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THE CONCORD TIMES.

JOHN B. SHERRILL, Editor. "BE JUST AND FEAR NOT." $1.00 a Year, in Advance.

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CONSUMPTION

BRYAN'S SPEECH AT CHICAGO.

The following is the speech delivered by Hon. W. J. Bryan before the National Democratic Convention in Chicago, Thursday, July 9, 1896:

Mr. Chairman and Gentlemen of this Convention—I would be presumptuous indeed, to present myself against the distinguished gentlemen to whom you have listened, if this were but a measure of ability, but this is not a contest among persons. The humblest citizen in all the land when clad to the armor of a righteous cause is stronger than all hosts of error that they can bring. I come to speak to you in defense of a cause as holy as the cause of liberty, the cause of humanity.

When this debate is concluded, a motion will be made to lay upon the table the minority report as well as the resolution offered in condemnation of the Administration. I shall seriously object to bringing this question down to a level of persons. The individual is but an atom; he is born, he acts, he dies; but principles are eternal, and this has been a contest of principle. Never before in the history of this country has there been witnessed such a contest as that through which we have passed. Never before in the history of American politics has a great issue been fought out, as this issue has been, by the voters themselves.

On the 4th of March, 1895, a few Democrats, most of them members of Congress, issued an address to the Democrats of the nation, asserting that the money question was the paramount issue of the hour; asserting also a right of a majority of the Democratic party to control the party on this paramount issue, concluding with the request that all believers in free coinage of silver in the Democratic party should organize and take charge of and control the policy of the Democratic party. Three months later at Memphis, an organization was perfected and the silver Democrats went forth openly and boldly and courageously proclaiming their belief, and declaring that if successful they would crystalize in a platform the declaration which they had made, and then began the conflict with a zeal approaching the zeal which inspired the crusaders who followed Peter the Hermit. Our silver Democrats went forth from victory unto victory until they are assembled now, not to discuss, not to debate, but to enter up the judgement rendered by the plain people of this country. In this contest, brother has been arrayed against brother, and father against son. The warmest ties of love and acquaintance and association have been disregarded. Old leaders have been cast aside when they refused to give expression to the sentiments of those whom they would lead, and new leaders have sprung up to give direction to the cause of truth. Thus has the contest been waged, and we have assembled here under as binding and solumn instructions as were ever fastened upon the representatives of a people.

We do not come here as individuals. Why, as individuals, we might have been glad to compliment the gentlemen from New York [Senatsr Hill,] but we know that the people for whom we speak would never be willing to put him in a position where he could thwart the will of the Democratic party. I say it was not a question of persons; it was a question of principle, and it was not with gladness, my friends, that we find ourselves brought into conflict with those who are arrayed on the other side.

The gentleman who preceeded me [Governor Russell] spoke of the old State of Massachusetts. Let me assure him that not one person in all this convention entertains the least hostility to the people of the State of Massachusetts, but we stand here representing people who are the equals before the law of the largest citizens of the State of Massachusetts.

When you come before us you tell us that we shall disturb your business in this; we reply that you have disturbed our business by your course. We say to you that you have made too limited in its application the definition of the business man. The man who is employed for wages is as much a business man as his employer. The attorney in a country town is as much a business man as the Corporation Counsel in a great metropolis. The merchant at the cross-roads is as much a business man as the merchant of New York. The farmer who goes forth in the morning and toils all day, begins in the spring and toils all summer, and by the application of brain and muscle to the natural resources of this country, creates wealth, is as much of a business man as the man who goes upon the Board of Trade and bets upon the price of grain. The miners who go a thousand feet into the earth, or climb 2,000 feet upon the cliffs and bring forth from their hiding places the precious metals to be poured into the channels, are as much business men as the few financial magnates who, in a back room, corner the money of the world.

We come to speak for this broader class of business men. Ah, my friends, we say not one word against those who live along the Atlantic coast, but those hardy pioneers who braved all the dangers of the wilderness, who have made the desert to blossom as the rose, those pioneers away out there, rearing their children near to nature's heart, where they can mingle their voices with the voices of birds; out there where they have erected school houses for the education of their young and churches where they praise their Creator, and cemeteries where sleep the ashes of their dead—are as deserving of the consideration of this party as any people in this country.

