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GREENSBORO, N. C., FRIDAY AUGUST 19, 1887.

NO. 32.

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AGENTS.

Greensboro, N. C., March 18th, 1887

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SUITABLE FOR NORTH CAROLINA AND THE SOUTHERN BORDER New Fruits of sp. cial note are the Yel ov T ansparent Apple, Lady Ingold reach, the Laws n Keiffer, Lucy Duke and Beaufo t

Pears, Lutie, Niagra, and the Georgia Grape, Wolford's Winter. Descriptive Catalogues free.

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Groceries!!!

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> We buy in large quantities for cash from first hands, thus securing every advantage in price and transportion. We own the building in which we do business, and give our personal attention to our business. These facts make it evident that we can sell goods as low as any and much lower than those who do not enjoy these advantages.

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All Kinds of Country Produce taken in exchange for goods at the highest market price.

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of anything in our Line.

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East Market St.,

Opposite Planters' Hotel and U. S. Court House.

DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

"Concerning the Bigets;"

TEXT: "Then said they unto him, say now Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan."—Judges xii, 6.

Do you notice the difference of pronunciation between shibboleth and sibboleth! A very small and unimportant difference, you say. And yet that difference was the difference between life and death for a great many

say. And yet that difference was the difference between life and death for a great many people. The Lord's people, Gilead and Ephraim, got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Euphraimites coming their should be slain. But how rould it be found out who were Ephraimites? They were detected by their pronunciation. Shibboleth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say shibboleth always left out the sound of the "h." When it was asked that they say the "h." When it was asked that they say shibboleth they said sibboleth, and were slain. shibboleth they said sibboleth, and were slain.

"Then said they unto him, Say now Shibboleth; and he said Sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passage of Jordan."

A very small difference, you say, between Gilead and Ephraim, and yet how much intolerance about that small difference. The Lord's tribe in our time—by which I mean the different thenominations of Christians—sometimes magnify a very small difference. sometimes magnify a very small difference, and the only difference between scores of de-nominations to day is the difference between shibboleth and sibboleth.

The church of God is divided into a great number of denominations. Time would fail me to tell of the Calvinists, and the Arminme to tell of the Calvinists, and the Arminians, and the Sabbatarians, and the Baxterians, and the Dunkers, and the Shakers, and the Quakers, and the Methodists, and the Baptists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very egotistic men, and some of them founded by very bad men. But as I demand for myself liberty of conscience, I must give that same liberty to science, I must give that same liberty to everyother man, remembering that he no re differs from me than I differ from him: advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion let there

be no gag law, no moving of the previous question, no persecution, no intolerance. You know that the air and the water keep oure by constant circulation, and I think there is a tendency in religious discussion to burification and moral health. Between the Fourth and the Sixteenth centuries the church proposed to make people think aright by pro-hibiting discussion and by strong censorship of the press, and by rack, and gibbet, and hot lead down the throat, tried to make people ortholox; but it was discovered that you cannot change a man's belief by twisting of his head, and that you cannot make a man see things differently by putting an awl through his eyes. There is something in a man's conscience which will harl off the mountain that you throw upon it, and, unsinged of the fire, out of the flame will make

red wings on which the martyr will mount to In that time o'which I sreak, between the Fourth and Sixteenth centuries, people went rom the house of God into the most appalhng iniquity, and right along by consecrated altars there were tides of drunkenness and licentiou-ness such as the world never heard of, and the very sewers of perdition broke loose an I fleoded the church. After a while the printing press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, but where

there was one man hostile to the Christian religion there were twenty men ready to advocate it; s) I have not any nervousness in regard to this battle going on between truth The truth will conquer just as certainly as that God is stronger than the devil. Let error run if you only let truth run along Urged on by skeptic's shout and ranscendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and

quicker than eagle's beak catches out a hawk's heart God's vengeance will tear it to I propose this morning to speak to you of sectarianism—its origin, its evils and its curses. There are those who would make us think There are those who would make us think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding place, and drag it out of the caverns of darkness and r:p off his hide. Fut I want to make a distinction between bigotry and the lawful for lness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of such tremendous vicissitude and temptation, and with a soul that must after a while stand before a throne of insufferable brightness, in a day when the rocking of the mount ins and the flaming of the heavens and the upheaval of the sea shall be among the least of the excitements, to give account for every thought, word, action, preference and dislike—that man is mad who has no religious preference. But our early education, our physical temperament, our mental constitution will very much decide

