

CHRISTIAN ENDEAVOR.

THE SUNDAY SCHOOL

Prayer Meeting Topic for the Week Beginning Dec. 9.
By REV. S. H. DOYLE.
Topic: "Christ's Life."
Lesson from the "seven words of the cross."
John xix. 25-30; Luke xxiii. 34-46; Mark xv. 24.

The dying words of our loved ones are always remembered and fondly cherished. We listen for the last words as death approaches, keep these words in our memories, and very often they exert a powerful influence in our lives.

The first word teaches us Christ's attitude toward His enemies—"Father, forgive them; for they know not what they do." These words were spoken to the enemies of Christ, the Pharisees, who had falsely accused Him; the mob about the cross, who reviled Him; and the Roman soldiers, who were putting Him to death.

The third word teaches us the attitude of Christ toward His mother. In his dying hour He did not forget His mother, but made provision for her future, by leaving her in the care of John.

The fourth and fifth words of the cross teach us a lesson in the lives of Christ. In the fourth, "My God, My God, why hast Thou forsaken Me?" we see the full extent of His soul suffering.

Send for free sample. Be sure that this picture is on the wrapper of every bottle of Emulsion you buy.

PEOPLE OF THE DAY

Baker of Brooklyn. A unique figure in politics is ex-Congressman "No. 30," Robert Baker.

Good carriers now turn the turkey slightly, and without removing the carving fork cut the shoulder blades from the under side of the carcass.

It is a mistake to use a violent cathartic to open the bowels. A gentle movement will accomplish the same results without causing distress or mental prostration.

PEOPLE OF THE DAY

Baker of Brooklyn. A unique figure in politics is ex-Congressman "No. 30," Robert Baker.

Good carriers now turn the turkey slightly, and without removing the carving fork cut the shoulder blades from the under side of the carcass.

It is a mistake to use a violent cathartic to open the bowels. A gentle movement will accomplish the same results without causing distress or mental prostration.

Our Growth as a People. Until we learn to think in billions we cannot measure the meaning of the material development of the United States during the last quarter of a century.

Deliver Us a Botanist. Senator Dooliver of Iowa is credited with knowing a good many things, but as a friend said of him once, "he is rocky on botany."

A Fearless Fighter. Attorney General Wade H. Ellis of Ohio, who conducted the suit against the Standard Oil company for conspiracy against trade.

Concerning Goats. Goats in general, which are also true of milk goats, thrive best on hilly and rocky land.

Point on Feeding Cows. If several kinds of food are placed before the cow, she will select the kind first that is most palatable.

Points on Mixing Cream. It doesn't pay to mix the morning separated cream with that skimmed from milk of the previous night.

Good Health for Dwellings. If young chicks are given proper feed and not allowed to range there is very seldom any sickness in the flock.

A Mixture to Avoid. One of the biggest mistakes a farmer can make is buying cheap seeds.

SOAN'S LINIMENT

For Cough, Cold, Croup, Sore Throat, Stiff Neck, Rheumatism and Neuralgia. At all Dealers. Price 25c 50c & \$1.00.

SENT FREE Soan's Balm on Horses, Cattle, Hogs & Poultry.

BREVITIES

THE HALL OF FAME. President Amador of Panama, accompanied by his wife, will make an extended visit to the United States next summer.

His Excellency Frank A. B. Wood, who has been active in politics here, is reported to be in the neighborhood of New York.

Mr. Baker is an Englishman by birth and is forty-four years old. Since becoming a citizen of the United States he has been active in politics and is a decided radical.

General Noel of Port Arthur fame is paying the penalty of popularity at the hands of autograph seekers, but the form which this has taken in Japan has about it a touch of sentiment.

Mayor Eugene E. Schmitz of San Francisco is going abroad for a vacation. These doors are never closed except on nights of solid cold.

When egg cover is covered with boiling water in a salamander or double boiler, and the temperature of the water in the outer vessel maintained at 180-190 degrees F.

The Morgan poultry farm people who have been successful in raising the following flocks have been found sufficient for a laying hen or growing pullet.

