

A COUGAR STORY.

His Horse Ran Away With the Beast and Saved His Master's Life.

J. P. Jones, who lives near Perham, Cuyahoga county, had a rather startling adventure with a cougar about a week ago, says the Oregonian. Speaking of his experiences to some friends, he said:

"Last Sunday morning I mounted a horse and went on a hunting expedition to a place about twenty miles from Perham, taking with me an Irish staghound and an English pointer. I brought down a deer and a brown bear, which I left at a farm house, and bagged a number of wild pigeons and other fowl. While returning home about 11 o'clock at night, along a lonely road, about five miles from Perham, I noticed what seemed to be two bats of fire in a tree but a yard ahead of me and which stood but a foot or two from the road. At the same instant my horse, which is known in the 'cow country' as an 'original herder,' drew up with a startled neigh, almost throwing me from the saddle. I took a close look at the thing in the tree and saw that it was a cougar, crouched for a spring."

"As I tried to unstrap my rifle the animal sprang, but missed its mark and passed just over the horse's neck and about two inches from me. It rolled in the road, but recovered and sprang again, this time at the horse's throat. The horse bucked, and threw me to the ground, half stunning me. The cougar then rushed upon me, but the staghound, which had been standing by, baying furiously, corralled it. There was a brief but terrific fight, and the dog lay dead, not five feet from me. The pointer had disappeared, while the horse stood trembling in every limb. The panther again sprang at him, landing upon his back, and away the horse went."

"I recovered my feet in a few minutes, unstrapped my rifle, and started in pursuit. Five hundred yards from the scene of the encounter I found the horse standing still and the cougar lying dead at his feet. The horse bore marks of the cougar's claws upon his back, and his flesh was torn in several places. The cougar's head was smashed, presumably by the horse's heels. I cannot account for the result of the strange encounter, except by the theory that the limb of a large oak tree, hanging low and directly over the road, struck the cougar and swept it off the horse's back, and the horse took advantage of the opportunity to trample him to death. The horse is vicious, as all 'original herders' are. These horses have been known to fight for hours, until one or the other falls; but this is the first time I have heard of one fighting a cougar. I have the animal's skin and will keep it as a memento of the encounter. The horse was not badly injured, and will soon be ready for service again."

THEM'S THEM."

The Old Fellow Wanted to Smooth the Way to a Peaceful Future.

The educated young man had struck the mountain town for a stay of several weeks, and at the railroad station he was met by the landlord of the tavern which was to be home to him during his visit.

"Got'n baggage?" asked the man. "Two trunks," responded the visitor.

"Whar are they?"

"Those are they," designating by a nod the two which belonged to him.

"Which?" inquired the landlord, stopping suddenly.

"Those," repeated the youth, pointing out the two with his stick, "those are they."

"Yes, yes," said the old man, becoming very fatherly in his manner, "but you hadn't better say it so's anybody kin hear you. Ef you wanter git along with the folks in these parts, and live peaceable, I reckon you'd better say, 'them's them.'"

Effect of the Sea Upon Animals.

All animals when taken for a sea-voyage become tamer, and even the wildest seem to be overcome by a certain feeling of dependence and helplessness. Monkeys generally suffer greatly from mal de mer. Birds are affected by the sea, for they never sing during a voyage. Fowls and geese soon become thin, and cocks generally cease to crow; ducks however retain their usual spirits and appetite. Cats and dogs usually become very uneasy on the sea; the former turn shy and hide themselves, and the latter keep as close as possible to their human protectors. Oxen, buffaloes and horses make friends with strange attendants more quickly during a sea-voyage than on shore. Pigs, ducks and snakes are the only creatures that are apparently totally uninfluenced by the sea.

OIL REGION TERROR.

The Man With the Lantern Who Vanishes in the Explosions His Causes.

The man with the lantern is abroad again. People outside the oil regions do not know the terrible significance of that fact. He has cost the oil regions millions of dollars and many lives. The man with the lantern almost always disappears immediately after he walks abroad. Instances are rare where even as much as a piece of his ear is ever found. But he is not dead.

The man with the lantern never dies in the oil regions, says a letter from Allentown, Penn. He will be sure to walk again a short time after he has disappeared once. He first appeared in history in 1814. This was at Marietta, Ohio. Nobody knew anything about petroleum in those days, but in digging a water well at Marietta, oil was discovered, as long ago as that. It was called "fossil oil" by the local savants. There was much gas with it. A lot of the oil was collected and put in a cistern. One night the man with the lantern came stalking on the scene, but the pyrotechnical wonders and splendors that were displayed in that vicinity for days and nights as a result of his visit failed to compensate his widow and six small children for his sudden transfiguration.

