

COLE'S ORIGINAL HOT BLAST=THE CLEAN STOVE

DUST PROOF

Cole's Original Hot Blast is the cleanest stove ever placed on the market. Our method of removing ashes shown by cut No. 1, is perfectly clean and overcomes the many objections to the ash pan used in other stoves. The elbow draft casting with its upward slant allows the empty coalhod to be set under the draft so that no ashes or coals can be spilled on the floor. Our patented dustless ash cover shown by illustration is furnished free with Nos. 122, 152, 182 and 196 stoves. It keeps down every particle of dust in removing ashes, a feature that will be appreciated by every tidy housekeeper.

The ash pans used in other stoves are too small to hold a full 24 hours' accumulation of ashes. They are usually over-filled when removed, and the ashes in the bottom of the stove are dragged out on to the carpet, as shown by cut No. 2. You are all fam-

SMOKE PROOF

iliar with the ash pan method, and have, no doubt, gone through the process many times of spreading a newspaper or cloth under your stove every time the over-filled pan is removed.

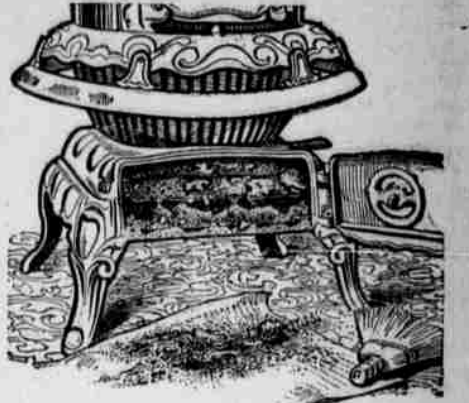
The ash pan is not only dirty, but is a great evil in stove construction. It adds a door and joints which can be made only temporarily air-tight by the use of stove putty. These joints open after a few weeks' use, rendering ash pan stoves worthless as fire keepers. It makes them fuel-eaters rather than fuel-savers. The ash pan and the shield for guiding ashes into the pan, also prevent base heat.

Our method is the only clean way. The whisk broom, turkey wing and dust cloth are dispensed with. There are no joints to leak air, base heat is not retarded and Cole's Hot Blast is the cleanest stove, the best floor heater and the only stove in the world which can be guaranteed to remain always air-tight.

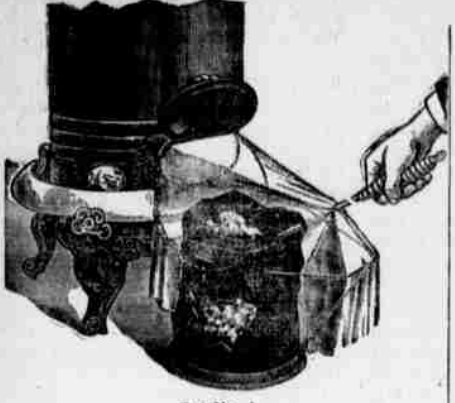
The feed door on this stove is guaranteed smoke proof and does away with the escape of smoke, soot and gas into the house. Side feed doors used on other stoves discharge a cloud of gas and soot-laden smoke into the house and scatter soot and ashes over the carpet when opened.

Another point: In feeding coal into a side feed door it has to be thrown into the stove, which usually results in scattering much of it over the floor. With our cleanly smoke proof feed door the coal is poured into the stove even to the dust in the bottom of the hod without a particle being spilled on the floor.

This clean and economical stove burns the gases which often escape into the rooms with other stoves. The annoyance and dirt from kindling new fires is dispensed with, as the rooms are heated up for two or three hours each morning with the fuel put in the night before and the Fire is Never Out. COLE'S ORIGINAL HOT BLAST is the cleanest stove made and will more than save its cost in fuel each winter.



Cut No. 2 Shows the dirty ash pan method.



Cut No. 1 Shows how Dustless Ash Cover is used—the modern method. (Patented)

THE KEYSTONE HARDWARE COMPANY

NEAR POSTOFFICE.

REYNOLDSVILLE, PENN'A.

CRIMINALS IN INDIA

WHOLE TRIBES WHOSE HEREDITARY PROFESSION IS THEFT.

Robbers Born and Kept So by Caste. They Are Polite and Modest Until the "Profession" Requires Them to Become Cruel and Ferocious.