It is not for these we speak. We do not come as aggressors. Our war is not a war of conquest. We are fighting in the defense of our homes, our families and posterity.

We have petitioned and our entreaties have been disregarded. We have begged and they have mocked us and laughed at our calamities.

We beg no longer; we entreat no more; we petition no more; we defy them.

The gentleman from Wisconsin has said that he fears a Robespierre. My friend, in this land of the free, you need fear no tyrant who will spring up from among the people. What we need is an Andrew Jackson, to stand as Jackson stood, against the encroachments of aggrandized wealth.

They tell us that this platform was made to catch votes. We reply to them that changing conditions make new issues; that the principles upon which rest Democracy are as everlasting as the hills, but that they must be applied to new conditions as they arise. Conditions have arisen, and we are attempting to meet these conditions. They tell us that the income tax ought not to be brought in here; that it is a new idea. They criticise us for our criticisms of the Supreme Court of the United States. My friends, we have not criticised; we have simply called attention to what you know. If you want criticisms read the dissenting opinions of the court, that will give you criticisms. They say we passed an unconstitutional law. I deny it. The income tax was not unconstitutional when it was passed. It was not unconstitutional when it went before the Supreme Court for the first time.

It did not become unconstitutional until one judge changed his mind, and we cannot be expected to know when a judge will change his mind. The income tax is a just law. It simply intends to put the burden of the government justly upon the backs of the people. I am in favor of an income tax.

When I find a man who is not willing to pay his share of the burden of the government which protects him, I find a man who is unworthy to enjoy the blessings of a government like ours.

He says that we are opposing the national bank currency. It is true. If you will read what Thomas Benton said you will find that he said that in searching history he could find but one parallel to Andrew Jackson. That was Cicero, who destroyed the conspiracy of Cataline and saved Rome. He did for Rome what Jackson did when he destroyed the bank conspiracy and saved America.

We say in our platform that we believe that the right to coin money and issue money is a function of the government. We believe it. We believe it is a part of the sovereignty, and can no more with safety be delegated to private individuals than we could afford to delegate to private individuals the power to make penal statutes, or levy laws for taxation.

Mr. Jefferson, who was once regarded as good Democratic authority, seems to have a different opinion from the gentlemen who have addressed us on the part of the minority. Those who are opposed to this proposition tell us that the issue of paper money is a function of the bank, and that the government ought to go out of the banking business. I stand with Jefferson rather than with them, and tell them, as he did, that the issue of money is a function of the government and that the banks ought to go out out of the government business.

They complain about the plank which declares against the life tenure in office. They have tried to strain it to mean that which it does not mean. What we oppose in that plank is the life tenure that is being built up at Washington which excludes from participation in its benefits the humbler members of our society. I can not dwell long in my limited time.

Let me call attention to two or three great things. The gentleman from New York says that he will propose an amendment providing that this change in our law shall not effect contracts already made. Let me remind him that there is no intention of affecting those contracts which, according to the present laws, are made payable in gold. But, if he means to say that we can not change our money system without protecting those who have loaned money before the change was made, I want to ask him where in law or in morals can he find authority for not protecting the debtors when the act of 1873 was passed, but now insist that we must protect the creditor. He says he wants to amend this law and provide that if we fail to maintain a parity within a year we will then suspend the coinage of silver.

We reply that when we advocate a thing which we believe will be successful we are not compelled to raise a doubt as to our sincerity by trying to show what we will do if we can't. I ask him if he will apply his logic to us, why does he not apply it to himself? He says that he wants this country to try to secure an international agreement. Why doesn't he tell us what he is going to do if they fail to secure an international agreement? There is more reason for him to do that than for us to fail to maintain the parity. They have tried for thirty years—for thirty years—to secure an international agreement, and they are waiting for it most patiently and don't want it at all.

