

BLOODHOUNDS

GENTLE FAMILY PETS

Ideal Protectors of Women and Children Despite the Traditions of "Uncle Tom's Cabin."

THE CATCHERS' RESTING



PUPS FOUR MONTHS OLD

COMRADES

By J. L. Winchell.

NOTWITHSTANDING that the English bloodhound has a family tree of such antiquity that its ancestral beginnings are lost in the mists of forgotten ages, he is the least understood dog of to-day in both this country and abroad. Only those who know him well appreciate him as a staunch friend and household companion, especially where there are children, for to the great majority the mere mention of his name suggests a slavering brute with an insatiable thirst for "blood."

As a matter of fact even the name "bloodhound" is misleading. It is recorded by a seventeenth century authority that this particular breed of dog was known in that period as the "leuthound," meaning scent, or "slough," or "slow," presumably because he hunted his quarry over sloughs or bogs, the "slow" being applicable because the bloodhound was originally so slow that "in border warfare he was often taken up on horseback for a time when the pursuers came to soft ground where the trail was visible. If the horse of that period was faster than the hound the latter must have indeed been "slow."

This bit of history serves as an excellent illustration of what careful breeding has done toward increasing the speed of the sleuthhound of old to the two minute trotters of to-day. Until 1888, when Mr. Edwin Brough, one of the oldest and best known breeders of bloodhounds in England, exhibited a kennel of his hounds at Madison Square Garden, the majority of American dog lovers were obliged to admit comparative ignorance of the pure bloodhound. While there were a few good animals in this country in earlier days, they became entirely extinct during the rebellion and the only representation of the breed was in the mongrel or "nigger hound" of the South, a big, vicious brute, a cross between the bloodhound and Great Dane or some equally powerful animal.

New Dog in America

It is easier to impose on the public with a bloodhound than with any other dog. He is a new dog in America and is seldom seen. So strong is his blood that the type of the bloodhound will predominate in all out crosses. I have known where he was bred with a greyhound, and the pups were given a long haired pedigree, and sold as pure bred English bloodhounds. The most common cross has been with a black and tan foxhound. Without doubt there are many more of this type of English bloodhound sold in America than of the real dog. The breeders of this class of animal keep a way from being shown because such dogs are immediately tagged as mongrels by the judges.

Read theatrical troupes playing "Uncle Tom's Cabin" invariably carry several of this species of bloodhound, their brutish looks and instincts, together with the voice and some of the trailing qualities of the pure blood, serving very well as accessories to the drama, but these actor mongrels wholly lacking in the gentlemanly instincts of the genuine bloodhound, have done much toward forming American opinion and the consequent lack of appreciation of that most noble of all canines, the English bloodhound of pure blood.

As a family dog the English bloodhound ranks among the best and to the minds of sassy he is superior to all, especially as a companion. For his trailing qualities which no other dog possesses—any dog will find his master, but no other than the

English bloodhound will trail a stranger or an animal—and his general intelligence in recognizing the names of the various members of the family and hunting them up on command, he is invaluable as an acquisition to a home.

As a watch dog, however, his merit lies wholly in his quick discovery of a stranger's approach or of anything unusual going on. Bloodhounds are most intelligent, sensitive alike to petting and rebuke, and by nature they are most affectionate and devoted to members of the family where they are respected and cared for. Given the liberty of the house and grounds they are of great assistance in watching over and protecting young children, displaying in this regard an almost human understanding and reasoning power. In

the early centuries great attention was given to the breeding of bloodhounds as companions to the sporting saints and for use in the chase. So carefully were they bred and so well was their sense of smell developed that it was claimed they could distinguish between the chase and the dishonest fawning on the virtuous and driving the ungodly from the sacred precincts.

Gracchus wrote of bloodhounds before the Christian era, mentioning them as trailers of rare excellence. They were first introduced into Britain by that good sportsman, William the Conqueror. But a dog of that period could not compare with a trailer with the dog of to-day any more than the horses of that century can be compared with our racers.

