

PREHISTORIC USES OF FIRE AND SMOKE.

Was Originally Employed to Express Feelings and Reverence.—National Museum at Washington Sheds Light.

Washington, June 16.—During the course of some special studies and reaserches on the utilization of fire, conducted by Dr. Walter Hough, Curator of Ethnology, U. S., National Museum, his attention was drawn to the collection of aboriginal incense burners in the museum, and eventually he undertook a special study of this collection.

Dr. Hough has described the available apparatus found principally in Mexico and Central America in a paper recently published by the U. S. National Museum. Proceedings No. 1887, in which he narrates on the origin and history of the various implements and customs.

The development of the use of censers as suggested by the author, is not only of interest, but very remarkable. It began in the pre-historic uses of fire and smoke, which at a certain stage were employed in many ways to express feelings and reverence. It is not strange that aboriginal man experienced some awe when he witnessed the mysterious transformations brought about by fire, which to him was obviously the change of material things into spiritual; the transition of the finite into infinite. So when the smoke of his fire rose from the earth and disappeared into the air, it apparently ascended to the heavens, carrying his prayer or protestation to the Supreme Being above. In this way smoke became symbolical of prayer. With that signification it was introduced into the weird and often terrible rites of the natives of Mexico and Central America and so remained until their religion was suppressed by the Spaniards.

In the great temple-compound of Mexico, it is said that there were six hundred masonry braziers, both of round and square design, arranged before shrines and other sacrificial places where perpetual fires were maintained and offerings consumed. These were not incense-burners in the strict sense, but victims were sometimes scorched before the fires, ashes from the portable censers were thrown into them, braziers and such paraphernalia and offerings as were used in the ceremony were here finally consumed. The braziers were the source from which live coals were taken for igniting the incense-burners and censers. They apparently represented the perpetuation of the primitive communal fire, the Nahuatl name for which signifies "fire navel," indicating both birth and the underworld. The braziers were usually shaped like an hour-glass, although some had the form of stone basins borne aloft by the figures of men and animals, while others were merely circular stones mounted on short pedestals or altars of shrines in temples. Nearly all represented the human body in some way, either by effigies, masks, or by an encircling band or sash. Several specimens of these various types, coming mostly from Mexico and Costa Rica, are found in the collection of the National Museum.

Large pottery vases of hour-glass shape, which form another class of stationary braziers, have been discovered in large numbers in and about the City of Mexico and at many other places. They are undoubtedly characteristic of the Central American censer-brazier, and are remarkable examples of pottery, both as regards size and decorations. More artistic and detailed work is found in the class of pottery braziers, due no doubt to the fact that the makers were enabled to work easier in pottery than in hard stone.

The stationary braziers form the main class of communal or general censers, which is divided into three sections, the first consists of tribal, society and family fire-places, fire-boxes, and fire-altars. The second division includes the great stone braziers, stone basins with legs, circular stones with pedestals, and large ornamented pottery vessels. The third main division includes the special forms, namely, portable, gesture, and swinging censers. The portable braziers comprise small braziers, tripod censers, and bowl-censers. The second group includes flaring bowls having lades and feet; open work pottery with handles; spoons or lades with ventilation holes; incense lades; pipes and cigarettes. The swinging censers which constitute the third group are primarily of European origin, although a few Indian ones have been found.

The history of the development of pipes is fascinating and forms an important part in the history of censers. It is believed that the pipe antedates the use of narcotic herbs, such as tobacco, although the importance of

smoke appears to have been chiefly, if not wholly, due to its supposed medical properties. The offering of incense made by the Aztecs to the Spanish conquerors resembles in many respects the familiar peace pipe customs of the American Indians, and the pipes themselves are similar to those found everywhere between Southern Mexico and Canada. The custom of smoking probably did not originate through the enjoyment of the taste of the smoke, but arose in connection with the development of the fire cult in which it had a sacred significance. At first offerings were made from a campfire or fire place, then, as progress was made in the arts, the braziers were used, and finally the natives came to use portable appliances, which gave use to a great variety of forms, including handled pots and censers. The European swinging censers are evidently a development of the stationary vase form, as is also the pipe.

