

THE CAMDEN JOURNAL.
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The doctor is now on a professional visit
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Having purchased the Hotel formerly occupied
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Good accommodations at reasonable rates.
Stables and Livery free to drivers.
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Commercial Travelers will have every
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nished with SAMPLE ROOMS at all times for
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find it a quiet and pleasant home.
Special rates made for parties traveling
together, and for those who wish to stay a
week or more.
In connection with the house is a
first-class LIVERY STABLE, where horses
and vehicles can be had at all times for
town or country use, at the most reason-
able rates. Conveyances to and from the
depot at every train.
dec 18th

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warranted full weight, for sale by
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THE LORD'S PRAYER.

[The following beautiful poem is said to
have been written by King James I, though
by some it is ascribed to Bishop Andrews.]
If any are distressed and faint would gather
Some comfort, let them hasten unto
Our Father.

For we of hope and health are quite bereaven
Unless Thou succor us
Whom art in Heaven.

Thou showest mercy, therefore for the same
We praise Thee, singing,
Hallowed be Thy name.

Of all Thy miseries cast up the sum,
Show us Thy joys, and let
Thy Kingdom come.

We mortals are, and alter from our birth,
Thou constant art;
Thy will be done on Earth.

Thou madest earth, as well as the planets
seven;
Thy name is blessed here,
As it is in Heaven.

Nothing we have to us, or debts to pay,
Except Thou give it to us,
Give us this day.

Wherewith to clothe us, where to be fed,
For without Thee we want
Our daily bread.

We want, but want no faults, for no day
passes
But we do sin—
Forgive us our trespasses.

No man from sinning ever free did live;
Forgive us, O Lord, our sins,
As we forgive.

If we repent our faults, Thou ne'er dis-
dained us,
We pardon those
That trespass against us.

Forgive us that is passed, a new path tread
us,
Direct us always in Thy Faith,
And lead us.

We, Thine own people and Thy chosen na-
tion,
Into all truths, but
Not into temptation.

Thou that of all good grace art the giver,
Suffer us not to wander,
But deliver

Us from the fierce assaults of the world and
devil.

And flesh, so shalt thou free us
From all evil.

To these petitions let both church and lay-
men
With one consent of heart and voice, say
Amen.

The Ancient and Modern Jew.

The Celebrated First Orator Delivered at
the late Commencement of Yale College.

BY LOUIS HOOD, NEWARK, N. J.

Man kind loves to linger in the gal-
leries of antiquity. The monuments of
the past are apt to fill us with thoughts
sublime; yet the sublimity is due not to
their age, but to the incorporated rep-
resentation of another country. They are
acts in the great drama of the world,
scenes of which we ourselves are wit-
nesses. They are the indices of the
great flood of ideas which streams
through time. They are dear to us for
comparison's sake—comparison which
reveals the will of a higher power and
betrays the course of human develop-
ment. A moment of this character,
the completest monument of how the
flame of thought leaps from age to age,
is the Jew. Once politically united,
then dispersed and trodden in the dust,
now scattered but reconciled to human-
ity—what phenomenon can be more in-
teresting; what more instructive?

There are two fundamental points to which
the genius of Judaism can be analyzed:
Jehovah and a universal priesthood; or,
to speak in less biblical terms, the idea
of the unconditional unity in the uni-
verse and of a free, moral humanity.

They are the essence of the Jew's man-
ifestations, though the garb in which this
essence is clothed has changed with
epochs and surroundings. The essence
is constant; the garb, variable. The
essence is the Jew; the garb, the colored
glass through which he appears as an-
cient or modern. Yet the essence,
though constant, has varied in its inter-
pretation. Jehovah at first, was rather
omnipotence, than omniscience. Not
till the Persian captivity did he be-
come the Being of beings. So too a
universal priesthood has been diversely
explained. Antiquity saw in it a vision
of universal empire; hence, the personal
Messiah, and nationality. The modern
world conceives it to be a universal
spiritual state; hence the Messianic
state and cosmopolitanism. Notice the
differences which this change has effected
The ancient Jew was exclusive, the mod-
ern is participative; the former was
retrospective, the latter is prospective;
the one was conservative, the other is
liberal. The ancient sought for a his-
tory peculiarly his own; the modern
finds the realization of his aims when he
shall no longer need a special chapter in
history. The former saw in the Mosaic
Law the perfected code for humanity;
the latter sees therein the true principles
of life, which possess the adaptability for
an unshaken development. The one
regarded the Talmud as authority in
dogma and in practice, the other dis-
cards it in both. The immortality of
the soul, let me add here, is common to
the ancient and the modern.