When you see a chicken digging down among its feathers you may be sure there are lice on that chicken.

One of the biggest mistakes a farmer can make is buying cheap seeds. They are poor usually, adulterated with their other seeds or weeds that will cause an immense amount of trouble if once introduced on the farm.

IS YOUR FARM FOR SALE?

Then, tell the public all about it by advertising in the CARROLL RECORD. It will give a wider circulation of the fact, and at a smaller cost, than any other newspaper in this section of the state.

Over 8500 People read the RECORD each week on the commonly accepted estimate that each paper is read by five persons, on the average.

Do not Cheat Yourself in advertising your farm, or home, by using too little space. Advertise fully, even if it costs you a few dollars.

Now is the time to advertise if you want to sell, this Fall, at Private Sale. For Public Sale, a little later will do.

THE CARROLL RECORD TANEYTOWN, MD.

"Only Indispensable Magazine"

IT'S THE AMERICAN MONTHLY REVIEW OF REVIEWS. THIS YEAR IT IS MORE INDISPENSABLE THAN EVER.

PRESIDENT ROOSEVELT says: "I know that through its columns I have been presented to me that I could not otherwise have had access to. I believe all current and thoughtful men must know widely their ideas diverge, are given free utterance in its columns."

WE WANT AGENTS

TO REPRESENT US IN EVERY COMMUNITY. The liberal commissions and cash prizes are all the more enticing when the Review of Reviews is connected with our strong Magazine Clubbing Combination.

The Birnie Trust Co., TANEYTOWN, MD.

Has declared a semi-annual dividend of 4 per cent., payable on and after September 9th. Total Assets, \$506,707.01.

Table with columns: TOTAL DEPOSITS, TOTAL LOANS, and a list of dates and amounts.

TRANSACTS A GENERAL BANKING BUSINESS.

Receives Deposits subject to Check. Pays Interest on time Deposits. Discounts Business Notes. Makes Loans on approved security.

ELLIS & STOLL, Baltimore - Brooklyn - Westminster.

FOR THE SALE OF Onions, Potatoes, Hay, Straw, Poultry, EGGS, and Country Produce in General.

Sour Stomach

No appetite, loss of strength, nervousness, headache, constipation, bad breath, general debility, sour risings, and catarrh of the stomach are all due to indigestion.

TANEYTOWN LOCAL COLOSSEUM

Items of Local News of Special Interest to Home Readers.

All copies for ADVERTISEMENTS on this page must be in hand early on Thursday morning of each week, except Special Notices and short announcements.

In preparing to keep warm and comfortable, this winter, don't forget the horses and cattle.

With four dwellings to finish, our mechanics will be kept at work the greater part of the winter.

This week has been decidedly "touché" with winter, and belated farm work will now be a harder task than ever.

Next Tuesday night is the time for nomination of officers by the Knights of Pythias. A full attendance of members is requested.

Charles G. Baumgardner who was recently operated on for appendicitis, at Md. University hospital, has returned for a slight operation.

The new crossing is a beauty, but it will get muddy like the rest, if not cleaned occasionally. All crossings should be cleaned daily, when the streets are muddy.

All members of Carroll Conclave No. 333, I. O. H., are requested to be present at the next meeting of the Conclave, Dec. 10th., 1906. Nomination and election of officers.

Mrs. Jos. H. Welty will give a musical in the Opera House, for the benefit of St. Joseph's church, during Christmas week. She will be assisted by local talent, and it promises to be a fine affair. Date and program later.

The Taneystown Mutual Fire Insurance Company, which has been promoted for several months, expects to comply with the insurance laws and be ready for business about January 1. The law requires a capital of \$100,000 in premium notes as a basis from which to pay losses, and this amount has about been secured.

Wm. H. Gilliland, of Port Arthur, Texas, who recently accompanied his father's body to Taneystown, for burial, left here last Saturday, to visit places in Pennsylvania and New York, after which he will return home. Mr. Gilliland was a student at Mr. McKinny's school, about twenty-eight years ago, and has lived in Texas for twenty-seven years.