He was absent until the beginning of oil operations in Pennsylvania thirty-five years ago. Then he materialized. He has been walking ever since, and his dread apparition will doubtless continue to walk abroad as long as oil wells and storage tanks last. He is generally an employ about the wells, and in nine cases out of ten a man of experience and intelligence, but he can't resist the fascination of paying a visit now and then to some gas enveloped tank, carrying his lighted lantern. Sometimes the result isn't disastrous, but that isn't the fault of the man with the lantern. Usually, though, an explosion follows. If it is not succeeded by a destructive fire the fact will be one worthy of special note in oil-region chronicles. A roll call of the employees of that particular oil property, and the taking account of the toolhouse stock, will show that the man with the lantern has been walking again.

He appeared at an oil storage tank near this village recently in the person of T. J. Applebee, tank inspector. He discovered a leak in the tank. He went up to investigate it with his lantern. Applebee was not killed by the explosion that followed, which was a most miraculous and almost unheard of experience of the man with the lantern, but he will be blind and terribly crippled for life. The tank and 500 barrels of oil were destroyed, and a disastrous conflagration was averted only by hours of persistent effort. Yet the man with the lantern will be walking soon again somewhere in the oil regions as sure as fate.

Curiosities From the French.

A novel which was recently crowned by the French academy as possessed of unusual merit contained a sentence of which the following is a translation: "It was midnight. A man who lay in ambush listened to their conversation; but suddenly a dense dark cloud passed in front of the moon, and prevented him from hearing more." Here is another phrase, written in full earnest by a master of French criticism: "it was one of those duels in which one of the blades literally buries itself in the heart of the other." A criticism in a French journal upon a dramatic performance lately ended with these words, which are worthy of Sir Boyle Roche: "Mme Jardin's talent is like the froth on good champagnes. Beware of thrusting the scapel into it; for if you do, there will remain naught but a pinch of ashes at the bottom of the alembic." Another French journal, in speaking of the results of certain false reports, declared: "This is the handiwork of evil tongues, manipulated by cruel hands."—Argonaut.

The Editor.

Parson Whangdoole Baxter of the Thompson Street Blue Light tabernacle on arriving at his place of worship one Sunday morning was surprised to find no one present but Sam Johnson, the sexton. "What de debill am de matter dat dar's no body heah?"—"Nobody heah bekase dar's a notice in the Freeman's Journal dat dar would be no service bekase ob de disunwellness ob de pasture." "Did dat fool nigga editor put dat notice in his paper for a fac?"—"He did dat berry ding." "Well, I declare," I told him 'stinctly de notice of my disunwellness was intended for de Sunday arter nex'. He am a fool of eber dar was one."—Texas Siftings.

Her Confidence Shaken.

"It is a dreadful thing not to have confidence in one's husband," said Mrs. Swiftkins.

"Yes," replied the visitor. "But you surely have no trouble with yours."

"That is all that you could be expected to know about it. I was playing poker with him the other evening and he raised the limit on two deuces, and then got scared and called me. Now, what is to become of a woman who has trusted her future to such a man?"

He Was Safe.

"My boy," said a very practical old gentleman, "let politics alone. Never allow yourself to be put in office."

"Yes, father, but know that the people sometimes seek the man."

"Very true. But you are safe. There isn't one chance in sixty of its finding him if he is a resident of the District of Columbia."

CANON LAW.

I. The regulations of priests are not superior, but subordinate to ecclesiastical constitutions.
2. The laws of the emperors cannot deserve the ecclesiastical or canon laws.
3. It is not lawful for an emperor to exact anything opposed to the apostolic rules.
4. It is not lawful for kings to usurp the things that belong to priests.
5. No custom of anyone can thwart the laws of the popes.
6. Let no resistance be offered to the apostolic canons except, but let them be satisfactorily fulfilled.

7. The yoke imposed by the holy see is to be borne, though it appear intolerable and insupportable.

8. The Pontiff can neither be bound nor bound by the secular power.

9. That the Pontiff was called God by theious Prince Constantine, and that as god he cannot be judged as man.

10. That as god he is far above the reach of all human law and judgment.

11. That all laws contrary to the canons and decrees of the Roman priests are of no force.

12. That all of the ordinances of the pope are unquestionably to be obeyed.

13. We ought not even to speak to one whom the pope has excommunicated.

14. Priests are fathers and masters, even of princes.

15. The civil law is derived from man, but the ecclesiastical or canon law is derived directly from God, by which the pontiff can, in connection with his prelates, make constitutions for the whole Christian world; matters spiritual, concerning the salvation of souls, and the right government of the church; and if necessary judge and dispose of all the temporal goods of all christians.

16. A heretic holding or teaching false doctrine concerning the sacraments, is excommunicated and degraded, and handed over to the secular court.

17. Secular princes unwilling to swear to defend the church against heretics are excommunicated and applied to the church.

18. Adulterers or notaries, holding heretics, or their defenders, or pleading for them in law suits, or writing documents for them, are infamous and suspended from office.