our form of worship. A style of psalmody that may please me may displease you. Some would like to have a minister in gown, and bands, and surplice, and others prefer to have a minister in plain citizen's apparel Some are most impressed when a little child is presented at the altar and sprinkled with the waters of a holy benediction "in the name of the Father, and of the Son, and of the Holy Ghost;" and others are more impressed when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no noise in prayer, not a word, not a whisper. Another min just as good prefers by gesticulation and exclamation to extress his devotional aspirations. One is just as good as the other. "Every man fully persuaded in his own George Whitefield was going over a Quaker rather roughly for some of his religious sentiments, and the Quaker said: "George, I am

as thou art: I am for bringing all men to the hope of the Gospel; therefore, if thou wilt not quarrel with me about my broad brim, I will not quarrel with thee about thy black gown. George, give me thy hand."

I. In tracing out the religion of sectarianism, or bigotry, I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world and denounce other sects and other denominations. It is very often the case that that kind of education acts justs opposite to what was expected. and the children grow up and, after a while and the children grow up and, after a while go and see for themselves; and looking in those churches, and finding that the people are good there, and they love God and keep his commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the gospel who spent their whole lives bombarding other denominations, and who lived to see their children preach the Gospel in those very denominations. But it is often the

is no evidence that the church is acceptable sary of Montefiere, the great Jewish philan-to God. Botter a barn with Christ in the thropist. Intolerance never yet put down manger than a cathedral with magnificent harmonies rolling through the long drawn aisles and an angel from heaven in the pulpit if there is no Christ in the chancel and no Christ in the rober. Bigotry is often the child of ignational

of ignorance:
You seldom find a man with large intellect who is a bigot. It is the man who thinks he knows a great deal but does not. That man knows a great deal but does not. is almost always a bigot. The whole tendency of education and civilization is to bring a

not walk around it. One man looked at one side, another at another side, and they came home, each one looking at only one side. And they happened to meet, the story says, and they got into a rank quarrel about the color of that obelish. One man said it was white, another man said it was green, another man said it was blue, and when they were in the very heat of the controversy a more intelligent traveler came and said: "Gentlemen. I have seen that obelish and you are all sight have seen that obelisk, and you are all right and you are all wrong. Why didn't you walk all around the obelisk?"

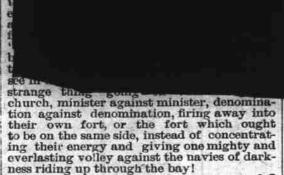
Look out for the man who sees only side of a religious truth. Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably—the man who only sees one side. There is no man more to be pitied than he who has in his head just one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sunshine

II. So I have set before you what I consider to be the causes of bigotry. Thave set before you the origin of this great evil. What are some of the baleful effects? First of all it cripples investigation. You are wrong, and I am right, and that ends it. No taste for exploration, no spirit of investiga-tion. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies, a

blind mole under a corn shock. It stops all investigation. While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each denomination an especial mission to give particular emphasis to some one doctrine; and so the Calvinistic churches must present the sover-signty of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational church must present the responsibility of the individual member, and the Methodist church must show what holy enthusiasm and hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis upon some

Another great damage done by the secta-rianism and bigotry of the church is that it disgusts people with the Christian religion. Now, my friends, the Church of God was never intended for a war barrack. People are afraid of a riot. You go down the street and you see an excitement, and missiles fly-ing through the air, and you hear the shock of firearms. Do you, the peaceful and industrious citizen, go through that street! "Oh, no!" you will say, "Till go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see the ecclesiastical brickbats flying every whither, and they say: "Well, I guess I'll take the broad road; if it is so rough, and there is

so much sharp shooting on the narrow road, I guess I'll try the broad road."
Francis L so hated the Lutherans that he said if he thought there was one drop of Lutheran blood in his veins he would punc-ture them and let that drop out. Just as long