Miss Myrtle Hyser, of this district, daughter of Samuel Hyser, was operated on for appendicitis, at the Frederick city hospital, on Wednesday night. Although her case was somewhat advanced, the finest news from her is forwarded. Miss Florence Moser, of near Berkeley, daughter of William Moser, was also operated on last Saturday, at Frederick, for the same trouble. Dr. F. H. Seiss had both cases within a week, an unusual occurrence.

Mrs. Margaret J. Baumgardner, wife of Samuel Baumgardner, of this district, died at her home along the Emmitzberg road, on Monday morning, in her 76th year. Her death was due to the infirmities of age. Funeral services were held on Wednesday in the Lutheran church of which she was long a member. She leaves a husband, but no children, one sister, Mrs. Tobias Hawm, and three brothers, Benjamin F., and John T., and Jacob Bowen.

Whirled Eggs.

There is a Turkish restaurant in New York where one may eat puffs, sherpets and saffron-flavored gyo stew, but the oddest dish the menu boasts is "whirled eggs."

Whirled eggs, an impressive dish, is prepared before the guest. When it is ordered, a cook enters the dining-room with a kind of sling in his hand—a little pot, attached to the end of a leather cord. The man spins the egg, seasons them, and shunts them up in the little pot. Then he whirls them at the end of its cord around his head at an incredible speed. Round and round it spins. Its outlines become vague. It seems to smoke a little.

Suddenly the man opens it and sets the eggs before the guest. They are beautifully scoked. They are hot. The heat of their motion through the air is what has cooked them.

"This," explains the Turkish host, "the Eastern secret. The cook whirls them in a sling like that where, with David overcame the giant of Gath."

Rules Recommended by the Hotel Keepers of Denver.

One of the questions the delegates to the annual convention of the Rocky Mountain Hotelkeepers Association, recently held in Denver, were called on to consider was the adoption of new rules for use in their hosteries. According to the Tourist, the following rules were recommended by the Denver contingent:

Travelers without trunks will be fastened to the bedpost with a chain and the chain will be locked. The key will be placed in the safe over night. Any one caught lifting the chain will be charged \$2 extra.

There are three departments—stairs, downstairs and outdoors. Outdoors is the cheapest.

If the sun shines in your bedroom too feverishly, notify the clerk and he will remove the sun to the other side of the house.

When a bride and groom appear at the table for the first time, nobody must refer to them as tablespoons under a penalty of 50 cents and 10 years in jail.

Corner front rooms, up only one night for each guest.

Any guest who thinks his bill exorbitant may argue the matter with the bill-taker in the back yard, who is kept hungry for that purpose.

If the bellboy doesn't come when you call, run down to the office and report the matter. The exercise will do you good.

In case of fire, jump out of the window, turn to the left and go three blocks north.

The initiation ice in the pitcher is copyrighted and must not be removed from the premises.

Children will be welcomed with delight and are requested to bring hoops, wagons, dogs, etc., to bring trinitrate, run through the halls, fall down stairs, carry away dessert in their pockets and make themselves as disagreeable as the fondest mother ever desires.

Guests wishing to get up without being called may have self-raising flour for supper.

Guests afflicted with hay fever will please sneeze when passing grass widows.

Keep in Good Health.

There are many thousands of people all over the world who can attribute their good health to taking one or two Brandrett's Pills every night. These pills cleanse the stomach and bowels, stimulate the kidneys and liver and purify the blood. They are the same fine laxative tonic pill your grandparents used, and being purely vegetable they are adopted to children and old people, as well as to those in the vigor of manhood and womanhood.

Brandrett's Pills have been in use for over a century and can be obtained in every drug and medicine store, either plain or sugar-coated.

CRIMINALS IN INDIA

It is there that all the forces of a Great Vengeance are directed.

