

Love Brings Him Back to St. Louis.

Love for a school teacher, who died recently, brought Edward Saftig, alias Westfield, an escaped workhouse prisoner, back to St. Louis, after two years spent in travel all over the world.

Special Officers Mealy and Coughlin arrested Saftig at S. 4th and Walnut streets, Monday night. He was with Jacob Wolfman, who was also taken into custody. They had an overcoat which Saftig had sold to Wolfman.

Saftig was first arrested in St. Louis, soon after the assassination of President McKinley, as he stated that he was a friend of the President, who killed the President. He declared that he placed the pistol in Czolgoz's hand and showed him how to commit the deed. He could not be connected with assassination, and was released.

Some time later Saftig was arrested on a charge of petit larceny and sent to the workhouse. He escaped and had not been seen since.

Meantime, Saftig says he became acquainted with a St. Louis teacher and fell in love with her, although he had no reason to believe she returned the affection.

He told the police Tuesday that he had been in foreign countries since getting away from the workhouse, but that his love for the teacher had compelled his return to St. Louis, where he hoped to see her again.

After reaching the city he says he ascertained that the woman had died recently.—St. Louis Republic.

Elephant Stealing in Assam.

An elephant is not a handy object that a man can put in his pocket and steal in an unostentatious manner, but this form of theft is becoming the curse of the firm which is working the Siamese forests for teak.

From one of the forests in the neighborhood of Raheug, so many elephants have been stolen that the British firm working it says that it will be compelled to give up working there if these thefts continue. The value of a timber working elephant being roughly \$200, the theft of even one is a serious matter for the owner, and when elephants are continually being stolen from a forest it becomes a question of whether that forest can be worked except at a loss. The stolen elephants are, it appears, in some cases taken over the frontier into Burma or the Shan States and the others concealed in or near jungle villages in Siamese territory near the frontier in their own interests.—Laborer's Tribune.

As a Defensive Measure.

Mr. Hull's bill to spend \$1,000,000 of United States funds annually to promote rifle practice among the men of military age is one to increase the real defensive power of the country. Ninety years ago at New Orleans the undrilled men of the West inflicted a crushing defeat on the best troops of Europe because they knew how to take aim, and, as late as the Boer war, the same power to shoot accurately was shown to balance immense odds in other respects. The increase of range in the modern rifle has only increased the power of the man who can hit the target at long distances. Military training in other respects is important, but if the United States can induce all its young men to become experts with the latest military rifles and supplies a stock to arm all who may be needed in an emergency, any invading army that could ever reach our coasts would be doomed to extermination.—Pittsburg Dispatch.

The simple life is the kind public officials in Oregon are not leading this year.

Tom Lawson is at least educating the public to appreciate the difference between the price and the value of stocks.

Why the Fish Died.

Fish propagation has come to be an important government function in many sections of the country hundreds of families securing their principal meat supply from rivers and lakes stocked by the government with young fish. Nevertheless the officials of the fish commission are not supposed to be botanists, at least they have not the means at hand always for supplying water courses with plants conducive to the growth of fish. It is stated that thousands of dollars have undoubtedly been wasted in stocking lakes and rivers with young fish in which certain plant life was lacking. Secretary Wilson is now co-operating with this commission to the extent of finding out what aquatic plants are suitable for propagation in our water bodies which will assist in the development of the fish with which it is desired to stock these waters for the benefit of the people living near them.—Ex.

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THE Simple Life

BY CHARLES WAGNER.

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President Roosevelt says to the author of it:

"I AM PREACHING YOUR BOOK TO MY COUNTRYMEN."

The more he is assured of to-morrow, according to the view of ordinary good sense, the more he concerns himself with the question of how he shall live, he and his children, how he will establish them and their descendants. Nothing can portray the fears of a man of means, their number, their reach and their refined shades.

Of all this has resulted, across the different social orders, and according to the conditions, with a variable intensity, a general agitation, a state of mind most complex, which can but be compared to the humor of spoiled children, at once overwhelmed with gifts and still discontented.

If we have not become happier, neither have we grown more peaceable or brotherly. The spoiled children dispute often and viciously. The more needs and desires a man has the more occasions he finds for conflicts with his fellow-men, and these conflicts are more bitter in proportion to the lack of justice in the cause. That they fight for bread, a necessity, is the law of nature. It may seem brutal, but has an excuse even for its hardness, and in general it is limited to rudimentary cruelties. All other is a battle for the superfluous: for ambition, privilege, caprice, and for material pleasure. Hunger alone never caused man to descend to the baseness which ambition will cause him to commit, or avarice, or thirst for unhealthy pleasures. Egotism becomes more malignant as it becomes more refined. We have therefore, in these days beheld an aggravation of the spirit of hostility among our fellow-beings and our hearts are less at peace than ever.