I go out sometimes in the summer, and I find two beehives, and these two hives are in a quarrel. I come near enough, not to be stung, but I come just near enough to hear the controversy, and one beehive says: "That field of clover is the sweetest," and another behive says: "That field of clover is the sweetest." I come in between them, and I say: "Stop this quarrel; if you like that field of clover best, go there; if you like that field of clover best, go there; but let me tell you that that hive which gets the most honey is the best hive." So I com out between the churches of the Lord Jesus Christ. One denomination of Christians says: "That field of Christian doctrine is best," and another says: "This field of Christian doctrine is best." Well, I say: "Go where you get the most honey." That is the best church which gets the most honey of Christian grace for the heart, and the most honey of Christian usefulness for the life. Besides that, if you want to build up any denomination, you will never build it up by trying to pull some other down. Intolerance never put anything down. How much has intolerance accomplished, for instance, against the Methodist Church? For long years her ministry were forbidden the pul-pits of Great Britain. Why was it that so many of them preached in the fields? Sim-ply because they could not get into the churches. And the name of the church was

given in derision and as a sarcasm. The critics of the church said: "They have no order, they have no met'od in their worship;" and the critics, therefore, in irony called them I am told that in Astor library, New York, kept as curiosities, there are 707 books and pamphlets against Methodism. Did intoler. ance stop that church? No; it is either first or second amid the denominations of Christendom, her missionary stations in all parts of the world, her men not only important in religious trusts, but important also in secular trusts. Church marching on, and the more intolerance against it, the faster it

What did intolerance a complish against the Baptist Church? If laughing scorn and tirade could have destroyed the church it would not to day have a disciple left. the gospel who spent their whole lives bombarding other denominations, and who lived to see their children preach the Gospel in those very denominations. But it is often the case that bigotry starts in a household and that the subject of it payer recovers. There case that bigotry starts in a household and that the subject of it never recovers. There are tens of thousands of bigots 10 years old. I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community. All the other denomination in a community. All the other denominations are wrong, and his denomination is right because his denomination is the most influential, and it is "our" church, and "our" religious organization, and "our" choir, and "our" minister, and the man tosses his head and wants other denominations to know their places. It is a great deal better in any community when the great denominations of Christians are about equal in power, marching side by side for the world's conquest. Mere outside prosperity, mere worldly power, ago? The one hundredth birthday anniver ago? The one hundredth birthday anniver ago? The one hundredth birthday anniver ago? as to endanger life. Three of the assailants were arrested to-day and committed. Has intolerance never put down anything. In Intolerance never put down anything. In England a law was made against the last the bread out of our mouths," also participated the bread out of our mouths, and supplement the bread out of our mouths, and the bread out of our mouths, and the bread out of our mouths, and supplement the bread out of our mouths, and supplement the bread out of our mouths, and our our minister of England years are least over half an hour.

JULIAN F. MILLS of Saranac, Mich., was arrested and fined for drunkenness, and his is supple

anything,

III. But now, my friends, having shown you the origin of bigotry or sectarianism, and having shown you the damage it does, I want briefly to show you how we are to war against this terrible evil, and I think we ought to begin dur war by realizing our weakness and our imperfections. If we make so many mistakes in the common affairs of life, is it not possible that we may make mistakes in regard to our religious affairs? Shall we take a man by the throat, or by the collar, because he cannot see religious truths just as we do? In the light of eternity it will be found out, I think, there was something wrong in all our creeds, and something right in all our creeds. But since we may make mistakes in regard to things of the world, do not let us be egotistic, and so puffed up as to not let us be egotistic, and so puffed up as to have an idea that we cannot make any mistake in regard to religious theories. And then I think we will do a great deal to over-throw the sectarianism from our hearts, and the sectarianism from the world, by chiefly enlarging upon those things in which we agree rather than those on which we differ.

Now, here is a great Gospel platform, A man comes up on this side the platform and says: "I don't believe in baby sprinkling," Shall I shove him off? Here is a man coming up on this side the platform, and he says: "I don't believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the Lord J. sus as say: "Do you believe in the Lord J sus as your Savior? Do you trust Him for time and for eternity?" He says: "Yes." "Do you take Christ for t me and for eternity?" "Yes." I say: "Come on, brothers; one in time and one in eternity; brother now, brother forever." Blessed be God for a Gos-

