her wheel; she stands on the left side of the machine and puts her right foot across the frame to the right pedal, which at the time must be up; pushing the right pedal causes the machine to start and then with the left foot in place the rider starts ahead—slowly at first, in order to give her cavalier time to mount his wheel, which he will do in the briefest time possible. When the end of the ride is reached, the man quickly dismounts and is at his companion's side to assist her, she, in the meantime, assisting herself as much as possible. This is done—that is, dismounting—in the most approved style by riding slowly, and when the left pedal is on the rise the weight of the body is thrown on it, the right foot is crossed over the frame of the machine, and with an assisting hand the rider easily steps to the ground. In meeting a party of cyclists who are known to each other and desire to stop for a parley it is considered the proper thing for the men of the party to dismount while in conversation with the ladies. As to the furnishings of the bicycle, to be really swapper, it must be fitted out with a clock and a bell, luggage carrier and a cyclometer, the latter being an absolute sine qua non to the woman who cares for records."

Authors and Music.

Milton had a strong taste for music, and wrote his play of "Comus" for his friend Henry Lawes, the most distinguished composer of the day in England. Music and conversation, indeed, were his chief recreations. He sometimes sang, and could play the bass viol, but his favorite instrument was the organ. Gray had a liking for music, and would sing on occasion, though with some diffidence. While in Italy he learned to play on the harpsichord from the younger Scarlatti, and was the means of introducing Pergolesi into England.

Though Rogers kept nightingales to sing to him, his taste in music would hardly be admired at the present day, for he is said, when dining alone, to have had an Italian organ grinder playing in the hall! Goldsmith was skillful with a flute, and could sing a song or dance a minuet with the best. Other and noisier amusements, however, did not come amiss to him, and games of blindman's buff or forfeits were often a sore trial to the occupant of the room below the poet's in Brick court, Temple—the learned Blackstone, then engaged in writing his Commentaries.—Chambers' Journal.

Manners in Suffolk.

A delicate taste or refined manners at table are not among the characteristics of the Suffolk peasant. One to whom some castor oil had been sent as a gift when he was ill sent the next day with a request for "some more of Mme. Groome's nice gravy." At a title dinner an old farmer, having some bread sauce handed to him, took as much as could be conveyed to his mouth on the tip of a knife blade, and having tasted it said, "Don't chase none." Another, by way of expressing approval of a particular pudding, remarked that he "could rise in the nighttime and eat it," and a third, supposing he would get but one plate, shoved his fishbones under the table.—London News.

Large Forests.

Canada has a forest in the Hudson bay and Labrador region 1,000 by 1,700 miles in extent, while that of the Amazon basin is calculated to be about 2,100 by 1,800 miles. Central Africa has a forest region of 3,000 miles from north to south, of an unknown depth, and the vast pine, larch and cedar forests of Siberia are 3,000 miles from east to west and 1,000 miles from north to south. The natives call them "places where the mind is lost."

The Compass Plant.

On the western prairie is found the compass plant whose leaves point to the north. We wish to direct you to the great health giver, Bacon's Celery King for the nerves. If you are suffering from dyspepsia, liver complaint and indigestion, if you are sleepless at night and awake in the morning feeling languid, with coated tongue and sallow, haggard looks, Bacon's Celery King for the Nerves will cure you and restore you to blooming health. Trial packages free. Large size 50c. at W. B. Alexander, sole agent.

At the Santa Caterina cathedral, Genoa, may be seen a crescent made of an emerald, which is eight inches between the points. Tradition says that it was a present from Solomon to Queen Sheba.

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Railroad Time Tables.

IN EFFECT MAY 19, 1895.

PENNSYLVANIA RAILROAD.

Philadelphia & Erie Railroad Division Time Table. Trains leave Driftwood.

EASTWARD

9:04 a. m.—Train 8, daily except Sunday for Sunbury, Harrisburg and intermediate stations, arriving at Philadelphia 6:23 a. m.; New York, 9:23 p. m.; Baltimore, 8:13 p. m.; Washington, 7:30 p. m. Pullman Parlor car from Williamsport and passenger coaches from Sunbury, Philadelphia to New York.