On entering the wheelhouse of an ocean liner a landsman is likely to be amazed by the groop of instruments and masses of complicated machinery. They are polite and he will find that they are two or more of them, one directly in line with the other. The first of these is an insignificant looking affair, perhaps a foot or so in diameter, which seems out of all proportion to the work it must accomplish. Directly in front of it stands the ship's compass, while back of it are massed many complicated wheels and levers which transform the slightest motion of the wheel into the great force which guides the ship.

All the great steamers are steered nowadays by the aid of steam or electricity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wary in the United States, in which are Caspian and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain. Many of the old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Santhalis, the Barbars, the Santhals, the Doms, the Habrahs, the Abertals, the Banahis, the Bhatras. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country would bear the stamp of their nature on their faces as not depraved in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate feeding, much more, then, are men regarded with indifference or even respect whose life honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood of this country. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves and are as careful of their people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are not part of their habits nor are the cruel methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. If a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

The British government, therefore, has had to work in India has worked to induce these criminal tribes to settle down to a peaceable and industrious life.

But progress is very slow. Yagabandage is used in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring daktaris in another district, and then reappear in a new district, one of the independent native states which cluster round three sides of the United Provinces.

The word "dakaiti," also spelled "dakti," means robbery by a gang of armed men, and a dakaiti or dactoi, is a member of such a gang.

An assault by robbers in India differs from one in Europe or America in that it always takes place at night and is accompanied by tremendous amount of noise. The Indians are a noisy people at all times, and in a robbery with violence the robbers' object is to terrify their victims into a panic; hence whether travelers be waylaid on a lonely road, or a vessel is attacked in the sea, the robbery is always made suddenly, with loud shouts and yells and in the case of a village with beating of drums and waving of lighted torches.

The persons attacked allow for all they are worth, but rarely offer resistance, and the general effect is so terrifying to the cowardly people that the neighbors either fly or else barricade their doors and let the robbers fill the room with their plunder. Even the shrieking of women under torture does not put heart into one of them, for the men of a house that is attacked try to bolt or their hands are tied, and leave the women to the mercy of the robbers, who apply fire to them and torture them in more atrocious ways to make them tell where the valuables are kept.—New York World.

IDEAS OF HEAVEN.

The Romans believed in the Elysian fields of the Greeks.

The Haitians locate heaven in one of the beautiful valleys of their island.

The Assyrians believe heaven is in the bowels of the earth or far away in the east.

Some natives of the south Pacific think heaven a place where they will be white.

The Greek belief, according to Socrates, was that the pious went to heaven, like prisoners set free, to dwell in unclouded peace.

According to the ancient astronomers, heaven was seven or eight solid spheres, with a planet for the center of each. Some even ran the number up to seventy.

The Egyptians thought heaven to be on many islands at the foot of the Milky way. Those worthy spent the time harvesting beans and in feasting, singing and playing.

Etiquette.

"Etiquette" is a French word which originally meant a label indicating the price or quality, the English "ticket," and in old French was usually specified to mean a soldier's billet. The phrase "what's the ticket?" has changed to the present meaning of manners according to code. Burke solemnly explained that "etiquette had its original application to those ceremonial and formal observances practiced to courtiers. The term came afterwards to signify certain formal methods used in the transactions between sovereign states."

CRIMINALS IN INDIA (Continued)

Robbers Born and Kept So by Caste. They Are Polite and Modest Until the "Profession" Requires Them to Become Cruel and Ferocious.

India is usually spoken of as a land where life and property have become safe under British rule. True, the bands of thugs have been broken up, the Pindharies hordes have been suppressed, and the British police system is spread over the whole country, but the criminal tribes or castes, those whose hereditary "profession" is robbery and nothing else, remain, the instincts strong, waiting only opportunity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wary in the United States, in which are Caspian and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain. Many of the old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Santhalis, the Barbars, the Santhals, the Doms, the Habrahs, the Abertals, the Banahis, the Bhatras. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country would bear the stamp of their nature on their faces as not depraved in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate feeding, much more, then, are men regarded with indifference or even respect whose life honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood of this country. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves and are as careful of their people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are not part of their habits nor are the cruel methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. If a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

The British government, therefore, has had to work in India has worked to induce these criminal tribes to settle down to a peaceable and industrious life.