Another form of incense offering found rather generally in the Pueblo region, especially in the Southern portion, is the cigarette, made from a section of cane tube filled with vegetable incense. The cigarette tube is packed with a mixture of herbs, which when burnt produces a pleasing odor. The specimens collected as a rule appear not to have been lighted, but apparently were offered by implication. In some cases, however, they seem to have been ignited at the time of offering. This is the case in certain shrines located in the caves of the Blue River, Arizona, where large cane cigarettes have been collected. Usually the cigarettes are girdled with strands of white and dyed cotton cord, and sometimes miniature blankets, beads and feathers, are attached, carrying out the original idea that the sacrifice was animate and symbolically represented the huamn body. This girdle decoration is found on censers and braziers as well.

Many varieties of gum and herbs were used for incense, among which was tobacco. Dr. Hough says that tobacco was a sacred herb, and its smoke was unquestionably incense. The wild tobacco plant was incorporated in the mixture used as incense by the Hopi and some other American tribes, and it is stated that tobacco played precisely the same part among priests and medicine men of ancient Mexico as it has from the remotest times down to the present day among the various savage tribes of North and South America. It was powdered and mixed with incense and formed into pellets which were carried in a pouch by officiating priests. In other parts of the United States artemesia, the balsam root, cedar tops, sweet grass, and, among the Siksika, a sweet gum of some kind, were burned for incense.

Talk Up for Your Town.

Some communities prosper and others decline, and, as a rule, the prosperity of the one and the decay of the other is due not so much to natural causes as to the make-up of their citizens. Where, as too often happens, people run down the place in which they live, fight every effort to improve it, grumble at its merchant's and say and do a lot of other foolish and wrong things about their own town while they glorify other towns, there is bound to be loss of prosperity. Such men have no local patriotism and are traitors to their home place. Stand pat for your own town, point out its advantages, praise its merits, boom its interests, and speak well of its business men. Do this nienty-nine times out of a hundred and the town will flourish, and all this can be done without being jealous of or speaking evil of other places.

Ambitious Wife Poses as "Miss."

Chicago, June 19.—Mrs. Laura C. Hammond entered the Englewood high school three years ago as "Miss Hammond." She was in rather short skirts and appeared to be about 18 years old. She will be graduated today near the head of the class, and it now develops that she has been married for 13 years and is 33 years old. "I wanted to be something," she said to-day. Six years ago I started at the Dore grammar school, and from there I went to the Englewood high school. I did pose as a 'miss,' as I thought it would be better. My husband is Ira Hamomnd, superintendent of the dining car service of the Illinois Central Railway. The girls all took me to be 18 or 20, and I made many friends among them. I will go to the University of Chicago. My ambition is to practice law."

CANDIDATES NEAR FISTICUFF.

Attorney General Resents Pointed Statements by His Opponents.

Bennettsville, June 21.—Before 700 people on the court house green, the candidates opened their meeting to-day with James Cansler first on the stand, and Judge Jones to be the last. The crowd grew as the meeting passed and an interesting throng heard the candidates. The day was ideal and a morning bath sharpened the oratory of each speaker.

Judge Jones being the last speaker, it was expected that he would have strong things to say in reply to Gov. Blease's speech to-day and his bitter denunciation on previous days. A lively tilt between Lyon and Evans was also expected and the crowd assembled expectant. Many men known to be Blease men were seen in the crowd and some of Blease's bitterest opponents were present. There was little demonstration on the part of the crowd until the candidates for governor were called and then there were "Hurrahs for Blease" and "Hurrahs for Jones."

B. B. Evans, who has been assailed so bitterly by Attorney General Lyon in hts campaign, said in his speech to-day that he did not propose to notice the "branding" of his opponent, and that he would denounce as a liar any candidate who would say that he had done anything in his public life that could be questioned as dishonorable.

Excoriates Evans.

When Attorney General Lyon took the stand he was greeted with loud cheers, and he pitched into his story of the "graft" prosecutions and paid compliments to the members of the Ansel board. He said J. Steele Brice, of that board, a red-headed Scotchman, has so much grit in his craw that B. B. Evans "dares not face him and make his charges against the board." He then read his court documents bearing on Evans's record, and he heaped condemnatory epithets on his character.