India is usually spoken of as a land where life and property have become safe under British rule. True, the bands of things have been broken up, the Pindharae hordes have been suppressed, and the British police system is spread over the whole country, but the criminal tribes or castes, those whose hereditary "profession" is robbery and nothing else, remain, their instincts strong, wanting only opportunity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wayward in the united provinces, in which are Cawnpur and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain, many of whose old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Sanauriaks, the Barwars, the Sansiaks, the Doms, the Haburaks, the Aberiaks, the Banriaks, the Bhaturs. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life, is that persons who would be considered depraved characters in a European country and would bear the stamp of their nature on their faces are not deprived in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate accounts for this amazing state of feeling. Much more, then, are men regarded with indifference or even respect whose time honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood by the people. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's. They are well satisfied with themselves and are as careful as other people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are with them neither habits nor pleasures, but simply methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. But if a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

For many years past the government of India has worked to induce these criminal tribes to settle down to a possible and industrious life.

But progress is very slow. Vagabondage is bred in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daktaitis in another district and escape over the border into one of the independent native states which cluster round three sides of the united provinces.

The word "daktait," also spelled "daktait," means robbery by a gang of

armed men, and a daktait, or dacoit, is a member of such a gang.

An assault by robbers in India differs from one in Europe or America in that it always takes place at night and is accompanied by a tremendous amount of noise. The Indians are a noisy people at all times, and in a robbery with violence the robbers' object is to terrify their victims into a panic; hence whether travelers be waylaid on a lonely road or a wealthy man's house be attacked in a village the assault is always made suddenly, with loud shouts and yells and in the case of a village with beating of drums and waving of lighted torches.

The persons attacked bellow for all they are worth, but rarely offer resistance, and the general effect is so terrifying to the cowardly people that the neighbors either fly or else barricade their doors and lie still till the robbers have got at least a mile away with their plunder. Even the shrieking of women under torture does not put heart into one of them, for the men of a house that is attacked try to bolt for their lives if they can and leave the women to the mercy of the robbers, who apply fire to them and torture them in more atrocious ways to make them tell where the valuables are kept.—New York World.

A RAZOR'S EDGE.

Results That Come From Stropping and Long Use.

Very thin is the edge of a razor blade. Its thickness has been estimated at about one half millionth of an inch. A writer says of this wonderfully thin bit of steel, when seen under a powerful microscope: "The extreme edge of the section is distinctly bent to one side. This is nearly always seen in razor edges. The actual bend represents the effect of the last stroke on the strop which this blade has received. Now, this bending of the metal quite near the edge, minute as it is, has some very important practical consequences. If the blade be used in such a way that the bend is toward the skin there will be a tendency for the edge itself to burrow downward into the skin, instead of sliding easily over the surface and merely cutting away the projecting hairs. If, on the other hand, the blade be applied to the face in such a way that the bend of the edge is away from the skin the edge will slide much more smoothly, with less tendency to cut or scratch the skin, while it will act upon the hairs in a slightly upward direction and thus tend to pull them tight while cutting. The direction of the bend of the edge can be regulated by the last few strokes on the strop.

"This minute amount of bending undergone by the metal near the edge of a razor blade has another practical result. We all know that a piece of wire which will quite easily stand being bent double will be broken if it be bent backward and forward many times. What really takes place is that the metal, which was strong and ductile to begin with, is gradually made hard and brittle and then finally breaks off. Now, the metal near the edge of a razor is being subjected to very similar treatment. Every turn on the strop reverses the direction of the bend near the edge, and, although the amount of bending is too slight ever to bring about actual breakage of such an elastic metal as hardened steel, it is yet sufficient to bring about a change in the metal which renders it less elastic and able to stand the strain. This is why a razor which has been used long ceases to cut well or to hold a good edge.

"Now it has been discovered that steel which has lost its proper elastic qualities by such a process of 'fatigue,' as it is called, is capable of recovering its good qualities under favorable circumstances. It will recover in this way if left at rest, though this is a comparatively slow process, which explains the fact that a tool which has become useless through continued use will be as good as ever after a prolonged rest. But recovery will take place much more rapidly if the steel be warmed, so that a few minutes' exposure to the temperature of boiling water will bring about recovery to an extent that would have required several days' rest at the ordinary temperatures. This fact explains the advantage to be derived from the familiar practice of 'steaming' a razor before use."

Full Benefit.

Watts—Let's walk along until a car overtakes us. Potts—No. Let's walk the other way until a car meets us. We will catch it sooner, we will go down town just as quick, and we get more ride for our money.