The religion of the ancients seemed
fitted for a single nation, and for a par-
ticular country; that of the modern is
for all nations and all countries. It was
peculiarly defensive with the ancient; it
is aggressive, with the modern. In gen-
eral, modern Judaism clothes itself, in
the vestments of a religion for humanity.
It aims to be a religion of life, free from
dogma, with virtue and morality the
corner-stone of its existence, with God
alone as supreme. It lifts itself to the
height of science, rejecting whatever may

conflict. It is a path to god, and teaches
that service in God means a life of
righteous duty.

Ethnographically, the Jew is a being
of particularistic and universalistic ten-
dencies; with the former predominant
among the ancient, with the latter pre-
dominant among the modern, yet each
manifesting traces of the other. His
ritual laws are particularistic, his moral
code universalistic; the priest is an em-
blem of the former, the prophet of the
latter, peculiarity. In his literature,
history, customs, manner, language and
religion, you will find them both.

D'Israeli recognizes this truth when he
says, "with the Israelite everything is
ancient, nothing absolute." If particu-
laristic to cast forth from himself all
idolatry, was he not universalistic in
things irrelevant to this? Was Jerusa-
lem to him his only home? Babylon, do
thou acquit him of the charge! Did he
reject the learning of non-believers as
profane? Athens, unroll the records and
suffer not those that imbibed the re-
freshing drink of thy philosophy to be
convicted! Were the high principles of
his morality confined within his own
circle and blood? Read his law and ob-
serve that the idea that all peoples were
to participate in the blessing promised
to him is a tenet of his religion. Was
there not full equality between him and
the stranger in whatever pertains to jus-
tice and right? Were not love and ben-
eficence to be extended to all? Aye, did
he not give birth to that Phariseism,
which had for its sole aim all that which
makes the Jew modern, the reconcilia-
tion of his life and religion to the spirit
of the times?

Mark now, this, his greatest pecu-
liarity. The Jew is the union of con-
trary traits: reconciles enthusiasm with
sobriety of intellect; has capacity for
stability and progress, subjective and
objective inclinations. From his heart
flows the burning pathos of Hebrew
poetry; flow zealous patriotism and
magnanimity, and a general desire of
the great and sublime. From his intel-
lect flows the Hebrew language, which
in its original state presupposes great
acuteness; flows the subtlety of Talmud
disputations. The heart is the origin
of his frenzy, rashness, want of grace;
the intellect of incoherent thought, lack
of system and arrangement. The former
explains his love for ceremony and
blindness to innovation; the latter his
heart gives birth to his tolerance and
egotism; the intellect to adaptation to
environment. Otherwise he is rather
passively receptive than actively recep-
tive; has quickness of perception, and
pertness at repartee, while in his phan-
sies, strong family disposition and ex-
cessiveness of love and hatred, he dis-
plays the great feminine propensity of
the race. The remark that woman re-
joices most when she delights man, the
Jew most when he pleases Gentile, is
strikingly true.

The ethnographical peculiarity has,
however, no parallel in the ordinary
life of the Jew. He dressed and lived
in antiquity, and he does now, as Gen-
tiles do. He imbibed then, and he does
now, the spirit of the people he associ-
ates with. The Frenchman is spirituelle.
Is the French Jew not so? Integrity,
solidity, and reserve are all the charac-
teristics of the Englishman. They are
likewise those of the English Jew. Un-
der Castilian skies, amid the luxuries of
Southern nature, Spanish and Moorish
society has given him the tinge of her
own knightly; while Italy and Ger-
many have impressed their traits upon
the domiciled exile. And the Ameri-
can Jew presents all the diversities of
the American inhabitant.

