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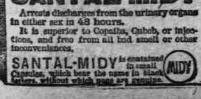
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A QUEER RELIGION:

A SECT OF PUGET SOUND INDIANS KNOWN AS SHAKERS.

Their Comical but Unpleasant Ceremonies-They Eschew Most of the Vices, but They Will Gamble-The Great Dokibatt, the Changer.

The North American Indian is noth-

ing if not religious. Piety, it is true, is not a distinguishing characteristic, but religion, pure and simple, is as invariable an impulse of his nature as is the love of gambling. The original theology of the Indians of this region was pe culiar. Their god, or rather their principal deity, was known as Dokibatt, the Changer. Many years ago this powerful being walked the earth and performed the most marvelous transformations. Even now his influence is manifested on occasions, and his reappearance in the flesh is confidently looked for by many. When the white missionaries first told the story of Christ, the natives were de-

"The Changer!" they cried. "We always knew of this. Have the Boston men also known the great Dokibatt, the Changer?" Nor was it possible for some time to disassociate the two ideas in the minds of the Indians.

They listened, open mouthed, to the story of the creation in six days, and then burst out with their own version; how Dokibatt made the moon one night, intending it to serve as the orb of day. But in the morning when it rose it was so hot that it-made Puget sound boil. and all the salmon died. Dokibatt then made the sun, and commanded the moon to shine only at night, when it could do no damage. Some thousands of years after the creation Dokibatt revisited the earth to see how his enterprises were flourishing. He found one man whetting his knife on a stone.

"What you doing?" asked Dokibatt. "Oh, nothing in particular," was the

I stood a witness of her piedge and marriage Then said the god, "You think to de-ceive me, but I know well that you are Others had loved her too. Not I Alone had found her fair, but she preparing to kill Dokibatt," Could love and wed but one, and so, you see, Snatching the knife, he plunged it in-The rivals heard the dainty lips

to the man's leg. As the wounded man sprang up and ran away he was changed into a deer, and the knife is still to be seen sticking in the legs of the deer. Under similar circumstances another man was changed into a beaver, the knife becoming a tail. A timid youth, seeing Dokibatt approach, ran away in great fear. As he fled wings came to him, and his cry turned to that of the mourning dove, "Hum-o, hum-o, hum-o!"

The worship of the sun was observed by most of the Puget sound tribes. It was conceded to be the creation of a greater god and was always called the younger brother of the moon, yet daily prayers were made to it, "Sun, take care of me all day," and food was offered it every noon.

An odd religious revival took place several years ago. A semicivilized Indian, whose Boston name was John Slocum, died or was supposed to die and lay stark and motionless for three Then he sat up in his coffin and told a remarkable story of his adventures in the spirit world. Brought before the Sah-hal-e Tyee (Chinook, God) the great papa said: "Well, Slocum, what are we going to

do about you? You've been a very bad Indian. You've rioted and drunk hoochinoo-even made it, for all I know, You've cheated with the gambling sticks, and you haven't paid your debts. Now you may take your choice. You may go to the big fire the missionary told you about, or you may go back to the earth and be a missionary yourself to your own people. Teach them the true religion, which you will learn up here, and make them righteous."

Slocum commenced his missionary labors at once and soon had a large following. The sect became known as the Shakers and spread so rapidly that in a few years it boasted nearly 800 members. At present there are as many as ten very respectable church buildings,

The ceremonies consist of prayer and exhortation, followed by congregational shaking or trembling. Beginning rather slowly with a rhythmical oscillation of head and hands, the motion becomes more and more rapid until outlines are lost and the eye sees only a blur, like a revolving wheel. One rarely attends a Shaker meeting twice. The effect of that circle of fat, hysterical Siwashes shaking like a set of bobbins in a cotton mill is rather comical, but also singular-

God and Christ. people, drinking, cheating and thieving. They gamble as ardently as the rest, strange to say. But gambling is too strongly attractive to the Indian disposition to be easily abandoned by any number of them. -Hoodsport (Wash.) Cor. New York Sun.

