

MONKEYS OF INDIA.

THE HAVOC THEY CAUSE BY THEIR WAYS FOR WIVES.

Laughable Tactics Employed by the Natives to Disperse the Belligerent Packs—Little Chance For Male Monkeys at Birth.

Monkeys in India are an unmitigated nuisance, especially in the country. I have often come across in the jungles adjoining the villages of northern Bengal whole troops of them, whose depredations in fields and orchards were the despair of the unfortunate villagers. These troops always consisted of one huge male and about 100 females. The fact is, when a little monkey is born in the pack, it is smothered to live by a female, but instantly killed by the father if it happens to be a male. The mother, however, sometimes manages to hide the little one until he is able to get about and then sends him away before the big male catches sight of him. In this way it often happens that individual males are to be found living by themselves in single blessedness. Now, getting tired of solitude after a time and perhaps believing in union as a source of strength, these bachelors often join together and form a pack of their own—as a sort of club.

Then the fun begins. They want wives—very naturally. But how are they to get them? All the female monkeys of the country belong to the harem of some big brute or other. Clearly, the only solution is to attack such a harem, kill the goths (the male) and then divide the spoils. So an ultimatum is sent—and rejected. War is declared. The battle is a fierce one and often lasts several days. The party attacked always tries to retreat and often traverses several jungles, fields and even villages. But the pursuit is hot and vigorous, and at last a stand has to be made—sometimes in a village green or even an orchard of some country mansion. In the actual fight the females generally remain faithful to their lord and master and help him fiercely against his numerous assailants. But the result is a foregone conclusion, and the several widows, after a very short period of mourning—usually manifested by a show of ill temper—are consoled by the victorious males.

Now, these battles cause and havoc to the fields and orchards of the country and often prove a positive danger to the people, for, though monkeys seldom attack men, woe to the luckless one who ventures to come near them in their deadly struggle. Moreover, when pressed by hunger, these packs are not to be trifled with. You may not mind even the damage done to your orchard by hundreds of monkeys gobbling up everything they can lay their hands on, but it is quite a different matter when you have to shut your doors and windows and stay in for days at a time because of the army outside.

Consequently the object of the natives is to break up these packs by capturing their leaders. Killing is against the dictates of conscience, but capture is not, especially as the monkey is liberated in a short time, as will appear presently. So, when a pack is about, the natives employ the following method: Close to an orchard a bit of level space is selected and a hole dug in it, about 2 feet deep and 6 or 8 inches in diameter. A noose is made at one end of a long, stout cord and placed over the mouth of the hole. The cord is then passed through a pulley or ring attached to a tree close to the house and the other end held some distance away by a concealed person. The noose and about 10 or 15 feet of the cord are covered with sand. Then a nice, tempting banana is placed in the hole, and a number of rotten ones—covered, however, with fresh skins—are strewn all over the ground near the hole.

When the pack comes, the females are too shy to venture out into the open space near the house, but the big goths are a brave fellow. He sees the bananas on the ground, leaps down, takes up one, throws it away in disgust, then another, with the same result. Suddenly he notices the nice, tempting one in the hole, and plunges his arm in. Immediately the cord is pulled, the noose fastened on the arm close to the shoulder and the monkey dragged willy nilly to the tree where the pulley or ring is attached. Then the hiding shikari comes forth, and, circling round and round the tree with the cord held tight in his hand, binds the unfortunate monkey safe and sound, all but the head. The pulley or ring is introduced not merely to bind the monkey to the tree, but also because it would be highly dangerous to drag the infuriated brute right up to a person.

The monkey, however, is not killed. Instead they lather his head and face, no special care being taken in selecting the finest soap or the purest water. The operation is an interesting one and a source of great amusement—to the bystanders. The monkey, however, dodges his head about, only to get a good dose of soap in his eyes and mouth. Then he has enough of it, especially as he feels dreadfully aching all over and the cords cutting into his body every inch—to say nothing of the personal remarks and the highly adjectival language of the bystanders. He submits to his fate with eastern stoicism. His head is shaved clean as a billiard ball, and then the face as well, nice and smooth, like a baby's. Then they let him go. But alas, such is the vanity of life, his wives will not have him now that his beauty is gone. They disown him completely, cut him dead. Nay, they drive him away from the pack with contumely, with the ends of their tails—in the absence of domestic broomssticks. And thus, being without a leader, the pack is soon broken up.—*Strand Magazine.*

The earliest complete clock of which an accurate record exists was made in the thirteenth century by a Saracen mechanic.