pel platform so large that all who receive Christ may stand on it! I think we may overthrow the severe seetarianism and bigotry in our hearts, and in the church also, by realizing that all the de-nominations of Christians have yie'ded noble institutions and noble men. There is nothing that so stirs my soul as this thought. One denomination yielded a Robert Hall and an Adoniram Judson; another yielded a Latimer and a Melville; another yielded John Wesley and the blessed Summerfield, while our own denomination yielded John Knox and the Alexanders—men of whom the world was not worthy. Now Leaville was been was not worthy. Now, I say, if we are honest and fair-minded men, when we come up in the presence of such churches and such de nominations, although they may be different from our own, we ought to admire them and we ought to love and honor them. Churches which can produce such men, and such large-hearted charity, and such magnificent martyrdom, ought to win our a Testion—at any rate, our respect: S8 come on, ye 400,000 Episcopalians in this country, and ye 800,000 Presbyterians, and ye 2,270,000 Baptists, and ye nearly 3,750,000 Methodists—come on, shoulder to shoulder we will march for the world's conquest; for all nations are to be saved, and God demands that you and I help do it. Forward, the whole line.

Moreover, we may also overthrow the feeling of severe sectarianism by joining other denominations in Christian work. I like when the springtime comes and the anniversary occasions begin and all denominations come up on the same platform. That over-throws sectarianism. In the Young Man's Christian sssociation, in the Bible society, in the Tract society, in the Foreign Missionary society, shoulder to shoulder all denomina-Perhaps I might more forcibly illustrate this truth by calling your attention to an incident which took place fourteen or fifteen years ago. One Monday morning at about 2 o'clock, while her 900 passengers were sound asleep in her berths dreaming of home, the

steamer Atlantic crashed into Mars Head. Five hundred souls in ten minutes landed in eternity! Oh, what a scene! Agonized mini and women running up and down the gan zways and clutching for the rigging, and the plunge of the helpless steamer, and the clapping of the hands of the merciles sea over the drowning and the dead, threw two continents into terror. But see this brave quartermaster pushing out with the life-line unti e gets to the rock; and see these fisherme athering up the shipwrecked and tak-ng them into the cabins and wrapping hem in the flannels snug and warm; and see hat minister of the Gospel with three other nen getting into a lifeboat and pushing out or the wreck, pulling away across the surf ind pulling away until they save one more nan, and then getting back with him to the hore. Can those men ever forget that night? And can they ever forget their companion-hip in peril, companionship in struggle, com-panionship in awful catastrophe and rescue? nship in awful catastrophe and rescuel Never! Never; In whatever part of the arth they meet they will be friends when hey mention the story of that awful night when the Atlantic struck Mars Head.

Well, my friend, our world has gone into a worse shipwreck. Sin drove it on the rocks. The old ship has lurche1 and tossed in the empests of six thousand years. Out with the life line! I do not care what denomination arries it. Out with the lifeboat! I do not re what denomination rows it. side in the memory of common hardships and common trials, and common prayers, and common tears, let us be brothers forever. We must be. We must be.

One army of the living God
To whose command we bow;
Part of the host have cro sed the flood And part are crossing now. And I expect to see the day when all deominations of Christians shall join hands around the cross of Christ and regite the creed: "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, and in the communion of s ints, and in the life everlasting." May God i spire us

THE WOMEN TAKE A HAND.

Strikers in the Luzerne Coal Region

all with the largest hearted Christian charity!

Fatally Assail Non-Union Miners. A special from Wilkesbarre, Pa., says: The town of Alden, not far from Nanticoke, was the scene of a desperate riot, which will terminate in the death of two men. The Alden coal company have a large col-

liery about a mile from the town and s me weeks ago the outside laborers, about thirtyfive in number, struck for an advance in wages. Their places were promptly filled with polanders and Hungarians. This naturally aroused the most bi ter feelings among rally aroused the most bit er feelings among the strikers, and every night they gathered on the road I ading from the colliery to the village and stoned and hooted the "black-lers" as they came from their work.

There was one incident of the accident egs" as they came from their work. One of the Polanders was struck by a large stone, and pulling out a pistol, he fired into the direction it came from. There was over a dozen of the "blacklegs" together and the but it is said he got on at Peoria. When a dozen of the "blacklegs" together and the instant the shot was fire; they were assailed by at least double their number of strikers, all carrying clubs and several armed with revolvers. A desperate combat ensued.

in the abdomen, and Jacob Horlow's skull was fractured by a blow from a stone or-club. Several of the others are badly hurt, but not so as to endanger life. Three of the

CROWDED FXCURSION TRAIN WRECKED IN ILLINOIS.