9:30 p. m.—Train 5, daily except Sunday for Harrisburg and intermediate stations, arriving at Philadelphia 4:39 a. m.; New York, 7:33 a. m. Pullman sleeping cars from Harrisburg to Philadelphia and New York. Philadelphia passengers can remain in sleeper until 7:00 a. m.

9:35 p. m.—Train 4, daily for Sunbury, Harrisburg and intermediate stations, arriving at Philadelphia 6:52 a. m.; New York, 9:53 a. m. on week days and 10:35 a. m. on Sunday; Baltimore, 8:20 a. m.; Washington, 7:30 a. m. Pullman cars from Erie and Williamsport to Philadelphia. Passengers in sleeper for Baltimore and Washington will be transferred into Washington sleeper at Harrisburg. Passenger coaches from Erie to Philadelphia and Williamsport to Baltimore.

WESTWARD

7:30 a. m.—Train 1, daily except Sunday for Ridgway, DuBois, Clearfield and intermediate stations. Leaves Ridgway at 3:00 p. m. for Erie.

9:50 a. m.—Train 3, daily for Erie and intermediate stations.

6:27 p. m.—Train 11, daily except Sunday for Kane and intermediate stations.

THROUGH TRAINS FOR DRIFTWOOD FROM THE EAST AND SOUTH.

TRAIN 11 leaves Philadelphia 8:50 a. m.; Washington, 7:50 a. m.; Baltimore, 8:53 A. M.; Wilkesbarre, 10:15 a. m.; daily except Sunday, arriving at Driftwood 7:00 a. m. with Pullman Parlor car from Philadelphia to Williamsport.

TRAIN 3 leaves New York at 8 p. m.; Philadelphia, 11:50 p. m.; Washington, 10:40 a. m.; Baltimore, 11:50 p. m.; daily arriving at Driftwood at 9:50 a. m. Pullman sleeping cars from Philadelphia to Erie and from Washington and Baltimore to Williamsport and through passenger coaches from Philadelphia to Erie and Baltimore to Williamsport.

TRAIN 1 leaves Reno at 6:25 a. m., daily except Sunday, arriving at Driftwood 7:35 a. m.

JOHNSONBURG RAILROAD.

(Daily except Sunday.)

TRAIN 10 leaves Ridgway at 9:30 a. m.; Johnsonburg at 9:45 a. m., arriving at Clearfield at 10:40 a. m.

TRAIN 20 leaves Clearfield at 10:50 a. m. and Johnsonburg at 11:44 a. m. and Ridgway at 12:50 p. m.

RIDGWAY & CLEARFIELD R. R.

DAILY EXCEPT SUNDAY.

SOUTHWARD. NORTHWARD.

P. M.	A. M.	STATIONS.	A. M.	P. M.
12:10	9:30	Ridgway	1:35	6:30
12:18	9:38	Island Run	1:25	6:22
12:22	9:42	Mill Haven	1:21	6:17
12:31	9:51	Clearfield	1:11	6:05
12:38	10:00	Shorts Mills	1:02	5:59
12:42	10:05	Hite Lock	1:05	5:54
12:44	10:07	Vineyard Run	1:05	5:51
12:45	10:10	Carrier	1:05	5:48
1:00	10:22	Brockwayville	1:28	5:36
1:10	10:32	McMinn Summit	1:39	5:25
1:14	10:36	Harveys Run	1:42	5:20
1:20	10:42	Falls Creek	1:49	5:15
1:45	10:53	DuBois	1:50	5:00

TRAINS LEAVE RIDGWAY.

Eastward. Train 5, 7:24 a. m.

Train 6, 1:45 p. m.

Train 4, 7:55 p. m.

Westward. Train 1, 11:34 a. m.

Train 11, 3:00 p. m.