What now as to the Jew's influence
on the industrial and intellectual devel-
opment of the world? In both he has
participated; yet his relations to the
two differ. The cause is the same—
oppression. It forced him to apply his
intellect and time to satiate the rapacity
of his persecutors. Hence the quiescence
of mind and comfortableness of life so
essential to marked intellectual improve-
ment were wanting to develop men of
science and philosophy. History, there-
fore, shows him to us an active agent
in the industry of the world, a passive
participant in its thought.

In antiquity the Jew's pursuits were
eminently honorable. Agriculture and
cattle-raising developed first; the domes-
tic trades soon followed, while commerce
was not far behind. The Middle Ages
behold him infusing the elements of
development into occidental towns,
weaving many an Asiatic thread into
the fabric of European civilization, ini-
tiating banking systems, and making
himself in general indispensable. His
strong commercial activities to-day are
universally known. Goldwin Smith
disparages him because his politics are
those of wealth! Much rather to his
praise, if his wealth be honest. For
wealth makes good citizens; wealth ad-
vances the progress of civilization.

Knowledge has ever been a venerated
theme with the Jew. He was as zealous
to drink of its waters in antiquity as he
is to-day. Were not the schools of the
ancient a force in his perpetuation on
earth? Did not Moses command to read
the Law? Did not the proverb "The
sage is greater than a prophet" take its
origin with him? Did not Hillel say,
"who gains not knowledge loses?"
Plato and Aristotle, DesCartes, Hegel
and Kant are known to him. His own
literature is to abundance rich. One
eminent philosopher, Spinoza, he has
himself produced, and he prides himself
on Maimonides and Mendelssohn. With
his emancipation he has actively entered
into general literary pursuits; philoso-
phy, history and philology, engaging

his special attention. Otherwise he is
doctor, poet, jurist, economist, and states
man. His modern literature, like that
of therest of the world, differs from the
ancients in scientific treatment. To the
higher arts he has also aspired, and
Mendelssohn, Moscheles and Myerbeer
are stars on his horizon. Need we speak
in higher terms than those uttered to
derogate, yet expressive of the greatest
praise: "obstinate Judaism writhes and
twists itself through all sorts of obsta-
cles, and whenever a new culture
arises, it fastens upon it, to suck up
into itself its essence."

Literature has been most unkind to
the Jew. His virtues have been degraded;
his virtues disparaged. A monstrosity
in greed and malevolence is his com-
mon delineation. Even Shakespeare
has drawn a sorry and faithless picture
of him, unless it is intended as a spec-
imen of the worst element in the Jew's
most fallen state. In all of England's
ponderous literature, George Eliot's
Mordecai alone stands forth as a true
representative of the Ancient Jew. Ger-
many, in Lessing's Nathan, has fur-
nished the counterpart—the modern Jew.

Mordecai possesses the learning, in-
ward wealth, and spiritualism of the
greatest Jewish leaders, and is, at the
same time, that which is so characteris-
tic of Jewish leaders—a layman. Great
in mind, he was wise in resignation—a
mender of watches. Deep as the philo-
sopher, he cannot be called to mind
without his family love. In his exci-
tated moments the inspired voice of the
prophet; in every day life, the English
shop-keeper. He is the impersonation
of Jewish resistance, of Jewish whole-
souledness. He is gentle and tender,
surely not free from bias, but free from
hatred. He is "mystic" and "vague,"
as Judaism is mystic and vague. He is
"impossible" as the Jew is impossible.
A personal Messiah and the resumption
of Palestine by the Jews are his con-
stant longings. He desires to perpetu-
ate that which history, perhaps, emi-
nently proves—that the Jewish religion
is the religion of the race exclusively.
Separateness is the general tone of his
character. The scene of his activity,
too, is important. It is in England,
where progress is stamped upon every-
thing. To be conservative there, to be
retrospective there; to be ancient! No-
tice especially here the contrast with
Nathan.