It is useless to ask if we have become better. Does not the "nerve of goodness" lie in the capacity of man to love something besides himself? And what place would remain for the neighbor in a life sacrificed to material cares, to needs mostly fictitious, to the satisfaction of ambitions, hatreds and fantasies? The man who gives himself up entirely to the service of his appetites makes them grow and multiply so rapidly that they become stronger than he. He is delivered to an internal anarchy, from which is born at last an outward and visible anarchy. Moral life consists in the government of one's self. Immorality consists in the government of ourselves by our needs and our passions. Thus, little by little, the bases of the moral life are displaced, and the rule of judgment is deviated from.

For a man, slave to numerous and exacting needs, to possess is the greatest good, source of all other good things. It is true that in the fierce struggle for possession, we come to hate those who possess, and deny the right of property when that right is in the hands of another, and not our own. But the ferocity in attacking the possessions of others is a new proof of the extraordinary importance which we attach to possession itself. Things and men end by being estimated at their selling price, and the profit to be made therefrom.

That which brings nothing is worth nothing, and he who has nothing is nothing. Honest poverty risks passing for shame, and even unclean money has little difficulty in passing for merit.

"Then," some one objects, "you condemn modern progress by wholesale, and you would lead us to the good old times, to asceticism, perhaps?" Not at all. It is the most sterile and dangerous of Utopias to wish to resuscitate the past, and the art of right living does not consist in withdrawing oneself from life. But, we are seeking to bring to light, with the aim of finding a remedy for it, one of those errors, which weigh heaviest on social progress, and that is, that man becomes happier and better by increase of his outward well-being. Nothing is false as this pretended social axiom. On the contrary. The diminishing of the capacity for being happy, and the debasement of characters by material well-being without counterweight, is a fact which a thousand examples are at hand to establish. A civilization is valued by what the man installed in its center is worth. When that man lacks moral direction, all progress but serves to make the evil worse and to further embroil problems.

This principle may be verified in other domains than that of well-being. We will mention but those of instruction and liberty. We remember the time when prophets who were believed announced that to transform a barren land into an abode fit for the gods it would suffice to overthrow those coalescent old powers: misery, ignorance and tyranny. Other prophets today repeat the same predictions. We have just seen that the evident decrease of misery has not made man better nor happier. Has this result been achieved in a certain measure by the arduous efforts of instruction?

It does not appear so in the present hour, and this is the anxiety—the despair of those who have consecrated themselves to our national education. Then we must brutify the people, suppress universal instruction—close the schools? By no means; but instruction, like the assemblage of the inventions of our civilization, is after all but a tool. All depends upon the workman who makes use of it.

It is the same with liberty. It is sinister or salutary, according to the manner in which it is employed.

Does liberty still remain when it belongs to malefactors or even to the capricious, the disreputable, or even the stupid blunderer? Liberty is an atmosphere of higher life that one grows capable of breathing only by slow and patient internal transformation.

There must be a law to an life; so that of man more necessarily than for inferior beings, for the life of man and his associates is more precious and more delicate than that of plants and animals. This law for man is at first an external one, but it may become an internal one.

As soon as a man has recognized this inner law and bowed before it, he is ripe for liberty, by respect and voluntary obedience. So long as he has not that inward law, strong and sovereign, he is incapable of breathing the air of liberty. This air will intoxicate him, madden him and kill him morally. A man who guides his life by that inner law cannot longer live under that of external authority—more than a grown bird could live closed in the eggshell again; but the man who has not yet gained the moral point where he governs himself cannot live under the regime of liberty any more than could the embryo bird without the protection of his shell. These things are terribly simple, and the series of their proofs, old and new, never cease to grow under our eyes. And, yet, we are always unable to understand even the elements of so important a law. In our democracy, how many are there, great and small, who have understood, who know, from having verified it, lived and sometimes suffered it, this truth without which a people is incapable of governing itself? Liberty is respect. Liberty is obedience to the inward law, and this law is not the good pleasure of the powerful, nor the caprice of mobs, but the higher impersonal rule, before which those who command bow the head first of all. Shall we say, then, that liberty must be suppressed? No, but we must make ourselves capable and worthy, otherwise public life becomes impossible, and a nation proceeds through license and lack of discipline to the inextricable complications of demagoguery.