Train 11, 8:25 p. m.

S. M. PREVOST, Gen. Manager.

J. R. WOOD, Gen. Pass. Ag't.

BUFFALO, ROCHESTER & PITTSBURGH RAILWAY.

The short line between DuBois, Ridgway, Bradford, Salamanca, Buffalo, Rochester, Niagara Falls and points in the upper oil region.

On and after June 17th, 1894, passenger trains will arrive and depart from Falls Creek station, daily, except Sunday, as follows:

1:20 p. m. and 5:30 p. m.—Accommodations from Painesville and Big Run.

8:50 a. m.—Buffalo and Rochester mail.—For Brockwayville, Ridgway, Johnsonburg, Mt. Jewett, Bradford, Salamanca, Buffalo and Rochester, connecting at Johnsonburg with P. & E. train for Wilcox, Kane, Warren, Corry and Erie.

10:55 a. m.—Accommodation—For Sykes, Big Run and Painesville.

2:20 p. m.—Buffalo Accommodation—For Bechtelree, Brockwayville, Elmont, Cannon, Ridgway, Johnsonburg, Mt. Jewett and Bradford.

5:10 p. m.—Mail.—For DuBois, Sykes, Big Run, Painesville and Walden.

Passengers are requested to purchase tickets before entering the cars. An excess charge of Ten Cents will be collected by conductors when fares are paid on trains, from all stations where a ticket office is maintained.

Thousand mile tickets at two cents per mile, good for passage between all stations.

J. H. McEvoy, Agent, Falls Creek, Pa.

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commencing Sunday May 26, 1895, Low Grade Division.

EASTWARD.

STATIONS.	No.1	No.5	No.9	101	109
	A. M.	P. M.	A. M.	P. M.	P. M.
Red Bank	10:45	4:49			
New Bedford	11:30	5:25	5:12		
Oak Ridge	11:28	5:23	5:20		
Mayville	11:40	5:41	5:28		
Brookville	12:25	6:20	6:07		
Bell	12:31	6:26	6:13		
Falls Creek	12:35	6:30	6:17		
Reynoldsville	1:00	6:57	6:44		
Pancoast	1:08	7:05	6:52		
Falls Creek	1:26	7:23	7:09	10:55	1:36
DuBois	1:35	7:31	7:18	11:05	1:45
Sabula	1:48	7:47	7:33		
Winterburn	1:59	7:58	7:34		
Penfield	2:05	8:04	7:40		
Tyler	2:15	8:16	7:50		
Glen Fisher	2:26	8:27	8:01		
Hennetette	2:43	8:44	8:18		
Grant	2:50	8:51	8:25		
Driftwood	3:20	9:25	8:55		
	P. M.	P. M.	A. M.	A. M.	P. M.

WESTWARD.

STATIONS.	No.2	No.6	No.10	106	110
	A. M.	A. M.	P. M.	P. M.	P. M.
Driftwood	10:10	5:00	6:35		
Grant	10:42	5:32	7:06		
Hennetette	10:52	5:42	7:16		
Glen Fisher	11:00	5:50	7:24		
Tyler	11:20	6:10	7:44		
Penfield	11:30	6:20	7:54		
Winterburn	11:47	6:37	8:12		
DuBois	1:03	6:50	8:25	12:10	5:00
Falls Creek	1:20	7:08	8:32	12:20	5:10
Pancoast	1:31	7:19	8:43		
Reynoldsville	1:42	7:30	8:54		
Falls Creek	1:58	7:57	9:03		
Bell	2:05	8:04	9:15		
Brookville	2:20	8:19	9:25		
Summerville	2:30	8:28	9:44		
Mayville	2:58	8:57	10:04		
Oak Ridge	3:06	9:05	10:18		
New Bedford	3:15	9:15	10:25		
Lawsonham	3:47	9:47			
Red Bank	4:00	10:00			
	A. M.	P. M.	P. M.	A. M.	P. M.

Trains daily except Sunday.

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