TENNYSON'S FAITH.

The Problem of the Future Life Had the Dominant Interest.

A reader of the "Life of Tennyson," by his son, will be struck by the fact that no subject interested him so deeply as the problem of the future life. He will also observe that it was always a problem to him, one that he was constantly raising, that would not stay settled. To be sure, he was a believer in immortality, but not a restful believer. He was all the time digging up the roots of his faith to be sure they were alive. The old question would not stay unanswered. The reader of his poetry observes the same thing. He is always on the side of faith, but of a somewhat disordered faith. He belonged to that "metaphysical society" which invited into its membership believers of all shades, with all shades of unbelievers, whose object was to raise and answer doubts about God and the future life. He was the spokesman of the scientific doubt of the age, flitting over the devoutness of faith, but hardly settling and resting in it.

One observes the contrast with this fluttering faith who reads the poems of Milton, with their abiding faith in the future life. This is the spiritual contrast between "In Memoriam" and "Lycidas." In Milton's requiem, even under its paganism form, there is a robust and jubilant faith in God and eternal life. No question enters. The mind and heart are satisfied. The dear friend is beyond all doubt among the saints and choirs above. One regrets that Tennyson's mental structure perhaps could find positiveness and rest on questions of politics or poetry, but must perennially dubitate—to be sure, with the hopeful balance of probability—over questions of faith. "I believe I know," he once said, "the quantity of every word in the English language except scissars," but one seems to detect a tremulousness in his best expression of faith. "I hope to meet my Pilot face to face, when I have crossed the bar."—*Independent.*

HARNES REINS.

Made From the Stoutest of Leather. A Word About Hand Holds. The reins of a set of single harness are each about 13 feet in length, those of a double harness about 15 feet. For business harness reins are made of leather, tanned black; the reins of carriage harness are made of russet colored leather.

Reins require to be very stout, and they are almost always made of steer hide, the leather of which traces are made, these, however, being of more than one thickness. Occasionally lines for light or for cheap harness are made of cowhide, but not often. As a rule the best of leather is used for the reins, even in cheap harness. There can be obtained from the hides of leather suitable for reins strips from seven to nine feet in length, so that reins are always of necessity made in two pieces. The loops, or hand holds, often seen on the reins of track or road horses are commonly made of lighter leather stitched together and then sometimes stitched to the reins, but more often secured to them in such a manner that they can be shifted on the reins to suit the convenience of the driver. The three loop hold, which is called the Boston hand hold, is commonly used for track driving. The single loop is the one used by most drivers on the road. The wooden buttons sometimes seen on reins, used as hand holds, are made in pairs, one button of each pair having a stem, with a thread on it, which goes through the rein and is screwed into the other button of the pair on the opposite side.—*New York Sun.*

Sowing Paany Seed. During early October is a good time for sowing paany seed for next spring's supply of plants for bedding out. The reason for fall sowing out of doors is that the plants are not then subjected to the hot, drying influences of the house, which are so likely to bring on red spider and other troubles. Prepare a bed of very rich, porous loam on a well drained location. Place over it a frame to be filled with forest leaves as protection to the little plants over winter. After sowing the seed in the bed sit a very light covering of soil over the seed, merely enough to hide them. During the process of germination never allow the bed to dry out, as moisture is essential to perfect germination of any seed.

As severe weather approaches cover the bed with a few inches of litter of some sort, forest leaves being preferable. At the proper time in the spring the seedlings may be pricked out of the soil in the seedbed and transferred to the bed in which they are to bloom.—*Woman's Home Companion.*

One Day at a Time. It is a blessed secret, says the *British Weekly*, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means to us—just one little day. To-day's duty. Fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of brave, true, holy living.

Worth Discussing. "Doctor, I don't know what the matter with me. I can't sleep nights any more." "Um! Let's see. What is your business?" "I'm a night watchman." "Ah, your case is a remarkable one. I must write it up for our *Monthly Medical Record.*"—*Chicago News.*

bananas in Typhoid Fever. After a long experience with typhoid patients, Dr. Usery of St. Louis maintains that the best food for them is the banana. He explains by stating that in this disease the lining membrane of the small intestine becomes intensely inflamed and engorged, eventually beginning to slough away in spots, leaving well defined ulcers, at which places the intestinal walls become dangerously thin.