In the Orient, with every-
thing in a state of decay, the Jew, in
his past, amid the very ruins of Jeru-
salem, Nathan appears. Yet what is
Jerusalem to him? He sees in them rather the tokens of a mis-
sion accomplished, perhaps, through
error in conception. To him, if we
may make bold enough to read the un-
written by the written—Jerusalem is
endeared for her past, but the salvation
of his race she shall never be. He is
the active, diligent, progressive, occi-
dental Jew.

It is a matter of no importance here,
whether Lessing intended to teach De-
ism or tolerance. To me the meaning
of the drama lies in the words:

"Is Christian or Jew, more Christian or
Jew,
Than he is the man?"

Lessing raises us beyond the narrow-
ness of sects, into the province of true
religion, into recognition that we are
men. And in his capacity as man,
Nathan seems perfect. Whatever vir-
tue, whatever nobleness, whatever pur-
ity of heart, what love, charity, honor,
or honesty we can conceive of, they are
all in him. Learning, correctness of
conception, broadness of view, religious
tolerance, these are all there.

Lessing, too, gives us a glimpse of the
Jew's Messianic state.

Lay-brother—"Nathan! Nathan! you
are a Christian!—By God, you are a
Christian! A better Christian never
was!"

Nathan—"Well for us! For what
makes me Christian in your eyes, makes
you in mine, Jew!"

A Love Tragedy in Texas.

About two years ago a Mexican youth
of this city became attached to a young
lady whom he had known from child-
hood, and recently engaged himself to
her for marriage, against the will of her
parents.

His name is Jose Madrid and
hers Jesuita Chavez. Jose is a train
master, and shortly after the engage-
ment departed with a train for a West-
ern post. While absent, a rival for her
hand appeared in the person of a well
to do countryman by the name of Jesus
Zepeda.

The latter, having the advantage
of Jose in age and wealth, was encour-
aged by the girl's parents, who protested
strongly against her marrying Jose.
Jesus went to the girl's parents, assured
them of his love for their daughter,
asked that she be given him, and was
cheered by a favorable response. The
girl declared that she loved Jose and
not Jesus, and vowed that she would
marry whom she pleased. For her per-
sistence in her love for Jose, last
Thursday she was severely punished by
her father.

Saturday evening last was appointed
as the occasion for the wedding. Jesus
made extensive preparations, and the
parents of the girl devoted considerable
money to their side of the programme.
Thursday evening, however, Jose re-
turned from his Western trip, and as
soon as he reached the city, Jesuita
sought him out and told him the whole
story of what had happened during his
absence. Seeing that he had not only
a strong competitor, but the parents of
his inamorata to contend against, Jose
and Jesuita arranged an elopement.

The girl would escape either by the
front or the rear of her home and find
a hack waiting her to convey her to
the arms of her lover, but Jesuita's
parents suspected the arrangement and
guarded her all night, thus defeating
the elopement scheme. The next morn-
ing the father of the girl, after a caucus
with the relatives on both sides, agreed
to bring the two rivals face to face with
Jesuita that she might decide between
them which she preferred. The meeting
occurred. Everything was silent, when
the father arose and informed the daugh-
ter that she could now make her choice.
At this juncture Jesus, the elder of the
two lovers, his eyes sparkling with de-
termination, stepped forward, confront-
ing Jose.

Looking him squarely in the face,
exposing a bright, new revolver stowed
away in his bosom, and then stooping
down and pulling the right leg of his
pantaloons over the top of his boot, ex-
posing another revolver, Jesus said:
"Jose, I bought these pistols, one for you
and one for myself; I got them to be used
in the settlement of this dispute. If Je-
suita determines here to marry you and
discards me, I shall insist on your
meeting me as a man for her preference.
If you will not end this matter with me
I will shoot you for being a coward."