The English bloodhound is a natural trailer. He will follow any trail that he is first started on. He is employed regularly in various capacities, the discovering smuggled goods being an important one, and he is valuable when trained in ambulance service, locating the wounded and finding the dead. Apart from the bloodhound's utility in this regard there is nothing more inspiring than to see a few minutes' work out a scent under varying conditions and to hear their grand, sonorous voices. The bloodhound above all other hounds is a gentlemanly animal, a staunch friend and a princely object for the eye to dwell upon. I believe that by intelligent breeding and careful training a bloodhound can be produced that will do almost as wonderful work as is so often pictured in the sensational publications of the day.

The honest work he has done in the West has proved his value. In many of the States they have authorized the Sheriff of the county to buy and keep bloodhounds at the county's expense. It has a decided influence on crime. Barstara and deperado give those counties a wide berth where they have a pack of well trained bloodhounds ready at any time. Of course, there is a limit to what they can do. The

popular imagination has given quite supernatural attributes to bloodhounds, many believing that one can take a hound to the scene of a crime days after it has been committed and it will select the track of the criminal from among hundreds of others and hunt him to his door. That is, of course, absurd, but what bloodhounds can really do is sufficiently remarkable in itself without having to resort to exaggeration.

Bloodhounds depend on their sense of smell alone and will run into the object pursued before seeing it. Nature in giving them this wonderful sense of smell has deprived them of both acute sight and hear-

ing by partly covering the eyes and ears with huge wrinkles of skin. It is much to be regretted that the owners of English bloodhounds in England have not taken the trouble to give them work as trailers and bring them before the public as such. The majority of owners are content to keep them as family dogs and companions, as they are by nature.

When an English bloodhound overtakes his quarry he does not injure it in any way, but simply holds it until assistance comes. In this regard he is totally unlike the "nigger hound," which brutally rends and tears that which he has run down, be it human or animal, if it is alive.

THE JOAN OF ARC OF THE YAQUI INDIANS OF MEXICO

GRADUALLY news of the death of Santa Teresa, the "Joan of Arc of the Yaqui," is spreading in the remote villages of Northern Mexico, and from thousands of lips are rising prayers for the repose of the soul of the sainted girl.

Called from her native land, forced to flee to escape death or a worse fate, the simple hearted, kindly maiden took refuge in the United States. It was at Clifton, Ariz., that she found her final home, and it was there that she died on Saturday, January 13.

Her last days were unlike her first. Broken in spirit by what she deemed persecution and desirous of avoiding unnecessary publicity which might arouse the further enmity of the Mexican government against her, Santa Teresa died in a humble abode, with none of her early friends near her. She was buried quietly in the Catholic church, with no ceremony or ostentation. "Teresta," as her friends lovingly called her, never won the recognition in her last home that she did in her younger days. And of this she was glad. Her friends say that her heart was broken and that she only wished peace and quiet.

Santa Teresa was banished from Mexico on a charge of inciting an insurrection among the Yaqui, an irresponsible people of Northern Mexico, whose position was somewhat analogous to that of the American Indians, inasmuch as they had frequently been driven from their lands by the advance of more advanced people.

The Mexican authorities say that like Joan of Arc, she felt that she was divinely called to aid the Yaqui in their uprising. Her friends declare it false, and say that her divine mission was simply to relieve suffering which was physical, and not to interfere with the civil status of the people among whom she was born. They point to the fact that the insurrection had begun before her "divine call," or "vision," and that it continued without interruption after she had gone.

Not many years ago, in the hills of Sinaloa, near the little town of Ocoima, there was born in the most humble circumstances a little Mexican girl. October 17, 1876, was the exact date. She was the natural child of Tomas Urrea, a man of the poor class not gifted above his fellows. Her mother was Carjetana Chavez, also a woman of average qualifications in the lowest class. Urrea died some years ago. The mother of the child still lives in Nogales, Arizona.

Her mother reared her during the first years of her life, but when she was four years of age she was taken by her father to a ranch in Cobora, Sonora. In the year 1887, when she was seventeen years of age, she was taken with a cold, and the next day she was believed to be dead, but the signs of life became more apparent with each passing day. When on the last day she regained consciousness her whole nature appeared to have undergone a change.