Still Using Flintlocks.

still use flintlock guns, but to use them so near New York as is New Brunswick'

is curious. A flintlock gun beside a modern hammerless gun makes a contrast apt to be remembered. It has been proposed more than once that sportsmen, instead of using such deadly weapons as modern guns, take up the old bow and arrow or some other primitive weapon. The sportsman that had killed a modern deer with that ancient weapon could say that he was as good a hunter as anybody. There are few or none that

The substitution of one word for another or the omission of one word is frequently enough to spoil the effect of .

popular military organizations and regiments were made the subjects for orations, eulogies and toasts. One enthusi-astic admirer of the "Salem Light infantry" had carefully prepared a toast which he was sure would swell the hearts of those connected with the company in question with pride and joy.

He proposed to begin as follows: "To
the Salem Light infantry! Let the enemies of our country look on such troops

and tremble!" Unfortunately, when the time for the delivery of his toast came, his wits de-

"The Salem Light infantry!" he faltered. "The Salem Light infantry! Let our country look on such troops and tremble!"-Youth's Companion.

From the Apocrypha.

It is impossible to exaggerate the im-nense indebtedness of English poetry and Italian poetry to the Apocrypha. The beautiful lines of Young in his "Night Thoughts"

But their hearts wounded, like the wounded Econ close; where passed the shaft no trace is

evidently to be traced to the verse in the "Book of Wisdom," "As when an arrow is shot at a mark, it parteth the air, that immediately cometh together again, so that a man cannot know where it went through." The famous "Hymn of Praise" in Milton's "Paradise" is clearly modeled after the "Benedicite," or the "Song of the Three Children," in the Apocrypha, as in the

His praise, ye winds, that from four quarters Breathe soft or loud, and wave ye tops, ye

pines, With every plant, in sign of worship, wave. It is also to the Apocrypha as to the book of Proverbs we owe many maxims which have become household words in our language and in the languages of all civilized nations. In the first book of Esdras, for example, chapter iv, 41, we find, as the revisers correctly render it, 'Great is truth, and strong above all things." Here the Latin Vulgate has it, 'Magna est veritas, et prævalet," which last word has been in the proces of time converted into "prevalebit," and become proverbial in the civilized world. -Gentleman's Magazine.

The Dell Craze. The craze for delft wares has interested many in the history of a ware that has for many years had a fascination for a few collectors. The earliest delft is believed to have been an imitation of a blue and white orcelain made in China, and was first manufactured in Delft, Holland, some time in the fourteenth century. Some 200 years later the Dutch began the manufacture of the ware in England, and later the

French, potters attempted it with considerable success. Mr. Edwin Barber, who is a collector and connoisseur of ceramics, says, "Very few pieces of the English delft seem to have reached the United States, as nine out of ten examples which have come to light show unmistakably their Dutch origin,"-New York Post.

It is entertaining to watch the effort of he young brain to put some meaning into a wholly strange word. His modus operandi here is to make what we should call a pun, assimilating the sound, or at least a part of it, to some familiar word sound. A little boy between 8 and 4 had apparently thought about the sound "A-men" at the and of prayers and had decided that it had to do with men. So having occasion to put a family of white china rabbits through their prayers he made them end up by say-ing instead of "A-men," "A-rabbits."— National Review.

It May Do as Much for You. Mr. Fred, Miller, of Irving, 1ll., writes that he had a Severe Kidney trouble for many years, with severe pains in his back and also that his bladder was affected. He tried many so-called Kidney cure but without any good result. About a year ago he began use of Electric Bitters and found relief at once. Electric Bitters is especially adapted to cure of all Kidney and Liver troubles and often gives almost instant relief. One trial will prove our statement. Price only 50c. for

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10,46 a m, New York 1,23 p m, Boston 8.30 pm. SOUTHBOUND: DAILY No. 65-Presenger-Due Lake Wacca , 25 P M maw 4.52 p m, Chadbourn 5,14 p m, Misrion 6.05 p m, Florence 6.45 p m, Sumter 8.30 p m, Columbia 9.50 p m, Denmark 6.20 a m, Abgusta 8.00 a

m, Macon 11,00 am, Atlanta 12.15 p m Charleston 10,20 p m, Savannah 12,50 a m Jacksonville 7.00 a m. St. Augustin-9.10 a m, Tampa 6.00 p m, ARRIVALS AT WILMINGTON-FROM THE NORTH. DAILY No. 49-Passenger-Leave *Boston 1.00 p.