Jose made no response, and not being
armed, nor caring to fight, permitted
himself to be completely bulldozed. Je-
suita, fearing that Jesus would hurt
Jose, and under the momentary fright
and consternation following Jesus'
speech, ran to the arms of the latter
and cried, "I will take you." This
ended the matter for the time being,
but the girl despised the man she had
chosen. Jesus and Jesuita were mar-
ried Saturday evening at the Cathedral
of San Fernando, the affair proving quite
interesting; but the girl was unhappy,
and after the marriage refused to recog-
nize her husband. She spent the whole
night upon her feet, tearing herself
from her husband's embraces, and keep-
ing distant from him. Yesterday morn-
ing the troubled woman obtained one
of her husband's pistols. Stepping out
in the yard she placed the muzzle near
the heart and fired, the ball passing
through her body, leaving an ugly
wound. She now lies at the point of
death, while her husband, who sits by
her bedside, is fully penitent of his
folly.—San Antonio Cor. Chicago
Times.

Alarming for Third Term Men.

General Grant Ineligible, Being a British
Citizen.

A correspondent of the Rochester
Union and Advertiser, raises the truly
alarming issue that "Grant is now, and
for several years must remain, ineligible
to any elective office under the govern-
ment of the United States or of any
State.

"You will remember," he says, "that
in the year 1877, soon after the close
of his second term, he left the United
States, and has since been in Europe,
and is now there on an extended
pleasure trip. Upon his arrival in
England he was the recipient of many
honors from the people and the rulers
of Great Britain, among which, and to
which I call the attention of all con-
cerned, he was elected or chosen or ap-
pointed as by the laws of Great Britain
provided, a freeholder of the city of
London, which he accepted, and by
that acceptance and presentation he
thereby became a citizen of the corpo-
ration of London, entitled to a voice in
its government, and eligible to its Lord
Mayoralty.

"Upon such acceptance, and at the
time of its being conferred, he signed
his name to the charter, or such instru-
ment in law as the corporation provides
for signature upon admission of new
citizens. That he also took the oath of
allegiance to such corporation, which is
but another form of naturalization
under the laws of Great Britain. That
he is now, in fact as in law, a subject
of the Queen, and by such fact has
ceased to be a citizen of the United
States, and is therefore ineligible to
any position under our laws until he
has passed the requisite term of years
after his return and has been through
the agonies of naturalization—a term
of years that bars him from the canvas
of 1880, if not for all time as to the
Presidency of the United States. I
submit this nut for our Republican
friends to crack."

A Rejected Lover's Revenge.

Taking a seat just behind the happy
pair in church, he racked his brain for
means of revenge, and looked like sev-
enteen Othellos concentrated in one.
Finally a ghastly smile crept over his
face, he raised half up in his seat, and
nabbed a large black bug that was
crawling on a pillar hard by, and gent-
ly dropped him down between his un-
conscious rival's shirt collar and neck,
and then calmly leaned back with a
virtuous and christian air of satisfac-
tion. The bug soon made his presence
felt, and that other fellow began to
twitch and scratch himself against the
back of his seat and look uneasy, and
cast unhappy glances at the minister and
affecting ones at the fair being by his
side. The bug evidently grew more
turbulent at his imprisonment, and
turned himself loose, grappling around
with a reckless very suggestive of
big black spiders or scorpions; and
that other fellow could stand it no
longer; but bolting upright, cast one
wild, startled look at the congregation,
cleared the space between him and the
door at two bounds.

Handicraft—Glove-making.

Wild Horses in Kansas.

