

ORIENTAL HORRORS.

The Barbarous Tortures Inflicted Upon Burmese Criminals.

A correspondent of the Philadelphia Press writes from Mandalay, Burmah: Nothing can exceed the equanimity with which a thoroughbred Oriental will encounter death. Let me recall one freezing morning, four years ago, in the heart of Afghanistan. It is a bright morning in the Kurum valley, with the sun glittering on the eternal snows of the great range of the Saleyd Koh or White mountains. In the middle of a hollow square of British troops stands a rough gallows composed of upright and horizontal telegraph poles. A tall, Pathan soldier, clad in white, is led into the center. He had been accused of treacherous conduct on the night of the great battle of Paiwar, Kotal. There is no fear apparent in Shehrbaz Kahn. He walks boldly up the rough steps, refuses to have the white cap drawn over his eyes, calls to his former comrades that he is going innocently into paradise, and then tells the executioners to do their duty quickly. Half an hour later he is lying in a rough-and-ready grave close to the clear rushing waters of the Kurum river.

I recall another scene at Hazar Pir, the Afghan shrine of a thousand saints. Five Afghans, all tall, well-built men, are led out to be hanged on the same telegraph pole. They shout to their fellow-countrymen, who are standing with folded arms at a distance, stolidly watching the pitiful scene, that they have no fear—that they are assured of paradise, being killed at the hands of infidels and dogs. Each man is pushed simultaneously off a low embankment, and with the combined jerk the rotten traverse beam breaks and the men, half-hanged, lie moaning on the ground. The provost marshal, at a signal, steps up and puts a bullet through each man's brain. Five shots are fired through the Afghan's head, and even just before the last is fired he is cursing the Christian dogs. I have observed the same contempt of death among the Hindoo. A slim Hindoo, that could not be expected of being plucky, takes his place upon the scaffold with serene indifference—not with a stimulated bravado, but with serene indifference.

THE PRACTICE OF SUTTEE. Or widow-burning, is a striking example of the fearlessness of the Hindoo for death. Forty years ago, a young woman, whose husband had died, would joyfully mount the pyre and fire the wood herself, so that she might the sooner rejoin her lord in paradise. The holocaust of Chittore is one of the most remarkable deeds of female resolution and courage ever recorded. When the Mogul invaders entered Rajpootana the Rajpoot warriors were defeated. Then three hundred Rajpoot ladies solemnly vowed that they would never fall into the possession of any Mohammedan. They proceeded to the tall tower of Chittore, which stands a blackened but venerated mark to this day, and locked themselves within it. Then when the Mogul army appeared before its gates, they sang a song of triumph and defiance and set the tower on fire, perishing thus gallantly before the eyes of the astonished Mohammedan warriors. I was talking once with an old Anglo-Indian resident about the apparent cruelty of Burmese execution. I mentioned the public crucifixions I had often seen in Mandalay and the number of deaths which would be ordered occasionally to please the whim of a tyrant, or perhaps do honor to such a brute as the so-called white elephant. He replied that he lived in a native state of Hindostan many years ago, when it was customary to put persons to death with accompaniments of the most revolting cruelty. Suffocation by crowding masses of human beings in a small dungeon, as was done in the famous case of the black hole

of Calcutta, was common enough, but sometimes ingenuity of the most diabolical description was called into requisition to produce death and torture.

In all parts of India the cactus, or prickly pear bush, is common. It is very thick, and literally covered with thorny spines. Years ago before the British became predominant in Hindostan, maharajas and rajahs discovered in cactus an excellent instrument of death and torture. Stripping their victim naked, they would cast him clear into the middle of a clump of cactus, and leave him there. You would think he could easily scramble out and escape. Impossible. The moment he was cast into

THE FATAL BED The spines or thorns entered him in a thousand directions, and every effort he made to free himself only sank him deeper into the relentless cactus clump. Meanwhile the blazing sun beats down upon the miserable wretch, whose groans and screams are passed unheeded by every soul who hears them. Paralysis eventually sets in.

Another Hindoo mode of punishment mentioned by my old Anglo-Indian friend was equally horrible. You are probably acquainted with the fact that the bamboo plant grows with wonderful rapidity in a tropical climate. That fact did not escape the notice of the Hindoo tyrants. Sharpening a bamboo shoot, and planting it in the earth with the sharp end upward, they would order the victim to be left to it. Looking around, he would see no instrument of death near by, and feel relieved, perhaps, that his life was to be spared. His torturers would congratulate him and ask him to be seated on the earth. He would obey. They would place his body immediately above the concealed bamboo shoot and then tie him down by stakes, so that he could not move. As night wore on the victim would realize his fate. He would find that slowly, but with terrible certainty, the bamboo was growing up into his body. He was generally left to his fate. Growing at the rate of two or three inches a night, the sharp-pointed shoot would finally put an end to his sufferings by penetrating the vital part. But before that took place, what an eternity of agony the wretch must have passed through! It is impossible to conceive what the sufferings of such a wretch must have been, with that bamboo shoot slowly and inexorably growing through his living body. Fortunately, before the end came, complete insanity generally obscured the consciousness of the sufferer.