19. The secular powers, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

20. Those signed with the cross for the extermination of heretics, rejoice in the privilege granted to the crusaders for the help of the holy land.

21. They are absolved from all obligations who are in anywise bound to heretics.

22. Whoever dies in battle against the unbelieving, merits the kingdom of heaven.

23. We do not esteem those homicide, to whom it may have happened in their zeal for their mother church against the ex-communicated, to kill some of them.

24. Those Catholic Princes are bound, both by civil and common law, not to tolerate or tolerate heretics, and much more are not to permit their rites, or other exercise of their religion, or rather, their false sect, but are most solemnly bound everywhere, to repel and expel them.

25. The following temporal punishments are to be enforced on heretics: 1st—Infamy, and the consequent disqualification for all civil acts. 2nd—Inestability, as well active as passive (that is, they can neither make nor will inherit what is left to them by others). 3rd—Loss of paternal power over children. 4th—Loss of dower, and other privileges granted to women. 5th—Confession of all goods. 6th—that vassals and slaves and others are free from all, even sworn obligations due to their lord or another. 7th—Capital corporal punishment, especially death, and perpetual imprisonment.

26. The canon law forbids all toleration.

27. That metropolitans and bishops are to excommunicate him who grants liberty of conscience.

28. No oath is to be kept toward heretic priests, lords or others.

29. Heretics are to be deprived of all civil and paternal rights.

30. The pope can absolve from all oaths.

31. Every bishop is ordinary judge in a cause of heresy. The reason is because the bishops can ex-officio, and ought to extirpate heretics, and inflict upon them the due punishment, and to this are bound pain of deposition. Besides, are the inquisitors especially depoted by the apostolic see.

32. Every bishop in his diocese is thought to be, in reality, a natural inquisitor, literally born inquisitor, so as to have the same power with those already mentioned in a cause of heresy.

33. In every promissory oath, although absolutely taken, there are certain conditions tacitly understood, amongst which are:

1st—if I can; 2nd—to say the right and authority of a superior; 3rd—When the oath supposes the honor of the apostolic see to be.

34. That the council of Trent, (the last and greatest authority of Rome,) decrees and commands that the sacred canons and all general councils, also the other apostolic enactments issued in favor of ecclesiastical persons of ecclesiastical liberty, and against its violators, all of which by this present decree it renews, and must be exactly observed by all.

CARDINAL'S OATH.

"I, —————, cardinal of the Holy Roman church, do promise and swear that, from this time to the end of my life, I will be faithful and obedient unto St. Peter, the holy apostolic Roman church, and our most holy lord, the pope of Rome, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the pontifical majesty and person; that I will never knowingly and advisedly, to their injury or disgrace, make public the councils entrusted to me by themselves, or by messengers or letters; also that I will give them any assistance in retaining, defending and recovering the Roman papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their honor and state, and I will direct and defend, with due form and honor, the legates and nuncios of the apostolic see, in the territories, churches, monasteries and other benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their coming, abiding and returning, and that I will resist all blood all persons whatsoever who shall attempt anything against them. That I will, by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, the authority of the Holy Roman church, our lord the pope and his before mentioned successors, and that, at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same, our lord or his successors, or some other person by whose means it may be brought to their knowledge. That I keep and carry

out and cause others to keep and carry out the name of the holy father, the successor, vicar, apostolic administrator and constitutions of the Holy Father Sixtus, of happy memory, so to clarify the thoughts of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, prosecute and fight against persecutors of papalism, against heretics schismatics who oppose our lord, the pope of Rome, and his before mentioned successors, and this I will do with every possible effort."

1 Signature then sent to the pope

BISHOP'S OATH.

"I, —————, elect of the Detroit diocese, from henceforward will be faithful and obedient to St. Peter the Apostle and to the Holy Roman church, and to our lord, the holy pope of Rome, and to his successors, canonically entering. I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized or laid upon them, or any injuries offered to them, under any pretense, whatsoever. The counsel with which they shall intrust me by themselves, their messengers or letters, I will not knowingly reveal in any, in their prejudice. I will help them to defend and keep the Roman papacy and the royalties of St. Peter against all men. The legate of the apostolic see, going and coming, I will honorably treat and help its necessities. The rights, honors, privileges and authority of the Holy Roman church of our lord, the pope, and his aforementioned successors, I will endeavor to preserve, defend, increase and advance. I will not be in any counsel, action or treaty, in which shall be plotted against our said lord and Roman church, anything to the hurt or prejudice of their persons, rights, honor, state or power, and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can. I will signify it to our said lord. The ordinance and mandates of the pope, I will observe with all my might and cause to be observed by others."

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.

"I, —————, elect of the apostolic see, am a secular power, whether permanent or temporary, are bound to swear that they will exterminate, according to these powers, all heretics condemned by the church; and a temporal lord not purging his land of heretics, is excommunicated.