Now, my friends, let me come to the paramount issue. If they ask us here why is it that we say more on the money question than we say upon the tariff question, I reply that if protection has slain its thousands, the gold standard has slain its tens of thousands. If they ask us why we did not embody all these things in our platform which we believe we reply to them that when we have restored the money of the Constitution all other necessary reforms will be possible, and until that is done there is no reform that can be accomplished.

Why is it that within three months such a change has come over the sentiment of this country? Three months ago when it was confidently asserted that those who believed in the gold standard would frame our platform and nominate our candidate, even the advocates of the gold standard did not think that we could elect a President, but they had good reason for the suspicion, because there is scarcely a state here today asking for the gold standard that is not within the absolute control of the Repubublican party.

But note the change. Mr. McKinley was nominated at St. Louis upon a platform that declared for the maintenance of the gold standard until it should be changed into bimetallism by an international agreement. Mr. McKinley was the most popular man among the Republican party, and everybody three month ago in the Republican party prophesied his election. How is it today? Why, that man who used to boast that he looked like Napoleon, that man shudders to-day when he thinks that he was nominated on the anniversary of the battle of Waterloo.

At the suggestion of a coincidence between McKinley's nomination and the fate of Napoleon at Waterloo the silver men showed their appreciation of the point by a yell and an uproar which for twenty or thirty seconds prevented the speaker from proceeding. At length, when things calmed down a trifle, he resumed as follows:

Not only that, but as he listens he can hear with ever-increasing distinctness the sound of the waves as they beat upon the lonely shores of St. Helena.

Why this change? Ah, my friends, is not the change evident to any one who will look at the matter? It is no private character, however pure, no personal popularity, however great, that can protect from the avenging wrath of an indignant people, the man who will either declare that he is in favor of fastening the gold standard upon this people, or who is willing to surrender the right of self-government, and place legislative control in the hands of the foreign potentates and powers.

We go forth confident that we shall win. Why? Because upon the paramount issue of this campaign there is not a spot of ground upon which the enemy will dare to challenge battle. Why, if they tell us that the gold standard is a good thing, we point to their platform and tell them that their platform pledges the party to get rid of a gold standard and substitute bimetalism. If the gold standard is a good thing, why try to get rid of it.

If the gold standard—and I might call your attention to the fact that some of the very people who are in this convention today, and who tell you that we ought to declare in favor of international bimetallism and thereby declare that the gold standard is wrong, and that the principle of bimetallism is better, these very people four months ago were open and avowed advocates of the gold standard and were telling us that we could not legislate two metals together, even with aid of the world. I want to suggest this truth, that if the gold standard is a good thing we ought to declare in favor of its retention, and if the gold standard is a bad thing, why should we wait until some other nations are willing to help us to let go?

Here is the line of battle. We care not upon which issue they force the fight. We are prepared to meet them on either issue or on both. If they tell us that the gold standard is the standard of civilization, we reply to that that this, the most enlightened of all the nations of the earth, has never declared for a gold standard, and both the parties this year are declaring against it. If the gold standard is the standard of civilization, why, my friends should we not have it? So, if they come to meet us on that, we can present the history of our nation. More than that, we can tell them this, that they will search the pages of history in vain to find a single instance in which the common people of any land have ever declared themselves in favor of a gold standard.

They can find where the holders of fixed inventments have. Mr. Carlisle said in 1878 that this was a struggle between the idle holders of idle capital and the struggling masses who produce the wealth and pay the taxes of the country, and, my friends, it is simply a question for us to decide upon which side shall the Democratic party fight. Upon the side of the idle holders of idle capital, or upon the side of the struggling masses? That is the question that the party must answer first, and then it must be answered by each individual hereafter. The sympathies of the Democratic party as described by the platform are on the side of the struggling masses, who have ever been the foundation of the Democratic party.

There are two ideas of government. There are those who believe that if you just legislate to make the well-to-do prosperous that their prosperity will leak on those below. The Democratic idea has been to legislate to make the masses prosperous; their prosperity will find its way up and through every class that rest upon it.

You come to us and tell us that the great cities are in favor of the gold standard. I tell you that the great cities rest upon our broad and fertile prairies. Burn down your cities and leave our farms, and your cities will spring up again as if by magic. But destroy our farms, and the grass will grow in the streets of every city in this country.