5,45 PM m, New York 9.00 p m, Philadelphia 12,05 a m, Ealtimore 2,55 a m, Washington 4,30 a m, Richmond 9,65 a m, Petersburg 10,00 a m, Norfolk 8,40 a m, Weidon 11,50 a m, Tarboro 12,12 p m, Rocky Mount 12.45 p m, Wilson 2.12 p m, Golds boro 3,10 pm, Warsaw 4,02 pm, Magnoli 4,16 p m.

DAILY No. 41-Passenger-Leave Boston 12,08

9,30 a m a m, New York 9.30 a m, Philadelphia 12.09 pm, Baltimore 2.25 p m, Washing ton 3,46 p m, Richmond 7.30 p m, Peters burg 8.12 p m, †Norfolk 2.25 p m, Weldon 9,44 p m, +Tarboro 6.05 p m, Rock Mount 5.40 a m, leave Wilson 6.15 a m, Goldsboro 7.00 a m, Warsaw 7,51 a m, Magnolia 8.63 a m. FROM THE SOUTH.

DAILY No. 54—Passenger—Leave Tampa 7.00 a 12 15 pm m, Sanford 1.55 pm, Jacksonville 7.00 pm Savannah 12.10 night, Charleston 8.30 am, Columbia 5.50 a m, Atlanta 7.15 a m, Mr. con 9.00 a m, Augusta 2.25 pm, Denmark 4,37 pm, Sumter 7.15 a m,, Florence 8,55 a m, Marion 9,34 a m, Chadbourn 19,35 a m, Lake Waccamaw 11,66 a m.

†Daily except Sunday. Trains on Scotland Neck Branch Road leave We. don 4.10 p m, Hall ax 4.18 p m, arrive Scotland Nech 5,20 p m, Greenville 6,57 p m, Kinston 7 55 p m. R. turning, leaves Kinston 7 20 a m, Greenville 3,22 a m Arriving Halifax at 11 00a m, Weldon 11,20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 8.00 s m and 2 00 p m, arrive Parmeie 8.50 a m and 8 40 p m; returning leaves Parmele 9 50 a m and 6 80 p) m, arrives Washington 11 25 a m and 2,20 p. m. Daily except Sunday,



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Trais leaves Tarboro, N. C., daily at 5.8) p. m., arrives Plymouth 7.35 p. m., Returning, leaves Flymouth daily at 7.30 a.m., Arrive Tarboro 9.10 a.m.

Trais on Midland N. C. Franch leaves Golds: oro, N. C., daily except Sunday, 7.10 a.m. arrive Smithed: N. C., 8.81 a.m., Returning, leaves Smithfield 9.00 a.m., arrive Goldsboro, N. C., 12.23 a.m.

Train on Nashville Branch leaves Rocky Mount at 4.30 p.m., arrives Nashville 5.05 p.m., Spring Hope 5.30 p.m., Returning leaves Spring Hope 8 a.m., Nashville 3.50 a.m., arrive Rocky Mount 9.65 a.m., Mashville 3.50 a.m., arrive Rocky Mount 9.65 a.m., daily except Sunday.

4.26 p.m. artiver Nashville 5.05 p.m. Spring Hope 5.16 p.m. Returning leaves Spring Hope 6 a.m., Mashville 3.25 a.m., artive Rocky Mount 2.06 a.m., daily except Sunday.

Train or Clinton Branch leave Warsaw for Clinton Daily except Sunday at 11.10 a.m. and 3.00 p.m.

Florence Railroad leave Pec Dec 9 10 a.m., artive Latta 9.30 a.m., Dillon 9.42 a.m., Rowland 10.09 a.m., returning leaves Rowland 5.88 p.m., artives Dillon 5.55 p.m., Latta 6.09 p.m., Pec Dec 6.30 p.m., daily.

Trains on Conways Branch leave Hub at 8.30 a.m., Chadbourn 10.40 a.m., artive Conway 1.50 p.m., leave Couway 2.20 p.m., Chadbourn 5.50 p.m., leave Couway 2.20 p.m., Chadbourn 5.50 p.m., artive Hub 6.00 p.m., Daily except Sunday.