Now, a solid food, if taken into the stomach, is likely to produce perforation of the intestines, dire results naturally following, and, this being the case, solid foods or those containing a large amount of unnutritious substances are to be avoided as dangerous. But the banana, though it may be classed as a solid food, containing as it does some 95 per cent nutrition, does not possess sufficiently waste to irritate the sore spots. Nearly the whole amount taken into the stomach is absorbed, giving the patient more strength than can be obtained from other food.—*American Druggist.*

A Mountain of Sulfur. The "Sourthern," or sulphurous mountain, is considered to be the greatest natural curiosity of St. Lucia, and, in fact, of the West Indies. It is situated about half an hour's ride from the town of Soufriere, to which it has given its name, and nearly two miles to the east of the Pitons, and is at the foot of two small hills, both of which are quite bare of vegetation on the sides facing the crater.

It covers a space of about three acres and is crusted over with sulphur and alum. There are several caldrons in a perpetual state of ebullition. The water is quite black in the larger ones and boils up to the height of two or three feet, but in the smaller ones it is quite clear. Visitors never fail to boil some eggs in one of the smaller caldrons, obtaining them from one of the creole guides, who keep a supply on hand on purpose.

Personal Reflection. "Are you a resident of this ward?" asked the challenger. "I reckon I am, sir," replied Tufford Knutt. "Where do you have your washing done?" pursued the challenger, still unconvinced. "Sir," rejoined Tufford Knutt witheringly, "I've been votin' off an on for 29 year, an nobody ever axed me that question before."—*Chicago Tribune.*

Not Very Amiable. "Excuse me!" exclaimed the timorous man, "but may I disturb you for a few minutes on a matter of considerable importance to myself and possibly of some concern to you?" "No, sir!" replied the disagreeable citizen. "Not unless you promise not to waste as much time talking business as you do apologizing."—*Washington Star.*

Had Lived a Slow Life. A negro called at a residence in Beverly, Mass., and asked for assistance and food, and told the lady who assisted him the remarkable fact that he was 75 years of age and was born 80 years ago in Boston.—*Exchange.*

The British postoffice makes \$90,000 a year by unclaimed money orders.

ACTIVE SOLICITORS WANTED EVERYWHERE for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the rear of battle at the fall of Manila. Bonanza for agents. Brief and original pictures taken by government photographers on the spot. Large book. Low price. Big profits. Freight paid. Credit given. Drop all trashy, unethical war books. Distribute. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

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Forty Years' Experience,
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Miscellaneous.
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ATTORNEY-AT-LAW,
Office at Hotel McConnell, Reynoldsville, Pa.
C. MITCHELL,
ATTORNEY-AT-LAW,
Office on West Main street, opposite the Commercial Hotel, Reynoldsville, Pa.
C. Z. GORDON,
ATTORNEY-AT-LAW,
Brookville, Jefferson Co., Pa. Office in room formerly occupied by Gordon & Corbett, West Main Street.
G. M. McDONALD,
ATTORNEY-AT-LAW,
Notary Public, real estate agent, Patents secured, collections made promptly. Office in Nulton block, Reynoldsville, Pa.
FRANCIS J. WEARLEY,
ATTORNEY-AT-LAW,
Office in Mahoney building, Main Street, Reynoldsville, Pa.
S. SMITH M. McCREIGHT,
ATTORNEY-AT-LAW,
Notary Public and Real Estate Agent. Collections will receive prompt attention. Office in Froehlich & Henry block, near postoffice, Reynoldsville, Pa.
E. NEFF,
JUSTICE OF THE PEACE
And Real Estate Agent, Reynoldsville, Pa.
D. B. E. HOOVER,
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D. R. DEVERE KING,
DENTIST,
Office over Reynoldsville Hardware Co. store, Main Street, Reynoldsville, Pa.
D. L. L. MEANS,
DENTIST,
Office in the J. Van Reed building, near corner of Main and Fifth streets.

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ADMINISTRATOR'S NOTICE.
In the matter of the estate of Christina Smith, late of Henderson township, deceased. Letters of administration on the above estate having been granted to the undersigned, all parties indebted to the said estate are requested to make payment and those having claims to present them without delay to **H. W. YORK,** Administrator, Reynoldsville, Pa.

We have moved
from Centennial hall to **Cor. Main and Fifth Sts.,** in the old **"Bee Hive" Stand.**
A CORDIAL INVITATION is extended to the general public to pay us a visit at your earliest convenience. We have some **Bargains** for you. Thanking you for past favors, we solicit a continuance of same.
Respectfully,
HUGHES & KESLO.
L. M. SNYDER,
Practical Horse-shoer and General Blacksmith.