My friends, we shall declare that this nation is able to legislate for its own people on every question, without out waiting for the aid or consent of any other nation on earth. And upon that issue we expect to carry every single State in the Union. I shall not slander the fair State of Massachusetts, nor the State of New York, by saying that when its citizens are confronted with the proposition—I will not slander either one by saying that the people of those States will declare our helpless impotency as a nation to attend to our own business. It is the issue of 1776 over again—our ancestors, when only 3,000,000 had the courage to declare their political independence of every other nation upon the earth. Shall we, to 70,000,000, declare that we are less independent than our forefathers? No, my friends, it will never be the judgment of the people.

Therefore we care not upon what lines the battle is fought. If they say bimetallism is good but we can not have it until some nation helps us, we reply that instead of having a gold standard because England has, we shall restore bimetallism, and then let England have bimetallism because the United States has. If they dare to come out and in the open defend the gold standard as a good thing, we shall fight to the uttermost, having behind us the producing masses of this nation and the whole world. Having behind us the commercial interests and the laboring interests, and all the toiling masses, we shall answer their demands for a gold standard by saying to them you shall not press down upon the brow of labor this crown of thorns. You shall not crucify mankind upon a cross of gold.

It is actual merit that has given Hood's Sarsaparilla the first place among medicines. It is the One True Blood Purifier and nerve tonic.

WOMEN AT A PREMIUM.

St. Louis Globe-Democrat.

There is a city in the western part of Canada, close to the Pacific ocean which is named by all who visit it the most desolate spot upon the face of the earth. Its climate is good, its natural resources excellent, its houses fair, its streets well paved, yet within this town there is an air of forlorn dejection that strikes the most careless traveler that comes within its boundary.

It is on Vancouver island—a sweet fair spot. And the desolation is caused by one thing—only one—the lack of women and girls.

This particular town is scarcer of the product than others of its locality. There are many towns upon the island, but this once lacks women so sadly that in a recent census of the place it was nearly three thousand short. This number included a court of serving women, women to do the work of the house, cook and wash and iron. It also included working girls and women who are not expected to marry. And, of course, it took in the queens of the city, the fair matrons of the homes and the mistresses of the pretty establishments.

Today the doorsteps of these houses yawn vacantly and the vines flitting over the portals seem to say, "She comes not yet."

The greatest bargain sale of wives ever known took place upon a recently opened domain a few years ago. A frantic call was sent to the cities for 100 women. And poor girls, out of fun and curiosity and willingness to have a home, went out there. The men met them at the station. The girls looked them over shyly. By evening all the girls had found boarding places in the wooden shanties of the "town." And by Sunday the parson was kept busy tying the nuptial knots. The prettiest girls and the richest ones got the wealthiest men. A girl with $50 was an heiress and a man with $100 a prince. The plain girls took up with poor fellows, with hopes and chances. It was a quick, natural selection.

One very handsome fellow, with blond curls, got a very pretty girl, though neither had a cent. It was a case of beauty. The rude courtship was carried on in the three evenings between the time the girls arrived and Sunday, and within a week there were nearly 100 small wooden houses going up in the town.

There is no name for this peculiar state of society where women are wanted to make homes and where money is laid down for them and paid to them to queen it over a home. A glaring headline in an English paper once called it. The Barter of Women In America." But among those who see the satisfactory after workings it is merely the good natured consent of the girls to adjust themselves to their country, which is yet new enough not to be as evenly distributed as it will be when the twenty-first century man and woman come in.

Condensed Testimony.

Chas R. Hood, Broker and Manufacturer's Agent, Columbus, Ohio, certifies that Dr. King's New Discovery has no equal as a Cough remeey. J. D. Brown, Prop. St. James Hotel, Ft. Wayne, Ind., testifies that he was cured of a cough of two year's standing, caused by La Grippe, by Dr. King's New Discovery. B. F. Merrill, Baldwinsville, Mass., says that he has used and recommended it and never knew it to fail, and and would rather have it than any doctor, because it always cures. Mrs. Hemming, 212, E. 25th St., Chicago, always keeps it at hand and has no fear of croup, because it instantly relieves. Free trial bottles at P. B. Fetzer's Drug Store.