When one passes in review the individual causes which trouble and complicate our social life, by whatever names they are designated—and the enumeration would be long—they all lead back to one general cause, which is this: the confusion of the secondary with the essential. The material well-being, education, liberty, all the whole of civilization, form the frame of the picture, but the frame does not make the picture more than the frock makes the monk, or the uniform the soldiers. The picture here is the man with what he has, the most intimate of his possessions, his conscience, his character and his will. And while elaborating and embellishing the frame, they have forgotten, neglected and disfigured the picture. Thus we are surcharged with external goods, and miserable in spiritual life. We have in abundance things which we could, if needful, do without, and we are infinitely poor in the only thing necessary. And, when the depths of our being are awakened, with its need of loving, of hoping for the realization of its destiny, it feels the anguish of a living being whom they have buried alive. He stifles beneath the mass of secondary things which weigh upon him and deprive him of air and light.

We must seek out, set free, and restore to honor: the real life assign all things to their proper places, and remember that the centre of human progress is in moral growth. What is a good lamp? It is not the one most ornamented, the best carved or that which is made of the most precious metal. A good lamp is the one that gives good light. And so, also, we are men and citizens not by the number of goods or pleasures that we procure for ourselves, not through our intellectual and artistic culture, nor by the honors or the independence we enjoy, but by the solidity of our moral fibre. And this, after all, is not a truth of to-day, but a truth of all times.

At no epoch have exterior conditions realized through his knowledge or industry, exempted man from care for the state of his inner life. The face of the world changes about us, the intellectual and material factors of existence are modified. No one can hinder these changes whose brusque characters are often not without peril. But the important thing is that man, in the center of these shifting circumstances, should remain man, live his life and march toward his goal! Now, whatever be the road he has to traverse towards his goal, the traveller must not lose himself in the crossways, nor load himself with useless burdens. Let him watch over his direction, over his forces, over his honor, and that he may better consecrate himself to the essential, which is to progress, he simplifies his baggage, even if it must be at the price of some sacrifices.

[To be Continued.]

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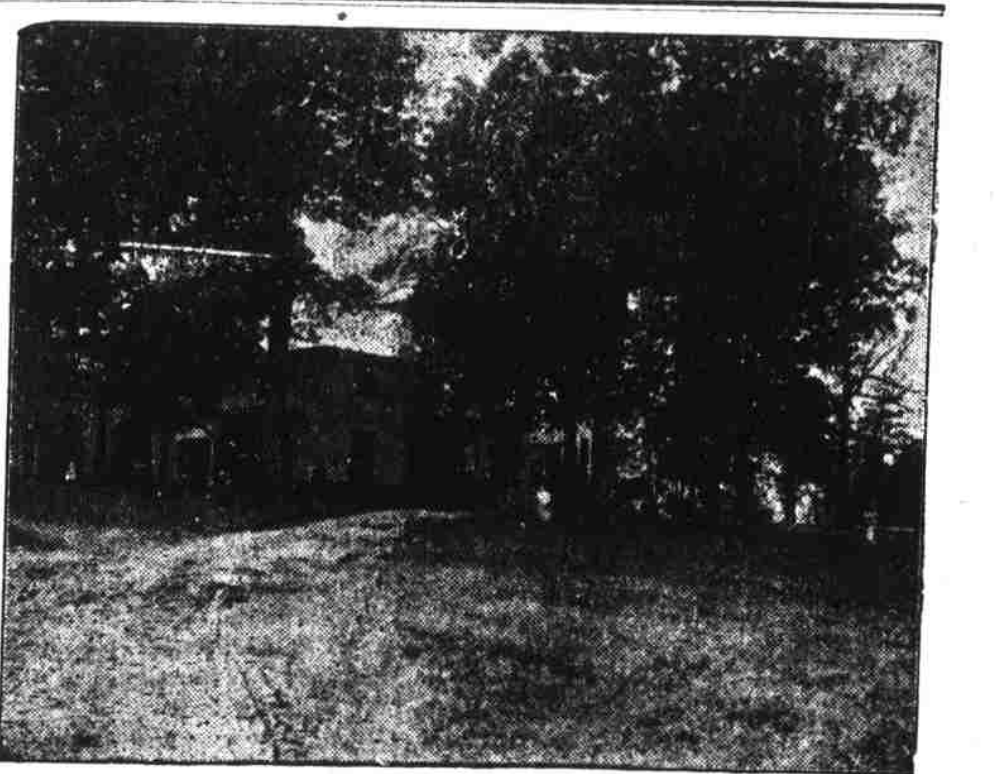
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