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OR CALL AND CONSULT
DR. LITTLE
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523 BRITISH B.P. ST. CENTRAL.

ALLEGHENY VALLEY RAILWAY COMPANY, in effect Sunday, June 26, 1898, Low Grade Division.

EASTWARD.								
STATIONS.	No. 1	No. 2	No. 3	No. 4	No. 5	No. 6	No. 7	
A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	
Pittsburg	10:30	4:25	11:00	4:55	11:30	5:00	12:00	5:30
Red Bank	11:00	4:55	11:30	5:00	12:00	5:30	12:30	6:00
Lewisport	11:30	5:25	12:00	5:30	12:30	6:00	13:00	6:30
New Berlin	12:00	6:00	12:30	6:00	13:00	6:30	13:30	7:00
Oak Ridge	12:30	6:30	13:00	6:30	13:30	7:00	14:00	7:30
Massville	13:00	7:00	13:30	7:00	14:00	7:30	14:30	8:00
Summersville	13:30	7:30	14:00	7:30	14:30	8:00	15:00	8:30
Beasville	14:00	8:00	14:30	8:00	15:00	8:30	15:30	9:00
Bell	14:30	8:30	15:00	8:30	15:30	9:00	16:00	9:30
Falling	15:00	9:00	15:30	9:00	16:00	9:30	16:30	10:00
Perryopolis	15:30	9:30	16:00	9:30	16:30	10:00	17:00	10:30
Frederick	16:00	10:00	16:30	10:00	17:00	10:30	17:30	11:00
Greene	16:30	10:30	17:00	10:30	17:30	11:00	18:00	11:30
Falls Creek	17:00	11:00	17:30	11:00	18:00	11:30	18:30	12:00
DuBois	17:30	11:30	18:00	11:30	18:30	12:00	19:00	12:30
Wintersville	18:00	12:00	18:30	12:00	19:00	12:30	19:30	13:00
Winterburn	18:30	12:30	19:00	12:30	19:30	13:00	20:00	13:30
Penick	19:00	13:00	19:30	13:00	20:00	13:30	20:30	14:00
Tyler	19:30	13:30	20:00	13:30	20:30	14:00	21:00	14:30
Kyan	20:00	14:00	20:30	14:00	21:00	14:30	21:30	15:00
Heronette	20:30	14:30	21:00	14:30	21:30	15:00	22:00	15:30
Orion	21:00	15:00	21:30	15:00	22:00	15:30	22:30	16:00
Reynoldsville	21:30	15:30	22:00	15:30	22:30	16:00	23:00	16:30
F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	

STATIONS. No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, No. 7, No. 8, No. 9, No. 10, No. 11, No. 12.

A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.	
Driftwood	10:30	4:25	11:00	4:55	11:30	5:00	12:00	5:30	12:30	6:00	13:00	6:30
Greene	11:00	4:55	11:30	5:00	12:00	5:30	12:30	6:00	13:00	6:30	13:30	7:00
Reynoldsville	11:30	5:25	12:00	5:30	12:30	6:00	13:00	6:30	13:30	7:00	14:00	7:30
Beasville	12:00	6:00	12:30	6:00	13:00	6:30	13:30	7:00	14:00	7:30	14:30	8:00
Penick	12:30	6:30	13:00	6:30	13:30	7:00	14:00	7:30	14:30	8:00	15:00	8:30
Winterburn	13:00	7:00	13:30	7:00	14:00	7:30	14:30	8:00	15:00	8:30	15:30	9:00
DuBois	13:30	7:30	14:00	7:30	14:30	8:00	15:00	8:30	15:30	9:00	16:00	9:30
Falls Creek	14:00	8:00	14:30	8:00	15:00	8:30	15:30	9:00	16:00	9:30	16:30	10:00
Perryopolis	14:30	8:30	15:00	8:30	15:30	9:00	16:00	9:30	16:30	10:00	17:00	10:30
Bell	15:00	9:00	15:30	9:00	16:00	9:30	16:30	10:00	17:00	10:30	17:30	11:00
Falling	15:30	9:30	16:00	9:30	16:30	10:00	17:00	10:30	17:30	11:00	18:00	11:30
Frederick	16:00	10:00	16:30	10:00	17:00	10:30	17:30	11:00	18:00	11:30	18:30	12:00
Greene	16:30	10:30	17:00	10:30	17:30	11:00	18:00	11:30	18:30	12:00	19:00	12:30
Reynoldsville	17:00	11:00	17:30	11:00	18:00	11:30	18:30	12:00	19:00	12:30	19:30	13:00
F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.	F. M. P. M.