Trains on Cheraw and Darlington Railroad leave Florence 8.55 a.m., 9.10 a.m. and 8.85 p.m., arrive Darlington 9.98 a.m., 10.20 a.m. and 9.05 p.m., leave Plorence 8.55 a.m., 9.10 a.m. and 9.05 p.m., leave Plorence 9.51 a.m., 10.20 p.m., leave Cheraw 10.40 a.m. artive Cheraw 10.40 a.m. artive Cheraw 14.45 p.m. artive Wadesboro 2.25 p.m., Returning leave Wadesboro 3 p.m., artive Cheraw 4.45 p.m., leave Cheraw 4.45 p.m. and 5.15 p.m., 6.55 p.m. artive Wadesboro 3.20 p.m., leave Cheraw 13.00 p.m., leave Cheraw 4.45 p.m. and 5.15 p.m., artive Darlington 7.45 a.m., artive Florence 8.10 p.m., 6.55 p.m. artive Florence 8.10 a.m., Returning leave Forence 9.30 a.m., Darlington 7.45 a.m., artive Florence 8.10 p.m., 6.55 p.m., artive Florence 8.10 a.m., Returning leave Forence 9.30 a.m., artive Florence 8.10 p.m., Centrai of South Carolina Railroad leave Sunnter 6.37 p.m., Manning 6.51 p.m., artive Lane's 7.37 p.m., Centrai of South Carolina Railroad leave Sunnter 6.37 p.m., Manning 6.53 p.m., artive Lane's 7.37 p.m., leave Lanes 8.34 a.m., Manning 6.50 p.m., artive Lane's 7.37 p.m., leave Lanes 8.34 a.m., Manning 6.50 p.m., artive Lane's 7.37 p.m., leave Lanes 8.35 a.m., S.50 p.m., Daily except Sunday.

Wilson and Fayetteville Branch leave Wilson 2.05 p.m., Dunn 3.35 p.m., Favetteville 4.15 p.m., 1.07 a.m., Rowlands 6.30 p.m.,

Gen'l Passenger Agent. J. R. KENLY, Gen'l Manager. > T. M. EMERSON. Traffic Manager. nov 17 tf

EAtlantic & North Carolina Railroad



Train 4 connects with W. & W. train bound North, leaving Go deboro at 11 35 a m, and with Southern Railway train West, leaving Goldsboro 2.00 p. m., and with W. N. & N. at Newbern for Wilmington and intermediate points.

Train 3 connects with Southern Railway train, arr ving at Goldsboro 3.00 p. m., an with W. & W.

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are killed, but they generally come out all right, with a few scratches.

With the advent of the railroad and invention of wood pulp the uses of the spruce tree have been changed or enlarged, and so far as Eyron, Me., is concerned the manner of getting it from the forest to the market has changed. The logs are now loaded on to cars in the forests and hauled to the very mill doors, where they are con-

Du Maurier's Home at Mechlin. In consequence of the growing trouble with his eyes Du Maurier left Antwerp for Mechlin to place himself under the care of an eminent oculist who resided within easy reach of that city. In those days railway traveling was not as rapid as it is now, but one could get from Antwerp to Mechlin in about an hour, a circumstance which I frequently turned to account. Du Maurier's mother had come to live with him, his sister joining them for a short time, and the home in quiet old Mechlin so on became a sort of haven of rest. I spent special purposes of musical caricature, de-tracted somewhat from the restfulness of the haven. However that may have been, such intrusion was never resented. My qualifications as a basso profundo or a brass bandsman were always treated with the greatest indulgence by the ladies and my high soprano reached unknown altitudes under the beneficent sunshine of their applause. (For all that I never at-tempted Chopin's "Impromptu.") Then

mance" or the English song, or he would "dire la chansonnette," and what with his sympathetic tenor and his intuitive knowledge of music he seemed to be able

Du Maurier would sing the French "ro-

lix Moscheles in Century. A Javanese Temple. The temple of Boeroboader is one of the largest of the ancient temples in Java. These temples consist of vast masses of sculptured stone built on enormou mounds covering sometimes two or three acres of ground. They are built terrace upon terrace, with stone passages running round the entire structure, which is coni-cal in shape. The walls of these passages are a mass of extraordinary sculpture, whose subject is often of a very indecent character. The stones themselves are of immense size, and the whole is in a wonderful state of preservation.