Several Hundred People Killed or Badly

A Niagara Falls excursion train on the Toledo, Peoria and Warsaw railway, consisting of seventeen coaches and sleepers, crowded with passengers from Peoria, III., and points along the line, was wrecked at 1 A. M. Thursday, two and one-half miles east of Chatsworth, by running into a ditch, the culvert over which had been burned by a prairie fire. The train was drawn by two engines, one of which was wrecked with ten coaches and two baggage cars. As the train neared Piper City, a small town in Ford Co., the bridge mentioned gave way plunging the engine and several cars down a steep embankment into a dry gully. The cars caught fire from the lamps and a fearful panic ensued. The cars were piled upon each other at the foot of the steep embankment. They lay in a heap upon the engines, crushed together in a space of less than two car lengths. In one coach not a person escaped. In another only one person a woman was saved. The fire in not a person escaped. In another only one person, a woman, was saved. The fire in the cars was put out by trainmen and passengers, who, having no water, piled earth on the flames. A relief train was sent at once to the place, and then it was found that ten coaches had either gone through the bridge or were piled in a promiscuous heap crosswise and lengthwise on the track. One hundred and eighteen bodies were recovered from the wreck, while those more or less injured numbered many more. Details of the frightful disaster are as follows:

In the doomed train were seventeen cars, all In the doomed train were seventeen cars, all In the doomed train were seventeen cars, all but one containing passengers, and the whole drawn by two engines. The train had left Peoria about five o'clock, carrying 960 excursionists bound for Niegara Falls. Two miles east of Forest was a little trestle on fire, caught from the burning prairie. The trestle was not longer than fifteen feet, and was not more than six feet above the ditch. This little culvert's destruction wall-nigh caused little culvert's destruction well-nigh caused the destruction of the entire train. The cul-vert safely bore the first engine, but the wheels of its tender were caught in the sinkrails and a frightful wreck ensued. Car after car leaped the narrow chasm and telescoped the coaches preceding. The great weight and impetus of the half dozen

Pullman sleepers drove their huge frames with terrible force against the chair and day coaches ahead them. Three cars were so telescoped to-gether that it was almost impossible to tell the ruins of one from those of another. One coach entered another, splitting it and shov-ing all the seats and passengers into a mass in the far end, leaving the floor as clean as if swept by a knife.

The disaster came absolutely without warn-The disaster came absolutely without warning. Even the engineer of the first locomotive, Dave Sutherland, had no opportunity to apply the brake before reaching the culvert under which the flames had crept almost unobserved. The engineer of the second locomotive, Ed McClintock, was killed with his hand on the throttle. His body was crushed and his head cut from his body. Abner Applegreen, his fireman, says no fire was seen in the culvert. The first he knew of the disaster there was a sort of shock and roar which he could not understand, and he sudwhich he could not understand, and he sud-dealy found himself waist deep in the debris, his engineer lying headless by his side. Instantly the air was filled with the cries of the wounded and the shrieks of the dying. The groans of men and the screams of women united to make an appalling sound, and above all could be heard the agonizing cries of little

children who lay pinned alongside their dead to be met. The bridge was still on fire and the wrecked cars were lying on and around the fiercely burning embers. Everywhere in the wreck were wounded and unhart men, women and children, whose lives could be saved if they could be gotten out, but whose death—and death in a most horrible form-was certain if the twisted wood of the broken cars caught fire. To fight the fire there was not a drop of water and only some fifty able-bodied men who still had presence of mind and nerve enough to do their duty. The only light was the light of the burning bridge. And with so much of its aid the fifty men went to work the fight the flames. For four hours they fought desperately, and for four hours the victory hung in the balance. Earth was the only weapon with which the foe could be fought, and so the attempt was made to smother it out. There was no pick or shovel to dig it up, no baskets or barrows to carry it, and so desperate were they that they due their fingers down into the earth, which a long drought had baked almost as hard as stone, and heaped the precious handfuls thus hardly won upon the encroaching flames, and with this earthwork, built handful by handful, kept back the crept underneath the wrecked cars, be

foe. While this was going on other brave men the fire and the wooden bar which held as prisoners so many precious lives, and with pieces of board and sometimes their hands beat back the flames when they flashed up alongside some unfortunate wretch who, pinned down by a heavy beam, looked on helplessly while it seemed as if his death by fire was certain. While the fight against the creeping flames was going on the ears of the workers were filled with the groans of dying men, the anguished entrepting of these whose death guished entreaties of those whose death seemed certain, unless the terrible blaze could be extinguished and the cries of those too badly hurt to care in what manner the end

were brought about, if only it would be Finally the victory was won. The fire was put out after four hours of endeavor, and as its last sparks died away the light came up in the east and dawn came upon a scene of