PEOPLE OF THE STAGE.

Theatrical Life Has Few Joys and Much Bitterness.

Booth, to whom Henry E. Abbey would cheerfully have paid \$1,000 a night for 150 consecutive nights, was one of the most unhappy men on the face of God's earth. He had buried two wives, been through the mortification of bankruptcy and so far as worldly wealth is concerned, so far as the comforts of a settled home go, had yet to make the one and secure the other. This being the case, what of you suppose is the fate of minor people? The fact is that they work hard, are underpaid, never play the pags they prefer, pay much, by far the greater portion of their salaries, for stage costumes, invariably have a gang of hangers on who eat the bread they earn, are out of engagements most of the time and ninety times out of a hundred die so poor that they are buried at the expense of their fellows. In the first place, it is extremely difficult for them to obtain a position, and, having a position, how few its advantages. They have to rehearse at inconvenient times; they go out in all kinds of weather regardless of their health or comforts or home desires; they dress in outlandish places, either wet, damp and chilly or overheated. They are at the capricious mercy of speculative managers, and, having found by experience that there is very little sympathy for them, either before or behind the footlights, they wrap themselves in a garment of mental indifference to appearances, which is utterly misunderstood by a cynical and suspicious world.

I know of a girl who was called to a Sunday night rehearsal. Her father was very ill, but the rental of their rooms, the fees for the doctor and money for the drugs depended upon her attending to her business. It was imperative that she should be in the theater at 7:30 o'clock. Having arranged the room as women only can, having placed upon the table by the bedside of her father his medicine, she kissed him goodnight and, with a loving touch, promised to be back as early as possible. You know what Sunday night rehearsals mean. They mean 1, 2, 3, 4 o'clock the next day. That is what this one meant. The girl hastened home. The candle light had gone, the cold gray of the early morning was in the room, the father was dead upon the bed.—Boston Globe.

POINTED PARAGRAPHS.

Nine-tenths of the failures intend to do well.

If air castles were real, some people wouldn't be satisfied.

We are always meeting people who recall incidents that we had hoped they had forgotten.

When people do not enjoy doing the things we do, we are apt to think they do not have a good time.

Your neighbor is "funny." If you throw his dog a bone, he suspects you of trying either to poison it or to win its affection from him.

It is interesting for a man to look through his old effects if for no other reason than he will see that he is not as big a fool as he used to be.

You may have such a fierce admiration for the under dog as to be unfair to the upper dog. The upper dog is often compelled to fight to get his rights.—Aitchison Globe.

Froude's "Inaccuracy."

What competent critic today doubts the general trustworthiness of Froude's "History of England," in writing which he was obliged to transcribe from Spanish masses of papers which even a Spaniard would have read with difficulty? Yet what sweeping charges of inaccuracy were long made against him! Writing in 1870 to a friend, the historian says: "I acknowledge to five real mistakes in the whole book—twelve volumes—about twenty trifling slips, equivalent to 'i's' not dotted and 't's' not crossed, and that is all that the utmost malignity has discovered. Every one of these rascals has made a dozen blunders of his own while detecting one of mine."—Success Magazine.

Gentle Things.

"Yes," said the teacher, "the egg represents all that is gentle in creation—the cooling doves, the tuneful song birds and the stately swan. Johnny, what other gentle things are hatched from eggs?" "Snakes, ostriches, alligators, sparrow hawks and eagles," said Johnny.

Don't Starve Your Bird.

It is a common mistake to think that pets can only be taught when hungry and to commence a bird's training by depriving it of breakfast, dinner or supper is a most unhappy beginning. In reality the feathered folk are just as apt and full of fun after a comfortable meal as before it, and to starve, scold or otherwise ill treat the little creature will usually render it too unhappy to learn quickly if at all. Birds are extremely nervous beings. They love a low, quiet voice and gentle movements—love to be talked to, coaxed and made much of. If the pet is a new one and seems specially excitable or timid, you will have to teach it first of all not to fear you. Any little games he is to learn must be acquired afterward.—Mary Dawson in St. Nicholas.

A Singer's Lungs.

The singer at the end of the practice aria panted heavily. "I sang 100 notes that time," he said, "without once taking breath." "Indeed. That must be a record." "No. The record is held by Courtice Pounds. Pounds sang 316 notes without respiration in 1898. The record previous to that was held by Farnelli, with 300 notes. Norman Salmond has sung 287 notes in this way. "It is wonderful what lungs trained singers have. The average man could hardly sing fifty notes without breathing, whereas to the singer 200 would be nothing."—Philadelphia Bulletin.