Lyon's denunciation of Evans was the most drastic yet made in the campaign, and amid laughter and applause from the crowd he read from court records, charging Evans with criminality in money matters.

"Rub it in," shouted a spectator, Lyon said that if Evans proceeded further in his denunciation of the Ansel board he would root up other charges against him which had not been mentioned.

"Root 'em up," shouted Evans, challengingly. Cheers followed his speech.

Fisticuff Averted.

A fight between Lyon and Evans was prevented by the interference of half a dozen big men, when Lyon jumped to the floor with the statement, "Do you mean to call me a liar?" made when Evans had denied certain statements by the attorney general. Excitement over the incident was the keenest so far seen on the campaign and from the cool manner of Lyon, it was seen he was determined. Evans was drowned in the flood of jeers.

After the speeches by candidates for attorney general were concluded, Evans got to the floor for a denial, and he referred to T. M. Moredecai and Philip H. Gadsden in their bonding of certain dispensary officials. Evans's connection with a bonding house had been mentioned at length and he said that "the Jew had robbed the Gentile of the dispensary bonds."

Sol Brown, a spectator, shouted, "If you had half as much sense as those Jews, you would not have been in the trouble you are now in."

Mr. Evans replied: "This is not the first time I have been confronted by Christ killers," and he continued charges against Moredecai and Gadsden.

Evans Howled Down.

"You fool," again shouted Brown, heaping bitter denunciations on the speaker. For several minutes thunderous shouts drowned his voice, and there were cries of "we don't want to hear you," "sit down," and the like. Evans finally got silence to speak and he referred to the statement by Lyon, that Evans had been subpoenaed in a case in which he was charged with forgery. He said: "I don't deny that I was summoned as a witness, but I do deny that Cathcart (a deputy) sought me with a process of complaint, and any man who says I ever faced a jury on such a charge is a faster and a defamer."

At this point Attorney General Lyon jumped to his feet and facing Evans said: "Do you mean to say that I am a liar, Mr. Evans?" "If Cathcart—" replied Mr. Evans and his speech was broken off by the interference of the crowd. Attorney General Lyon had approached him with clenched fists and a fight was barely averted by the interference of half a dozen men. The nervousness of Evans was noticeable. Lyon smiled as he was drawn back by a peacemaker. When Evans again got attention he managed to say above the noise of the crowd, "I'm done with this." Quiet soon prevailed.

"IRISH" LACE MADE IN AMERICA

Product of the New York Tenement District.

"The 'real Irish lace' that we get here isn't made in Ireland. It is made in New York. What is more, it is made in New York tenements."

One of the investigators of the national child labor committees has spent a large part of the past few months in "tracing" the Irish lace sold in this city. And she has found, she says, that almost all the Irish lace sold here has never been anywhere else.

"The centre for the manufacture of Irish lace seems almost to be coming, for Americans, from Ireland to New York," she said.

The Irish lace that is made in the tenements here is not sold under any false pretenses. It is advertised and sold as "real Irish lace," and "real Irish lace" is exactly what it is. It is hand-made every inch of it. It is made in the original Irish patterns, with the roses and the shamrock of Dublin lacemakers. And some of it, at least, is made with the real Irish thread. Only it isn't made by Irish people!

"When the Irish thread is used the Irish lace from America is quite as good as the Irish lace from Ireland," the investigator explained. "The American thread with which some contractors supply their workers is not so fine for lacemaking."

"With the exception of a very small quantity of actually imported Irish lace, every bit of Irish lace and embroidery sold in New York is made in the tenements here. All that is made in the city, is so far as I have been able to discover, made in tenements by women and children. There are no Irish lace factories."

"The centre of the Irish lacemaking industry is the up-town little Italy, around 110th street on the East Side. In the past few months the lacemaking has spread to the Italian tenements in the Bronx, up 153d street way. Irish lace is nearly all made by Italian women here!"