But progress is very slow. Yagabandage is used in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring daktaris in another district, and then reappear in a new district, one of the independent native states which cluster round three sides of the United Provinces.

The word "dakaiti," also spelled "dakti," means robbery by a gang of armed men, and a dakaiti or dactoi, is a member of such a gang.

An assault by robbers in India differs from one in Europe or America in that it always takes place at night and is accompanied by tremendous amount of noise. The Indians are a noisy people at all times, and in a robbery with violence the robbers' object is to terrify their victims into a panic; hence whether travelers be waylaid on a lonely road, or a vessel is attacked in the sea, the robbery is always made suddenly, with loud shouts and yells and in the case of a village with beating of drums and waving of lighted torches.

The persons attacked allow for all they are worth, but rarely offer resistance, and the general effect is so terrifying to the cowardly people that the neighbors either fly or else barricade their doors and let the robbers fill the room with their plunder. Even the shrieking of women under torture does not put heart into one of them, for the men of a house that is attacked try to bolt or their hands are tied, and leave the women to the mercy of the robbers, who apply fire to them and torture them in more atrocious ways to make them tell where the valuables are kept.—New York World.

CRIMINALS IN INDIA (Continued)

It is there that all the forces of a Great Vengeance are directed.

On entering the wheelhouse of an ocean liner a landsman is likely to be amazed by the groop of instruments and masses of complicated machinery. They are polite and he will find that they are two or more of them, one directly in line with the other. The first of these is an insignificant looking affair, perhaps a foot or so in diameter, which seems out of all proportion to the work it must accomplish. Directly in front of it stands the ship's compass, while back of it are massed many complicated wheels and levers which transform the slightest motion of the wheel into the great force which guides the ship.

All the great steamers are steered nowadays by the aid of steam or electricity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wary in the United States, in which are Caspian and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain. Many of the old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Santhalis, the Barbars, the Santhals, the Doms, the Habrahs, the Abertals, the Banahis, the Bhatras. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country would bear the stamp of their nature on their faces as not depraved in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate feeding, much more, then, are men regarded with indifference or even respect whose life honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood of this country. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves and are as careful of their people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are not part of their habits nor are the cruel methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. If a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

The British government, therefore, has had to work in India has worked to induce these criminal tribes to settle down to a peaceable and industrious life.

But progress is very slow. Yagabandage is used in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring daktaris in another district, and then reappear in a new district, one of the independent native states which cluster round three sides of the United Provinces.

The word "dakaiti," also spelled "dakti," means robbery by a gang of armed men, and a dakaiti or dactoi, is a member of such a gang.

An assault by robbers in India differs from one in Europe or America in that it always takes place at night and is accompanied by tremendous amount of noise. The Indians are a noisy people at all times, and in a robbery with violence the robbers' object is to terrify their victims into a panic; hence whether travelers be waylaid on a lonely road, or a vessel is attacked in the sea, the robbery is always made suddenly, with loud shouts and yells and in the case of a village with beating of drums and waving of lighted torches.

The persons attacked allow for all they are worth, but rarely offer resistance, and the general effect is so terrifying to the cowardly people that the neighbors either fly or else barricade their doors and let the robbers fill the room with their plunder. Even the shrieking of women under torture does not put heart into one of them, for the men of a house that is attacked try to bolt or their hands are tied, and leave the women to the mercy of the robbers, who apply fire to them and torture them in more atrocious ways to make them tell where the valuables are kept.—New York World.

CRIMINALS IN INDIA (Continued)

It is there that all the forces of a Great Vengeance are directed.

On entering the wheelhouse of an ocean liner a landsman is likely to be amazed by the groop of instruments and masses of complicated machinery. They are polite and he will find that they are two or more of them, one directly in line with the other. The first of these is an insignificant looking affair, perhaps a foot or so in diameter, which seems out of all proportion to the work it must accomplish. Directly in front of it stands the ship's compass, while back of it are massed many complicated wheels and levers which transform the slightest motion of the wheel into the great force which guides the ship.