Nome Means Home.

It is said that the name of Nome was the result of an error made by some Englishman in writing a letter. He evidently intended to write the word "home," but the makers of the maps read it Nome, and thus the name Nome belongs to history and the great district of Alaska. Some authorities claim that the word Nome is a corruption of the Indian phrase or word *Knoma*, meaning something like "I know it."—National Magazine.

Happiness.

If you cannot be happy in one way, be in another, and this facility of disposition wants but little aid from philosophy, for health and good humor are almost the whole affair. Many run about after felicity, like an absent-minded man hunting for his hat while it is in his hand or on his head.

Martyrdom.

"Sympathetic people have a hard time in this world." "In what way?" "They have to listen to other people's troubles and never get a chance to tell their own."

The most valuable book in the British museum is the "Codex Alexandrinus," said to be worth £300,000.

Old Times in New York.

In 1780 New York city maintained an official who would whip a servant, either free or slave, for the master, charging a shilling for the job. Petty thieves were branded for life with a "T" on the cheek. Mrs. Johanna Young and another woman convicted of grand larceny were driven all over the city in an open cart, then stripped to the waist and given thirty-nine lashes apiece in public and then banished. "Weroupan," says the record, "they went to Philadelphia."

The Tender Hearted Butcher.

"It must have been a very tender hearted butcher who killed this lamb," said the cheerful boarder, pausing in the saving of his chop. "Why?" kindly asked the inquisitive man. "He must have hesitated three or four years before striking the fatal blow."—London Tit-Bits.

His Choice.

"Are you fond of music?" asked a stranger of the young man at the concert, who was applauding vigorously after a pretty girl had sung in a very painful way. "Not particularly," said the young man frankly, "but I'm exceedingly fond of the musician."

One Kind of Tanning.

"Pop?" "Yes, my son." "What kind of wood do they use most in tanning?" "Well, when I went to school, my boy, they used birch."—Yonkers Statesman.

Do not borrow trouble. The interest is too high.—Dallas News.

DANGER IN HIGH SPEEDS.

The Force Developed by Swiftly Moving Automobiles.

Danger to drivers of automobiles grows rapidly greater with each new burst of speed. A correspondent of the Scientific American develops the theme as follows: "The danger in all cases increases as the square of the speed. Take three machines of the same make, one going five miles an hour, one twenty miles an hour and one forty miles an hour. The second has stored up in it, due to its rapidity of motion, sixteen times as much energy as the first, and if it leaves the road and runs into an obstacle, such as a tree, a stone wall or a ditch, it will strike with sixteen times as great force. In going around a curve or turning a corner it is sixteen times as likely to upset, skid into the ditch or strip a tire. When the power is shut off and the brakes applied it will go sixteen times as far before it can be brought to a stop. If it comes upon a pedestrian suddenly the latter will have to exert sixteen times as much energy to get out of the way in time and if struck will be struck with sixteen times the force. The third machine will be sixty-four times as likely to get into trouble in going around a curve as the first.

"An object going five miles an hour is moving with the same speed as it would have attained in falling ten inches. In moving ten miles an hour it is going as fast as though it had fallen three and a half feet. Twenty miles an hour is generally considered a very conservative speed. Now, twenty miles an hour is the same speed that would be obtained were the machine to fall thirteen feet through the air, thirty miles an hour is equivalent to a fall of thirty feet, forty miles an hour to a fall of fifty-two feet, sixty miles an hour to a fall of 120 feet and 120 miles an hour to a fall of 480 feet.

"A person struck by an automobile going twenty-five miles an hour receives the same jar as though he himself had fallen from a height of twenty-one feet, or, say, from a second story window; by one going forty miles an hour, as though he had fallen fifty-two feet, or, say, from the top of a lofty tree; by one going 120 miles an hour, as though he himself had fallen from the top of the Washington monument."

BUYING VOTES.

When British Electors Got Golden News From the Moon.

Votes have been purchased shamelessly and on a huge scale in British elections. An arrangement was once made in the borough of Wendover by which two candidates were to be elected after a distribution of £6,000 (\$30,000) among the voters. The account reads: "This being settled, a gentleman was employed to go down, when he was met according to previous appointment by the electors about a mile from the town. The electors asked the stranger where he came from. He replied, 'From the moon.' They then asked, 'What news from the moon?' He answered that he had brought from thence £6,000 to be distributed among them. The electors, being thus satisfied with the golden news from the moon, chose the candidates and received their reward."