Do People Ever Forget Anything?

Family Doctor.

The brain of mankind has been defined as a kind of phonographic cylinder, which retains impressions made upon it through the medium of the senses, particularly through the eyes and ears. If this be true, memory must depend for its intensity or retentive qualities upon the degree of observation with which the record is made.

Nor is this is all. If memory's record is kept in the shape of indentations upon the folds of the brain matter, are they ever entirely effaced? In other words, do we really ever forget anything? May it not be that the inner depths of the brain memory have stored up recollections of things which are never again purposely turned to, perhaps, but which instantly spring into being and flash through the mind whenever we see or hear something which recalls them.

There are several well known mental phenomena which strengthens this theory. We know that memory often brightens during the moments of life, and there are cases where Germans, French, Spaniards and others who, falling ill in this country years after having entirely forgotten their native languages, recovered and used them upon their death beds.

There is a theory that in all such cases the brain folds have relaxed, just as do the muscles and cords of the limbs and body, and that by so doing they expose the mind's monitor indentations (recollections), which were long since folded up and put away as material that could not be of any particular use.

Be Sure You are Right

And then go ahead. If your blood is impure, your appetite failing, your nerves weak, you may be sure that Hood's Sarsaparilla is what you need. Then take no substitute. Insist upon Hood's and only Hood's. This is the medicine which has the largest sales in the world. Hood's Sarsaparilla is the One True Blood Purifier.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

The largest farm in this country, if not in the world, is in Louisiana, and is owned by a syndicate. It is one hundred miles long and twenty-five wide. It cost $50,000 to fence in the 1,600,000 acres, which are divided up into ranches.

Using the rod will do no good unless the hand that holds it is moved by love.

LIKE BEASTS OF BURDEN.

Cleveland World.

One, if not the greatest obstacle in the way of the industrial progress of Japan is the fact that upward of 1,000,000 of the most muscular of its population are engaged as beasts of burden. In this calculation I do not include those occupations in which the day laborers of all civilized countries are engaged. The statement is based on the fact that over 1,000,000 of the vigorous manhood are engaged in the transportation of people and commodities from place to place, performing the work which in Europe and America is done by animal, by steam, by electricity and other modern methods of conveyance. So tremendous is this drain upon the population of the empire that much of the other hard labor, such as loading coal on vessels, handling heavy freight on railways, the driving and loading of pack horses, heavy farm work and the like, is performed by women, who, dressed in blue cotton trousers and tunics, are compelled to do for Japan what the longshoremen, yardmen and farm laborers do in the United States.

The estimate that over 1,000,000 men are engaged in the mikado's empire in these degrading occupations is based upon the fact that the returns of 1895 show a total of 199,411 jinrikishas and 914,830 hand carts. As all these carriages and carts are licensed, the returns are probably correct. In the case of the jinrikishas the number of pullers and pushers is greatly in excess of the number of vehicles. This comes from the fact that some of the vehicles have two men and because in large cities the same vehicle is rented out during the twenty-four hours to different men. It is safe to assume that nearly 250,000 coolies are directly and indirectly engaged as pullers and pushers of these conveyances. As for carts the same holds true. They are propelled with enormous loads, sometimes by two bent and wrinkled old men, sometimes by one strong and hearty young man of low intelligence, and sometimes by mere boys, from ten to fifteen years of age. One million, therefore, would seem to be within the mark. This gives us a total of 1,250,000 human horses.

To the ordinary observer, these jinrikishas seem a novel and delightful experience. They combine all the joys of a human horse. They help you into the carriage, hand you your parasol or umbrella, tuck the rug around you, and land you at the door of the shop or house. Moreover, they take care of your parcels. In rainy weather they pull up the hood and fasten the oilcloth in front, so that nothing but a peephole is left, and you are safe from the wet and the mud. All you see is the bare legs of the hedgehog-looking creature, who, covered with a peculiar hat and coat of reedy grass, is rushing onward through slush and snow and sleet and rain. This is well enough for the passenger within, but what are the effects of the occupation upon the man without? What is the effect of the employment of 1,250,000 of the robust men of Japan in this way and in the hauling of carts upon the rest of the population? These are questions that must be weighed in any estimate of the future industrial importance of Japan.