The age of these Mohammedan mon-

ments is estimated at 1,200 years, and their gigantic construction is ascribed to immigrants from India and Ceylon. Huge statues of stone, mostly headless, adorn the corners and pinnacles of the temples, to which there is no interior be-yond a few small cells.—Westminster Re-Columbia River Thrice Named. The Columbia river has had three names. It was first called the Oregon. Afterward

in its region of stretching their ears by boring them and crowding them with ornaments.-Portland Oregonian.

Experience Told Him

In making a mustard plaster take a piece of lard and stir the dry mustard into the lard until it is a thick paste and will just spread. Spread on a piece of lawn and apply to the affected part. This will not blister.

kissed the bride, a happy man And proud, the proudest in that room, I ween, and that with reason. Was I not the -Pearson's Weekly. KICKING TREES.

Lumbermen Must Know Them and Know How to Keep From Being Kicked. Very few who have ever witnessed the nethod of lumbering in our forests realize the danger, with its accompanying fascina-tion; the hard, rugged work, with its health giving results, or the enjoyment to be found in camp life in the solitary woods miles from civilization. The danger from flying limbs or a "kicking" tree as it falls, lodges or strikes upon a stump or across a log and swings around or files back with terrible force is

not noticed by the lumbermen if they are lucky enough to dodge successfully. Another danger that people little realize is that of the teamsters who haul the logs from the stump to the main road. Much of the timber is cut up on the mountain sides, which are so steep that a horse team can scarcely climb up. At the top, logs suring from 30 to 50 feet in length are loaded upon one sled and are dragged down the mountain. In places the road goes down so steep that the ends of the logs are above the horses' hips. The logs, with the sled, tip down, and away they go down the mountain as fast as the horses can go, with the teamster hanging to the reins and keeping his balance upon the logs as they thrash and roll around beneath his feet. Occasionally a teamster emits a terrific vell that would put a Comanche Indian to shame to warn his brother teamsters that he is coming, so they can get out of the way. They drive into a turnout,

many a happy day and night there, on which occasions I am bound to say that the plane, requisitioned by me for some special purposes of musical caricature, de-

to express more than many who had had the advantage of a musical training.—Fe-

it was called the St. Roque, but when it was discovered by Robert Gray in 1792 it was given the name of his vessel, the Columbia, in place of the two floating appel lations, Oregon and St. Boque. According to Whitney, the original name of the river was the Orejon, "big ear," or "one that has big ears," the allusion being to the custom of the Indians who were found

Mrs. Wurrey (to police captain)—Have you found any trace of my boy? He's been away all day, and I can't find out anything as to his whereabouts.

Police Captain—Rest easy, madam. Describe the boy, and we'll send a man down to the continuous performance thes ter at once and get him for you .- Roxbury

he does, the team is sluleed down the mountain. Occasionally they go against a tree, and sometimes both of the horses all well attended.

verted into pulp and paper.-Rumford

The Shakers are the despair of the missionaries. They cannot be induced to attend regular church services, as they totally reject the Bible, while accepting They are equally the despair of the reservation doctors, whose offices are excluded entirely by the faithful. In case of illness a select company of devotees meet in the sickroom and shake in relays until the patient dies or recovers. Even the missionaries admit that the Shakers are an unusually moral set. They eschew most of the vices of their

Some regions are rather slow to adapt themselves to modern game killing implements. A Forest and Stream correspondent got a letter from New Brunswick the other day which said that flintlock guns were still in use up in that country. The letter was from a storekeeper, who said that the store had carried a supply of gun flints ever since it had been started by his grandfather, away back in 1836. Probably he would lose trade if he did not have them in stock. It is not improbable that Indians in the north woods of Canada

can boast of such a kill.

an orator's elequence. Years ago there was a military celebration, in the course of which various ATLANTIC NATIONAL BANK,