At Hindon a man dressed fantastically as the dancing Punch called at the houses of the voters and left behind him sums of 5 to 10 guineas (\$25 to \$50). Another device was to collect the citizens at the inns and hand them their reward through a hole in the door. For these offenses the house of commons passed a resolution that Hindon should be disfranchised, but so lax were the morals of the time—the close of the eighteenth century—that the resolution was never acted upon.

Again in 1859 the "man in the moon" turned up in Wakenfield. He went about openly distributing money and did not appear to be in the least ashamed of his occupation. At Dublin in 1808 a hole in the wall served the purpose of a distributing center for five pound notes, while at Shaftesbury an add-man paid through a hole in the door of his office a sum of 20 guineas (\$100) to each elector.—Chicago News.

Endless Expense.

"How about these dukes?" inquired Mr. Struckle. "Are they purty expensive?" "You bet they are," answered Mr. Nurich, who had bought one. "And you want to remember this, Hiram. The first cost is the smallest item."—Washington Herald.

A GIGANTIC GAMBLE.

Every Step of the Pearl Fishery Attended by Fickle Fortune.

The world's most gigantic gamble, pregnantly fruitful with chance in all variations and shadings, is unquestionably the Ceylon pearl fishery. Compared with it any state lottery pales to insignificance. From the taking of the first oyster to the draining of the last vatful of "matter" every step is attended by fickle fortune, and never is the interest of the people of Portugal or of Mexico keener over a drawing of a lottery, the tickets of which may have been sold at the very thresholds of the cathedrals, than is that of the natives of Ceylon and southern India over the daily results of a Manar fishery.

Each bivalve is a lottery ticket. It may contain a gem worthy of place in a monarch's crown or be a seed pearl with a mercantile value of only a few rupees. Perhaps one oyster in a hundred contains a pearl, and not more than one pearl in a hundred, be it known, has a value of importance. Nature furnishes the sea, pearling banks, oysters and all therein contained. The Ceylon administration conducts the undertaking and for its trouble and trifling outlay exacts a "rake-off" of two-thirds of all that may be won from the deep. And mere man, the brown or black diver, receives for his daring and enterprise one oyster in every three that he brings from the ocean's depths, and his earnings must be shared with boat owner, sailors, attendants and assistants almost without number.

For size of "rake-off" there is no game of hazard in the world offering a parallel. The Ceylon government used to exact three out of every four oysters brought in, the current tribute of two out of three having become operative only a few years since.—Frederic C. Penfield in Century.

THE MANTO.

A Garment That All Chilean Women Wear to Church.

The Chilean women's most fetching garment, wrap, or what you will, is the manto. It is of some kind of fine black material and is worn thrown over the head. Sometimes a flap of it is drawn tightly across the forehead. After being thrown over the head the manto, by some means which I have not yet been able to discern, is cinched in close about the neck.

This cinching in at the neck makes a kind of hood around the face, and this hood is very skillfully manipulated by some of the women to cover up moles and other defects and to conceal the fact that their hair has not been carefully combed. From the shoulders the manto falls down in front to the toes and behind to the heels. It is held together in front partly by pins and partly by the hands of the wearer. It is usually, but not always, worn over the street costume.

The wearing of mantos by all women, no matter of what class, on attending church is obligatory. This providing for a uniform costume is quite reasonable and is designed to eliminate such things as our Easter bonnet competitions and allow the mind to forsake earthly and devote itself to things spiritual.

It also swells the attendance on many occasions, for some of the ladies, when they arise too late to have time to dress for early morning mass, merely throw on their mantos over their robes de nuit and, with the addition of such head and foot trimming as is necessary to give the impression of being fully dressed, trip demurely off to church, to all outward seeming as though they had spent hours—instead of minutes before their glasses.—Los Angeles Times.

Greek Burial Custom.

It is the custom in certain parts of Greece to carry bodies to the grave in coffins which allow the face to be visible. The fashion is said to have originated when the Turks dominated the land. At that time arms and ammunition were being constantly distributed to the Greek populace in a way which baffled the Turkish officials until a coffin which was being escorted by an apparently mourning procession was found to contain not a body, but weapons. An order was then promulgated that bodies were to be borne to the grave only on open litters or in coffins without lids.