Did You Ever

Try Electric Bitters as a remedy for your troubles? If not, get a bottle now and get relief. This medicine has been found to be peculiarly adapted to the relief and cure of all Female Complaints, exerting, a wonderful direct influence in giving strength and tone to the organs. If you Loss of Appetite, Constipation, Headache, Fainting Spells, or are Nervous, Sleepless, Excitable, Melancholy or troubled with Dizzy spells, Electric Bitters is the medicine you need. Health and strength are guaranteed by its use. Large bottles only fifty cents at P. B. Fetzer's Drug Store.

A Strange Family.

Baltimore Sun.

In all the world, probably, there is no body of religious enthusiasts whose regimen is so severe as that of the Aubins, of Montreal, says the London Mail. Deprived of every suggestion of comfort they sleep at night not in beds even of the hardest sort, not on a pallet of straw, not even on a bare board, but in coffins, narrow and grim and black.

These gruesome resting places are not cushioned or even lined; and year in and year out the devotees occupy them for the betterment of their souls and in order that they may more thoroughly forget the vanities of the world.

They subsist upon bread and water, and, to vary the wierd monotony of such living, they spend hours of each day bent in prayer, about an altar in a darkened chapel, their necks ladened with chains of great weight.

This strangest of all religious companies was founded by a Dr. Jacques. Years ago, when the small pox epidemic killed off hundreds of the people of Montreal, Dr. Jacques had among his 1,500 patients the family of Aubin.

They were persons of good social standing, and after the disappearance of the small pox they set about the fulfillment of vows they had made during sickness. Father, mother and five daughters withdrew entirely from the world, and live now in the house of Dr. Jacques, who is himself is the head of the sect.

The upper floor of the house is divided into rooms or cells, bare of carpets or of furniture, save the unsightly coffins, plain, unpainted tables and tin washbasins. In the room used for purposes of regular worship there stands, in the shadow of the altar, a post with heavy chains hanging from it.

The prime motive of these recluses is to intercede for the souls of their sisters of the world whom destiny has thrown in the way of temptation. So when the social season arrives, when parties, balls and festivals are in progress, then, in the Aubin household, all the rigors and deprivations of monastic life are redoubled, and the cloistered family fast faithfully and spend hours of each day upon their knees in urgent prayer, their necks weighted with heavy ox chains.

Even in the fierce colds of a Canadian winter they have no fires in their cells.

Men who try to serve God for gain are willing to serve the devil for nothing.

HINTS FOR GIRLS MAKING VISITS.

Harper's Round Table.

When the note of invitation from your friends arrives, the first thing to do is to answer it, setting the day and the train when she may except you. She probably mentioned the first in her invitation, and enclosed a time-table so that you might select your train. Having decided on this, keep your engagement. Do not allow a slight inconvenience, or an invitation elsewhere, or a caprice, to let you change your plan. Go when you are expected, and stay as long as you are asked to stay. An invitation usually mentions whether your friend would like you to come for a week, or ten days, or a fortnight, or it may be read thus: "Please give us the pleasure of a visit from you. Come on Friday afternoon and stay until Tuesday," or on "Monday, and help us celebrate Louis' birthday, which occurs on Tuesday; we will hope to keep you with us until Friday." It is very much pleasanter to know for how long you are invited than to have it left uncertain; but when no time is mentioned, one takes it for granted that a week will cover the period of the visit.