All the great steamers are steered nowadays by the aid of steam or electricity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wary in the United States, in which are Caspian and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain. Many of the old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Santhalis, the Barbars, the Santhals, the Doms, the Habrahs, the Abertals, the Banahis, the Bhatras. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country would bear the stamp of their nature on their faces as not depraved in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate feeding, much more, then, are men regarded with indifference or even respect whose life honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood of this country. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves and are as careful of their people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are not part of their habits nor are the cruel methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. If a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

The British government, therefore, has had to work in India has worked to induce these criminal tribes to settle down to a peaceable and industrious life.

But progress is very slow. Yagabandage is used in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring daktaris in another district, and then reappear in a new district, one of the independent native states which cluster round three sides of the United Provinces.

The word "dakaiti," also spelled "dakti," means robbery by a gang of armed men, and a dakaiti or dactoi, is a member of such a gang.

An assault by robbers in India differs from one in Europe or America in that it always takes place at night and is accompanied by tremendous amount of noise. The Indians are a noisy people at all times, and in a robbery with violence the robbers' object is to terrify their victims into a panic; hence whether travelers be waylaid on a lonely road, or a vessel is attacked in the sea, the robbery is always made suddenly, with loud shouts and yells and in the case of a village with beating of drums and waving of lighted torches.

The persons attacked allow for all they are worth, but rarely offer resistance, and the general effect is so terrifying to the cowardly people that the neighbors either fly or else barricade their doors and let the robbers fill the room with their plunder. Even the shrieking of women under torture does not put heart into one of them, for the men of a house that is attacked try to bolt or their hands are tied, and leave the women to the mercy of the robbers, who apply fire to them and torture them in more atrocious ways to make them tell where the valuables are kept.—New York World.

CRIMINALS IN INDIA (Continued)

It is there that all the forces of a Great Vengeance are directed.

On entering the wheelhouse of an ocean liner a landsman is likely to be amazed by the groop of instruments and masses of complicated machinery. They are polite and he will find that they are two or more of them, one directly in line with the other. The first of these is an insignificant looking affair, perhaps a foot or so in diameter, which seems out of all proportion to the work it must accomplish. Directly in front of it stands the ship's compass, while back of it are massed many complicated wheels and levers which transform the slightest motion of the wheel into the great force which guides the ship.

All the great steamers are steered nowadays by the aid of steam or electricity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wary in the United States, in which are Caspian and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain. Many of the old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Santhalis, the Barbars, the Santhals, the Doms, the Habrahs, the Abertals, the Banahis, the Bhatras. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country would bear the stamp of their nature on their faces as not depraved in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate feeding, much more, then, are men regarded with indifference or even respect whose life honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood of this country. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves and are as careful of their people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are not part of their habits nor are the cruel methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. If a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

The British government, therefore, has had to work in India has worked to induce these criminal tribes to settle down to a peaceable and industrious life.

But progress is very slow. Yagabandage is used in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring daktaris in another district, and then reappear in a new district, one of the independent native states which cluster round three sides of the United Provinces.

The word "dakaiti," also spelled "dakti," means robbery by a gang of armed men, and a dakaiti or dactoi, is a member of such a gang.

An assault by robbers in India differs from one in Europe or America in that it always takes place at night and is accompanied by tremendous amount of noise. The Indians are a noisy people at all times, and in a robbery with violence the robbers' object is to terrify their victims into a panic; hence whether travelers be waylaid on a lonely road, or a vessel is attacked in the sea, the robbery is always made suddenly, with loud shouts and yells and in the case of a village with beating of drums and waving of lighted torches.

The persons attacked allow for all they are worth, but rarely offer resistance, and the general effect is so terrifying to the cowardly people that the neighbors either fly or else barricade their doors and let the robbers fill the room with their plunder. Even the shrieking of women under torture does not put heart into one of them, for the men of a house that is attacked try to bolt or their hands are tied, and leave the women to the mercy of the robbers, who apply fire to them and torture them in more atrocious ways to make them tell where the valuables are kept.—New York World.