Death by being trampled under foot by elephants used to be a common punishment in the East, and there are parts of it yet which still employ that means of destruction. A chain is wound around the elephant's hind leg and the victim's body. Then the elephant is bounded on to his clumsy amble by torches dashed into his face or fire-crackers exploded beneath his body. Wildly, furiously, he plunges along, dragging the prisoner with him, at every lurch breaking a bone in the victim's body, crushing his face to the ground, or tearing the flesh from the bones. A few hours of this—sometimes less time, because the tormented animal, feeling the obstacle at its heels, turns around and either puts its foot through the man or pounds him to a jelly with his trunk—suffices to kill the victim, who expires while the plaudits of spectators are still mingling in the atmosphere with his last agonizing breath.

Mr. James O. Neville, the general import and export agent of the Allen Line, and general Dominion shipping agent, of 538 Dorchester street, Montreal, Canada, says: "While on a late exhibition trip to the States, my old foe, the rheumatism, attacked me, and gave me a rough siege. Having read the endorsement of well known people who had used St. Jacobs Oil I determined to give it a trial. In two weeks time I was as well as ever, and fully able to attend to my business."

Starving to Death on a Mountain Peak

When the train emerges from the Raton Tunnel into the daylight of New Mexico, and off on the arid plains you see the bald head of Starvation Peak, you feel that nature did as much as man towards drawing the line you have just crossed. This peak tells a story of Indian cunning and inhumanity. An Indian raid years ago on one of the settlements was followed by flight to the mountain. A gang of Mexicans, in swift and angry pursuit, were decoyed to a point from which retreat seemed safest in the direction of the peak. Then in sudden and fierce attack the Indians bore upon them. The peak was sought and gained by the natives, who thought perhaps, that they might destroy the enemy by fighting them from above. A single narrow and dangerous way affords the only access to the peak or descent from it. The Indians scattered themselves among the boulders that guard the approaches to this pass. They could neither be reached nor seen from above, and both courage and men were lacking to trouble them from below. The Mexicans discovered soon enough that they had been trapped, but too late to help themselves. Like snakes the Indians lay in wait for their prey, and so keen was their watch that whenever night or day a human form entered the pass it fell under a shower of venomous arrows. Provisions carried to the peak, scant at first, soon gave out, and the band who had rushed forth to punish the ravagers of their homes, lingered under a blistering sun and through the chilling nights until the smell of rotting bodies released the savage blockade, and the Indians mounted the peak to gloat over its corpse-strewn hideousness. And so the mountain took its ghastly name.



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The statistician is abroad with figures that show how much more successful than all the other judges Judge Lynch has been in hanging the men convicted in his court. Since the 1st of last January sixty-five criminals have been hanged by due process of law, while seventy-one have been hanged or shot without it. In January there were six, in February fifteen, in March three, in April eleven, in May seven, in June nineteen and in July ten. The figures for last month indicate that Lynch takes a summer vacation, like his brethren of the bench.

MOTHERS, READ.

GENTS:—About nine years ago I had a child two years old and christened. The doctor I had attending her could not tell what ailed her. I asked him if he did not think it was worms. He said no. I thought, this did not satisfy me, as I felt convinced in my own mind that she had worms. I obtained a bottle of Dr. C. McLANE'S CELEBRATED VERMIFUGE. I gave her a teaspoonful in the morning and another at night, after which she voided seventy-two worms and was well again. Since then I have never been without it in my family. The health of my children remained so good that I had neglected watching their actions until about three weeks ago, when two of them presented the same sickly appearance that Fanny did nine years ago. So I thought it must be worms, and went to work at once with a bottle of DR. C. McLANE'S VERMIFUGE between four of my children, their ages being as follows: Alice, 8 years; Clara, 4 years; Emma, 6 years; John, 9 years. Now comes the result: Alice and Emma came out all right, but Clara voided forty-five and Johnny about sixty worms. The result was so gratifying that I spent two days in showing the wonderful effect of your Vermifuge around the city, and now have the witness an exhibition of my own.

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