During all the excitement of the terrible scene a band of miscreants went about rob-bing the dead and dying. When the dead bodies were laid out in the corn fields these hyenas turned them over in their search for valuables; and that the plundering was done which stood out more horrible than all of all carrying clubs and several armed with revolvers. A desperate combat ensued, clubs and stones were used with terrible effect an i pistol's ots were freely exchanged. The "blacklegs" fought hard, but were out the mother, and as a broken seat was taken off numbered, terribly beaten and finally fled to save their lives, leaving five or six of their number on the road, too badly injured to move.

Two of them are fatally hurt. Michael Christ, in addition to being greatly battered about the heat and face has a bullet wound in the abdomen, and Jacob Horlow's skull was fractured by a blow from a stone or. his wife, and feeling her loved features in the darkness, pressed some brandy to her lips and asked her how she felt. A feeble groan was the only answer and the next instand she died. The man felt she forms of his dead wife and child and cried out: "My God! there is nothing more for me to live for," and taking a pistol out of his pocket, pulled the trigger. The bullet went surely through his brain, and the three dead bodies of that little family

are now lying side by side in Chatsworth, waiting to be identified. When the news of the disaster was first flashed over the wires prompt aid was at once sent. Dr. Steele, chief surgeon of the Toledo, Peoria and Western road, came on a special train, and with him were two other surgeons and their assistants. From Peoria also came Drs. Martin, Baker, Fluegler and Johnson,

and from every city whence the unfortunate excursionists had come their physicians and friends hurried on to help them. From Peoria had also come delegations of the Red Men and the Ancient Order of United Workmen, numbers of both societies being on the ill-fated train, and so after eight o'clock in the morning there were plenty of people to do the work that needed such prompt attention.

J. O. Baker, Pres dent of the Illinois Society of Engineers, and professor of civil engineering in the University of Illinois, feturned Saturday night from a careful personal examination of the engineering protlems of the Chatsworth disaster, and an examination of the other bridges and culverts, and the protection from fire given the seculverts by road officials and track hands. He favored a correspondent with the following: "The incendiary theory has no foundation whatever. I am unable personally to find any citizens of Chatsworth who have seen suspicious characters loitering about, as required by that theory. Then, the flames of the burning culvert were plainty seen from Chatsworth, at intervals, for several hours before the accident. From the lay of the land, they must have risen five several hours before the accident. From the lay of the land, they must have risen five or six feet above the track to have been seen so far. It is plain that an attempt had been made to protect the bridges of the road from fire, but a personal inspection of other culverts in that vicin ty shows that it was not do se so as to afford complete protection. A personal inspection along the line of the road for several miles shows that grass and weeds were not burned off, but many patches were left unburned, and in the immediate vicinity it was more carelessly done than vicinity it was more carelessly done the elsewhere. The culvert itself was of the unit built, and had abundant strength carry the train but for the fire that destre carry the train but for the fire that destroyed the lower portion.

He added he thought it probable that the fire left by the section men late in the afternoon, who, by their own testimony, admitted that there was burning grass only forty rods away, was driven down in the culvert when they left by a slight change of wind. Otherwise it is possible that sparks from the special train of the superintendent of bridges, the last train before the fated excursion, kindled in the air near the culvert and

GREAT FIRE IN PITTSBURG

kindle t in the air near the culvert and burned slowly for a long time, and finally fired the culvert.

Some of the Costliest Buildings in the

City on Fire Saturday Morning. years occurre ! in the heart of Pittsburg, and the damage will certainly reach up in the nillions. Shortly before 10 o'clock Friday night smoke was seen issuing from the rear

of Masonic Hall, on Fifth avenue. The fire seemed to be in the second story, which was occupied by Campbell & Dick as a carpet wareroom. An alarm was quickly sounded and the fire department responded promptly, but before they arrived the rear portion of the building was burning.