IN THE WHEELHOUSE.

It is there that all the forces of a Great Vengeance are directed.

On entering the wheelhouse of an ocean liner a landsman is likely to be amazed by the groop of instruments and masses of complicated machinery. They are polite and he will find that they are two or more of them, one directly in line with the other. The first of these is an insignificant looking affair, perhaps a foot or so in diameter, which seems out of all proportion to the work it must accomplish. Directly in front of it stands the ship's compass, while back of it are massed many complicated wheels and levers which transform the slightest motion of the wheel into the great force which guides the ship.

All the great steamers are steered nowadays by the aid of steam or electricity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wary in the United States, in which are Caspian and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain. Many of the old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Santhalis, the Barbars, the Santhals, the Doms, the Habrahs, the Abertals, the Banahis, the Bhatras. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country would bear the stamp of their nature on their faces as not depraved in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate feeding, much more, then, are men regarded with indifference or even respect whose life honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood of this country. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves and are as careful of their people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are not part of their habits nor are the cruel methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. If a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

The British government, therefore, has had to work in India has worked to induce these criminal tribes to settle down to a peaceable and industrious life.

But progress is very slow. Yagabandage is used in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring daktaris in another district, and then reappear in a new district, one of the independent native states which cluster round three sides of the United Provinces.

The word "dakaiti," also spelled "dakti," means robbery by a gang of armed men, and a dakaiti or dactoi, is a member of such a gang.

An assault by robbers in India differs from one in Europe or America in that it always takes place at night and is accompanied by tremendous amount of noise. The Indians are a noisy people at all times, and in a robbery with violence the robbers' object is to terrify their victims into a panic; hence whether travelers be waylaid on a lonely road, or a vessel is attacked in the sea, the robbery is always made suddenly, with loud shouts and yells and in the case of a village with beating of drums and waving of lighted torches.

The persons attacked allow for all they are worth, but rarely offer resistance, and the general effect is so terrifying to the cowardly people that the neighbors either fly or else barricade their doors and let the robbers fill the room with their plunder. Even the shrieking of women under torture does not put heart into one of them, for the men of a house that is attacked try to bolt or their hands are tied, and leave the women to the mercy of the robbers, who apply fire to them and torture them in more atrocious ways to make them tell where the valuables are kept.—New York World.

CRIMINALS IN INDIA (Continued)

It is there that all the forces of a Great Vengeance are directed.

On entering the wheelhouse of an ocean liner a landsman is likely to be amazed by the groop of instruments and masses of complicated machinery. They are polite and he will find that they are two or more of them, one directly in line with the other. The first of these is an insignificant looking affair, perhaps a foot or so in diameter, which seems out of all proportion to the work it must accomplish. Directly in front of it stands the ship's compass, while back of it are massed many complicated wheels and levers which transform the slightest motion of the wheel into the great force which guides the ship.

All the great steamers are steered nowadays by the aid of steam or electricity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wary in the United States, in which are Caspian and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain. Many of the old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Santhalis, the Barbars, the Santhals, the Doms, the Habrahs, the Abertals, the Banahis, the Bhatras. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country would bear the stamp of their nature on their faces as not depraved in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate feeding, much more, then, are men regarded with indifference or even respect whose life honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood of this country. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves and are as careful of their people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are not part of their habits nor are the cruel methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. If a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

The British government, therefore, has had to work in India has worked to induce these criminal tribes to settle down to a peaceable and industrious life.

But progress is very slow. Yagabandage is used in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring daktaris in another district, and then reappear in a new district, one of the independent native states which cluster round three sides of the United Provinces.

The word "dakaiti," also spelled "dakti," means robbery by a gang of armed men, and a dakaiti or dactoi, is a member of such a gang.