"Of course, the making of Irish lace in the New York tenement districts has increased immeasurably in the past year, since Irish lace collars, cuffs, jabots, and frills became so popular. It is the fashionable thing now, you see. And it is possible to buy 'real Irish' in the shops at a very low price. There is no way of estimating the number of women and children making Irish lace in New York city, but it runs away up into the hundreds, and, of course, there are thousands of yards being made. Some contractors have as many as 50 women working at one time."

"The workers are paid about five cents an hour for making the lace. I have at my office an Irish lace collar for which the woman who made it was paid 50 cents; it took her ten hours to do it. For the inch-wide insertion with the shamrock pattern the lace-makers are paid 15 cents a yard. I know one little girl who works at lace-making every night, and makes just about a dollar a week. Sometimes the lace-making earnings of a whole family will be about \$4 a week—oftener about \$2.50."

Although most of the Italian women make lacework of the popular Irish patterns, some few lace-makers from Italy make and sell to shops and "contractors" the intricate design of Italian lacework. The real Italian pillow lace, made just as it is made in the villages of Italy, is made in the tenements here.

"I know of one woman who makes the Italian pillow lace, charging \$1.25 for a collar," said the child labor committee investigator. "And into every collar that she sells she puts seventy hours of hard work!"—New York Times.

Married in Rowesville.

At the home of the bride's mother, Mrs. W. P. Dukes, at Rowesville, Wednesday afternoon Mr. William Salley was happily married to Miss Marie Dukes. The ceremony took place in the presence of a few friends and relatives and was solemnized by the Rev. G. W. Dukes, brother of the bride. After the ceremony, Mr. and Mrs. Salley left for their home, which is located about eight miles west of this city.

The bride is the daughter of Mrs. W. P. Dukes, of Rowesville, and the groom is a prosperous young farmer of this county.

Their many friends wish them a long and happy wedded life.—Orangeburg Evening News, June 20.

SNATCHED BRYAN'S TICKET.

Woman Grabs Pass from Nebraskan at Republican Convention.

Chicago, June 19.—William Jennings Bryan's ticket to the Republican national convention as a reporter for a series of newspapers, was snatched out of his hand at the door of the Coliseum by a woman who gave her name to the police as Katherine Doll. At the police station she was found to have \$1,000 sewed in

pockets in her underskirt.

Bryan's ticket was restored and the woman will be examined for her sanity. After taking the ticket she tried to enter the hall.

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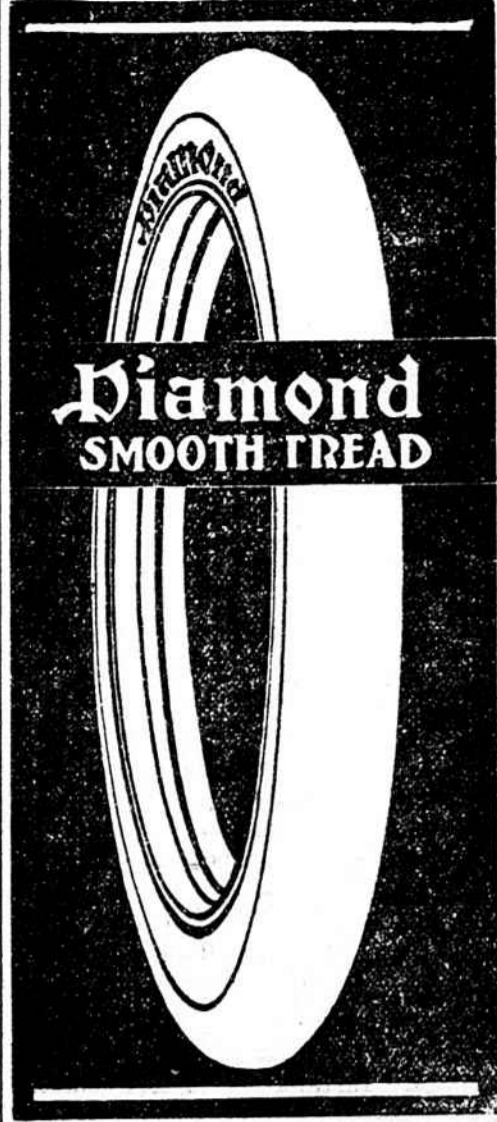
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