A girl will find her pretty travelling dress (which at this season is of rough cloth, dark brown or blue by preference, with a thick jacket and a neat little hat) suitable for walking, driving, and sight-seeing while away from home. She must be sure that her boots and gloves are in dainty order, without missing buttons, and, if she chooses, a fur collar or boa and a muff may complete her out-door costume. For use in company, afternoon teas, evenings, little gatherings of friends at dinner, or any fete to which she is invited, a pretty waist of silk or chiffon and a shirt of silk or fine wool will be appropriate. In packing waists use plenty of soft white tissue-paper, so that they will come out unbruised at their journey's end. Your mother will provide you with a simple evening gown, if she thinks it needful, and a girl never looks sweeter than in simple white muslin or in a white gown of some sort. With the white gown must be white shoes, and house gowns of all kinds need dainty foot-gear.

Now, pray forgive me, but when going on a visit never omit your night gowns, changes of underclothing, stockings and handkerchiefs in abundance. A lady is never unprovided with enough of these essentials. Take your own comb and brush, your tooth-powder, tooth-brush, cold cream, and all the little toilet accessories which you like to have at home. Supply yourself with pins, the common kind and the sheath kind, and have your needle and thread in case of a rent to be mended.

Warned by a Dream.

New York Sun.

Eleven-year-old John Watson, of 928 Dean street, Brooklyn, would not have been drowned in the "Forty-foot Pond," near his home, on Wednesday, if he had attended to the warning of his father. While the family were at breakfast on Wednesday morning the father, William Watson, said:

"Jackey, I had a bad dream about you last night. I dreamed that I saw you drowning. I, don't believe in dreams, but I don't want you to go swimming today. Keep away from the 'Forty-foot Pond."

"All right, papa," the boy said, but after his father's departure for work he started for the pond, and in the afternoon went in swimming with some other boys. His fourteen-year-old brother Thomas, who was impressed with his father's dream, became alarmed over John's absence, and, hurrying to the pond, found him struggling for life. He tried to save the boy, but failed.

Buck Kitchin for Bryan.

Raleigh Press-Visitor.

W. H. Kitchin, of Halifax, has kicked out of the Populist traces. Mr. Kitchin is an enthusiastic Bryan man and has so declared himself during the past few days. Mr. Kitchin furthermore says that every honest silverite will support the Democratic nominee. The heretofore Halifax Populist is much displeased with the policy which Butler is pursuing. He is quoted by a gentleman to have said that Butler and Skinner seemed to be looking out for office more than anything else.

Sewall the Logical Candidate.

Gastonia Gazette.

Why shouldn't the Chicago convention have chosen a sailor man if it wanted to? Wasn't it all at sea?

"If Eric is in robust health, and has slept well, and is at the top of his condition at his departure from Greenland, his ships will reach Newfoundland. But, take out Eric and put in a stronger man—Biorn or Thorfin and the ships with just as much ease will reach Labrador and New England."

Emerson was right. The stronger a man is the fuller his chest is, the sounder his heart and brain and lungs are, the further he will sail on the ocean, the higher he will sail in his balloon, and the deeper he will dive into the intricacies of his business or profession. A man's glory is his strength. The world has small use for weaklings, and, it must be said, sickly people have little use for the world. But, sickness is generally an unnecessary evil. It is almost a crime against nature to be ill. If you are ill and feel repentant, anxious to undo the mischief, take Dr. Pierce's Golden Medical Discovery. Don't be despondent because your grandfather died of consumption or bronchitis, or some other equally frightful throat or lung trouble. There is no need of hereditary consumption. Purify your blood with "Golden Medical Discovery," then take more of it to thoroughly strengthen and build up your whole body through the purity and strength of your blood.

There is nothing miraculous about the "Discovery." It is a compound of curatives skillfully blended. It will cure 98 per cent. of all cases of consumption if it is honestly used.

Would you know yourself? Send 21 one-cent stamps to cover cost of mailing *only*, and get Dr. Pierce's Common Sense Medical Adviser. In the reading of this book of 1008 pages is a medical education. It is a complete family doctor book, written in plain language that everybody can understand, and profusely illustrated. Address, WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main St., Buffalo, N. Y.

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Office Hours, 7:30 to 8:30 a. m., 1:30 to 2:30, p. m. Telephone call, No. 67.
Sept. 20, '94.—1y.

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Physician and Surgeon,
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Dec. 26—6m.

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Oct. 31—tf