CONDENSED TIME TABLE.

HEAD UP.	May 15, 1898.	HEAD DOWN.
Exp. No. 34.	May 15, 1898.	Exp. No. 35.
10:30 P.M. PATTON	1:30 P.M. Lee	11:00 P.M.
11:00 P.M. Westover	2:00 P.M. Lee	11:30 P.M.
11:30 P.M. MAHAFFEY	2:30 P.M. Lee	12:00 P.M.
12:00 P.M. Kermore	3:00 P.M. Lee	12:30 P.M.
12:30 P.M. GAZZAM	3:30 P.M. Lee	13:00 P.M.
1:00 P.M. GAZZAM	4:00 P.M. Lee	13:30 P.M.
1:30 P.M. GAZZAM	4:30 P.M. Lee	14:00 P.M.
2:00 P.M. GAZZAM	5:00 P.M. Lee	14:30 P.M.
2:30 P.M. GAZZAM	5:30 P.M. Lee	15:00 P.M.
3:00 P.M. GAZZAM	6:00 P.M. Lee	15:30 P.M.
3:30 P.M. GAZZAM	6:30 P.M. Lee	16:00 P.M.
4:00 P.M. GAZZAM	7:00 P.M. Lee	16:30 P.M.
4:30 P.M. GAZZAM	7:30 P.M. Lee	17:00 P.M.
5:00 P.M. GAZZAM	8:00 P.M. Lee	17:30 P.M.
5:30 P.M. GAZZAM	8:30 P.M. Lee	18:00 P.M.
6:00 P.M. GAZZAM	9:00 P.M. Lee	18:30 P.M.
6:30 P.M. GAZZAM	9:30 P.M. Lee	19:00 P.M.
7:00 P.M. GAZZAM	10:00 P.M. Lee	19:30 P.M.
7:30 P.M. GAZZAM	10:30 P.M. Lee	20:00 P.M.
8:00 P.M. GAZZAM	11:00 P.M. Lee	20:30 P.M.
8:30 P.M. GAZZAM	11:30 P.M. Lee	21:00 P.M.
9:00 P.M. GAZZAM	12:00 P.M. Lee	21:30 P.M.
9:30 P.M. GAZZAM	12:30 P.M. Lee	22:00 P.M.
10:00 P.M. GAZZAM	1:00 P.M. Lee	22:30 P.M.
10:30 P.M. GAZZAM	1:30 P.M. Lee	23:00 P.M.
11:00 P.M. GAZZAM	2:00 P.M. Lee	23:30 P.M.
11:30 P.M. GAZZAM	2:30 P.M. Lee	24:00 P.M.
12:00 P.M. GAZZAM	3:00 P.M. Lee	24:30 P.M.
12:30 P.M. GAZZAM	3:30 P.M. Lee	25:00 P.M.
1:00 P.M. GAZZAM	4:00 P.M. Lee	25:30 P.M.
1:30 P.M. GAZZAM	4:30 P.M. Lee	26:00 P.M.
2:00 P.M. GAZZAM	5:00 P.M. Lee	26:30 P.M.
2:30 P.M. GAZZAM	5:30 P.M. Lee	27:00 P.M.
3:00 P.M. GAZZAM	6:00 P.M. Lee	27:30 P.M.
3:30 P.M. GAZZAM	6:30 P.M. Lee	28:00 P.M.
4:00 P.M. GAZZAM	7:00 P.M. Lee	28:30 P.M.
4:30 P.M. GAZZAM	7:30 P.M. Lee	29:00 P.M.
5:00 P.M. GAZZAM	8:00 P.M. Lee	29:30 P.M.
5:30 P.M. GAZZAM	8:30 P.M. Lee	30:00 P.M.
6:00 P.M. GAZZAM	9:00 P.M. Lee	30:30 P.M.
6:30 P.M. GAZZAM	9:30 P.M. Lee	31:00 P.M.
7:00 P.M. GAZZAM	10:00 P.M. Lee	31:30 P.M.
7:30 P.M. GAZZAM	10:30 P.M	