In a short time the flames spread to Hamilton's magnificent nine story building, adjoining, and by 11 o'clock the flames had reached such proportions that the entire fire department of the city was called out.

At 11.45 Schmidt & Friday's building, another fine structure nine stories high, caught fire from the intense heat, and in ten minutes more the Dispatch building, adjoining, was in flames.

The block on the north side of Fifth avenue, between Smithfield and Wood streets is doomed. This property is among the most valuable in the c.ty. Sparks flew in every direction. Residents and owners of property of the ball will a round ware on the roofs.

erty for a half mile around were on the roo extinguishing the sparks with buckets On Virgin alley, in the rear of the Masonic Hall, a number of the tenement-house have been destroyed and twelve families rendered homeless. So far no casualties have

been reported. The streets for squares were black with men, women and children. The crowd was so great the firemen was unabled to do effective work. A rumor is affoat that the fire was the A rumor is afloat that the fire was the work of incendiaries, and that it was started for the purpose of robbery.

The flames started in the rear of the Masonic building, presurably in the basement of Campbell and Dick's carpet store. On three sides were solid brick buildings forming a quadrangle, encompassing a quarter of an acre of their boxes.

Alarm after alarm followed each other.

Alarm after alarm followed each other, and within forty-five minutes five districts were on the ground. But hose and engines and trucks and axes were powerless to deal with the blazing furnace that glowered in defiance of two score nozzles in the hands of a hundred fireme

On the other side was the loftiest building in the city—the Hamilton—which towered nine stories above the flames that licked its The pipemen could not get within a 100 feet of the crater though at work at some elevation from the hottest of the fire. There was not much wind, and the sparks and burning fire-brands shot out from the pit of flame and sored lazily over the roofs of the business blocks on both sides of fifth

On every roof of the two squares were men with buckets and extinguishers putting out the sparks and brands that dropped in a heavy shower over buildings for a solid

CHEATING THE GALLOWS.

A Murdered Commits Suicide When all Hope Was Gone.

Frederick Girard Pagels, confined in jail at St. Louis has cheated the gallows. He was under sentence of death and would have undoubtedly been hanged on Friday, as all resources to save him had been exhausted He was found dead in his cell, having severed the arteries in his left arm with a pocket

After cutting his arm he wrapped a towel around it, allowing one end to rest in a bucket in his sell, that the dr pping of the blood might not attract attention. When his cell was visited at five o'clock this morning he

Jerry Pagels killed Samnel Kohn November 10, 1885, because the latter who was a salesman for a rival tannery, secured some

MARKETS.

BALTIMORE—Flour—City Mills, extra, \$3.25 a\$2.75; Wheat—Southern Fultz, 80ablets; Corn—Southern White, 52a53cts, Yellow, 51a 52 cts.; Oats—Southern and Pen sylvania 25a35cts.; Rye—Maryland and Pennsylvania 45a50cts.; Hay—Maryland and Pennsylvania 13 50a\$1450; Straw—Wheat, 7.50a\$8; Butter 13 50a\$1450; Straw—Wheat, 7.50a\$8; Butter, Eastern Cramery, 25:25cts., near-by receipts 20a21cts; Cheese—Eastern Fancy Cream, 12½ a12½ cts., Western, 10a10½ cts.; Eggs—14a15; Cattle—3.00a\$4.25; Swine—6½ a6½ cts.; Sheep and Lamb—2½ a4½ cts; Tobacco Leaf—Inferior, 1a\$2.50, Good Common, 3 50a \$1 50, Middling, 5a\$6, Good to fine red, 7a\$3

Fancy, 10a\$12.

New York—Flour—Southern Common to fair extra, 3.30a\$3.90; Wheat—No.1 Whit, \$4 a 55 cts.; Rye—State, 54a56; Corn—Southern Yellow, 47a48cts.; Oats—White State, 38a30 cts.; Butter—State, 15a25 cts.; Cheese—State, 10a10%cts.; Eggs—16a16% cts. PHILADELPHIA — Flour — Pennsylvania, fancy, 3.50a\$4; Wheat—Pennsylvania and Southern Red, \$283 cts; Rye—Pennsylvania 57a58 cts; Corn—Southern Yellow, 45a47 cts; Oats—36a37 cts; Butter—State, 18a19 cts.; Cheese—N. Y. Factory, Ha12 cts.; Eggs—State, 12a12 cts.;