An assault by robbers in India differs from one in Europe or America in that it always takes place at night and is accompanied by tremendous amount of noise. The Indians are a noisy people at all times, and in a robbery with violence the robbers' object is to terrify their victims into a panic; hence whether travelers be waylaid on a lonely road, or a vessel is attacked in the sea, the robbery is always made suddenly, with loud shouts and yells and in the case of a village with beating of drums and waving of lighted torches.

The persons attacked allow for all they are worth, but rarely offer resistance, and the general effect is so terrifying to the cowardly people that the neighbors either fly or else barricade their doors and let the robbers fill the room with their plunder. Even the shrieking of women under torture does not put heart into one of them, for the men of a house that is attacked try to bolt or their hands are tied, and leave the women to the mercy of the robbers, who apply fire to them and torture them in more atrocious ways to make them tell where the valuables are kept.—New York World.

CRIMINALS IN INDIA (Continued)

It is there that all the forces of a Great Vengeance are directed.

On entering the wheelhouse of an ocean liner a landsman is likely to be amazed by the groop of instruments and masses of complicated machinery. They are polite and he will find that they are two or more of them, one directly in line with the other. The first of these is an insignificant looking affair, perhaps a foot or so in diameter, which seems out of all proportion to the work it must accomplish. Directly in front of it stands the ship's compass, while back of it are massed many complicated wheels and levers which transform the slightest motion of the wheel into the great force which guides the ship.

All the great steamers are steered nowadays by the aid of steam or electricity to practice their traditional calling, which the Indian caste system forbids them to abandon.

These tribes are most numerous and most wary in the United States, in which are Caspian and Lucknow, the cities associated forever with the Indian mutiny.

Half of the division is Outh, the native province last annexed by Britain. Many of the old men vividly remember when every "talookdar," or feudal chief, lived in a fortified castle and retained a swarm of armed men, who received no pay, but lived on the country. They were official robbers, and their example gave free scope to the "professional" robbers, or, as they have always been known in India, the criminal tribes.

These tribes are the Santhalis, the Barbars, the Santhals, the Doms, the Habrahs, the Abertals, the Banahis, the Bhatras. Each tribe has its own dialect, dress and customs.

A singular feature of Indian life is that persons who would be considered depraved characters in a European country would bear the stamp of their nature on their faces as not depraved in their own estimation or in that of the people at large. A casual murderer is not ashamed of himself nor abhorred by his neighbors, who welcome him back among them if he escapes the gallows and is released after a term in jail. The universal belief that all things are decreed by fate feeding, much more, then, are men regarded with indifference or even respect whose life honored, hereditary and natural profession is robbery with murder.

So the members of these tribes go in and out of the towns and villages without misgivings, and there is not a sign in their faces or manner to indicate that their business is robbery and murder.

When a gang encamps outside of a town the inhabitants feel uncomfortable and take precautions, but cherish no ill will against the strangers. And when robberies and murders occur almost immediately within a radius of twenty miles they take more precautions, but regard the whole affair as a visitation of Providence, like a flood or a fire.

These habitual criminals are not depraved in any sense understood of this country. They simply have the misfortune to belong to a trade which is unpleasant for the neighborhood—like a dyer's or a tanner's.

They are well satisfied with themselves and are as careful of their people of their respectability. They have no unusual vices; they do not get drunk or riotous; they are civil, courteous and unassuming. Cruelty and ferocity are not part of their habits nor are the cruel methods of business.

During the excitement of a sudden attack the people if they do not run away will turn out and aid the police in repelling or capturing the robbers. If a police inquiry begins two or three days after the robbers have done their work unmolested the people will usually do nothing to help in tracing them and will even deny that they have lost anything.

The British government, therefore, has had to work in India has worked to induce these criminal tribes to settle down to a peaceable and industrious life.

But progress is very slow. Yagabandage is used in the bone and marrow of the tribes, and marauding is their chosen occupation. From time to time men will suddenly disappear, perpetrate several daring daktaris in another district, and then reappear in a new district, one of the independent native states which cluster round three sides of the United Provinces.

The word "dakaiti," also spelled "dakti," means robbery by a gang of armed men, and a dakaiti or dactoi, is a member of such a gang.