It is a well known fact that from time
to time immemorial herds of wild
horses have roamed over the plains of
southwestern Kansas. Their origin no
man knows. It may date back to the
early Spanish conquest of the country.
It has been exceedingly difficult to cap-
ture them, the method pursued having
been to run down and lasso them with
fleet horses. Latterly, however, it has
been ascertained that they can be cap-
tured in herds. The method is to get
up an outfit of a fast walking team on a
wagon carrying provisions and camp
supplies, and three or four riding ponies
and as many men. When a herd is
found they are kept moving, no ef-
fort being made to drive them in any
direction. The team and ponies are
not driven faster than a walk, and every
opportunity is embraced of cutting
across to save distance. The wild hor-
ses are kept in motion until dark, being
given an opportunity to graze during
the day. At night they are too tired to
graze, and will lie down. The pur-
suer camp, feed their horses from grain
which they carry with them, and are up
by daylight, have breakfast and start
again. This is kept up day after day.
Every day takes some of the scare and
wild out of them; they become accus-
tomed to sight of the men on horseback
and the team, find that they are not
going to be hurt by them, and tired
and leg-weary from constant travel and
little feed, and in from eight to ten days
will allow the men to ride in among
them and drive them in any direction.
They are then headed for the ranch.
They are quite tame and docile by the
time they get in, they are of the pony
order, such as are used in the cattle
business, make good riding ponies, and,
when thoroughly broken, good teams
for light driving in that country. They
sell, when broken to ride, at \$16 to \$25
per head, and when broke to ride and
drive from \$60 to \$75 per span.

A Terrible Tragedy Under the In-
fluence of the Moon.

In the dark path of the late eclipse
across Texas, 116 miles in width, there
were thousands of ignorant people, both
white and black, who had not heard
that anything peculiar was about to hap-
pen. Many of these people the eclipse
surprised at work in their fields. Many
ludicrous scenes are reported. Espe-
cially the plantation of United States
Senator Coke, near Waco, was it that
the negroes went to praying, believing
verily that the day of judgment had
come. A terrible tragedy in Johnston
county may be set down to the eclipse.

Ephraim Miller, colored, with his fam-
ily of wife and four children, lived near
Buchanan, in that county, whither he
had removed from Tennessee six months
ago. On the morning of the eclipse he
said that he had heard the world was
coming to an end that evening, and
if so, he intended to be so sound asleep
the trumpet of the Angel Gabriel could
not awaken him. When the eclipse
commenced and the darkness of totality
came on he ran from the field to his
house with a hatchet in his hand. He
was followed by a negro woman named
Nancy Ellison, who also thought the
world was coming to an end. As she
got to the house Miller's wife rushed
out under the same delusion, and look-
ing up at the beautiful corona of light
around the black moon, screamed,
"Come, sweet chariot!" at the same
time rushing across a cotton field wring-
ing his hands. In the meantime, Mil-
ler, wishing to take his ten-year-old boy
with him to the other side of Jordan,
raised his hatchet and split his head
open. Leaving the latter waltering in
his blood and struggling in the last
throes of death, the father, on a ladder,
ascended to the top of the house. Here
with a new razor he cut his throat from
ear to ear, and he fell to the ground a
corpse. His two little daughters es-
caped by hiding under a bed.

What Voices Indicate.

There are light, quick, surface voices
that involuntarily seem to utter: "I won't
do it to tie." The man's words may
assure you of his strength of purpose
and reliability, yet his tone contradicts
his speech.

Then there are low, deep, strong
voices, where the words seem ground
out as if the man owed humanity a
grudge, and meant to pay it some day.
The man's opponents may tremble and
his friends trust his ability to act.

There is the coarse, boisterous, dic-
tatorial tone invariably adopted by vul-
gar people who have not sufficient
cultivation to understand their insignifi-
cance.

There is the incredulous tone, that is
full of a covert sneer, or secret, "you
can't dupe me, sir," intonation.

Then there is a whining, beseeching
voice that says "sympathant" as plainly
as if it uttered the word. It cajoles and
flatters you; you are everything that you
should be.

Then there is the tender, musical,
compassionate voice that sometimes goes
with sharp features, but always with
genuine benevolence.

If you are full of affectation and
pretense, your voice proclaims it.

If you are full of honest strength and
purpose, your voice proclaims it.

If you are cold and calm and firm and
persistent, or fickle and foolish and de-
ceptive, your voice will be equally truth
telling.

You cannot change your voice from
a natural to an unnatural tone without
its being known that you are so doing.

A grocer both sells his goods and
gives them a weigh.

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