At almost the same time similar manifestations were present, though in a less marked degree, in two other children in the same district of Sonora, a girl, Barbarita Perez Pedras de Lumbre, and a Yaqui boy of thirteen years. Both were in a cataleptic trance, but they never gained in any respect the same prominence as Teresta.

The girl, when she had emerged from her trance, declared that she had been endowed with power from above to heal. She was listened to the more attentively because of the change which was manifested in her nature. She went about among the poor people of her village who were crippled or suffering from disease, and by laying her hands upon them, so they declared, they were freed from their ailments. Some marvelous cases of this sort are narrated

as absolute fact. She wrought such wonders that the people affectionately termed her "saint," and the Church agreed that she should be known as "Saint Teresa."

None of her healing powers spread rapidly and marvellous stories gained circulation among the Yaqui. At times not less than 15,000 strangers were in the city at once. They brought their children with them and slept upon the ground, and when daylight came pressed forward, to be among the first in line when the maiden of seventeen began her pictures in their churches, and she gained great power over their simple minds.

In telling of them and sleep upon the ground, while her body remained on earth her soul made a journey to purgatory and brought back much knowledge of the world to the simple, telling of her alleged experiences in a manner that had extraordinary weight. She never resumed her cataleptic state, but she several times had "visions," when she was in a state of great spiritual exaltation and excitement.

Meanwhile revolutionaries were busying themselves in Sonora, among the Yaqui. The authorities were greatly aroused and decided the drastic measures were necessary to curb the insurrectionists, who were daily gaining power. The revolution had

been two years in progress, having begun in 1888, when Teresa began her ministrations. No one character in all Northern Mexico was attracting such attention, and the authorities turned to Teresa, accusing her of inciting the rebels. They told her to leave off her public ministrations. She paid no heed. Daily she healed hundreds, and the throngs continued to make Cobora their Mecca.

In 1891 such power had been gained by the girl that the authorities decided to apprehend her. Learning of their purpose and deeming resistance impossible, Teresa took to flight.

She was not without her champion. In Cobora she had strong adherents, who declared that her power was being exerted only in bringing comfort and joy to the suffering and not in working against the State. Among her earnest followers was Lauro Aguirre, then a captain in the Mexican army. Aguirre was outspoken in his support of the girl—too much so for his personal safety. He was obliged at much the same time as the saint to flee from the Republic.

Señor Aguirre and the saint both came to El Paso. Aguirre founded a paper which he called La Reforma Social, and which he edited in a vigorous manner, being outspoken in his denunciation of many existing governmental practices in Mexico.

Santa Teresa pitched a tent in the Mexican district of El Paso, and there she continued her ministrations. The Mexican people coming from her tent, many of them coming from any one of a thousand ailments, came to her. Her healing hand was placed upon them. There are many who testify that she wrought miraculous cures. They testify that they themselves recovered from diseases which the physicians had been unable to control.

For six months Teresa remained in El Paso. Aguirre launched forth boldly in her defence in his paper. Soon, however, she realized that El Paso was only a stepping stone to the Rio Grande from Mexico and that hands upon her. She declared that she would follow every move of the government followed every move of the government. She feared that she might be kidnapped and carried back to the country from which she had fled. She decided to move farther west, to a point more distant from the international boundary.

After some wandering, during which she was followed by droves of maimed and diseased, she went to Clifton, Ariz. Gradually she attracted less and less attention. Five years ago she was met by her husband, evidently, so her friends say, with the purpose of maiming and killing her. He placed her in jail and sentenced. No sooner was he confined than symptoms of insanity became manifest. These, her friends say, were shammed. However that may be, they had the effect of releasing her, and she left Arizona. It is believed, in possession of all his faculties. They say that he was in the employ of the Mexican government, or of some subordinate branch of it, and that he was hired to kill her. He spent the next years in travelling, going to San Francisco, St. Louis and New York. He is still living.

After he left her, her spirit seemed broken, and she never again came into the public gaze, except on one or two widely separated occasions when charges that she was still leading the Yaqui through the score agents were made against her.

No the last who was of a remarkably kindly disposition and she was always glad to aid the ill, going from her home at any hour of day or night to answer a call from the afflicted. She never again heaped thousands in public as she had once done. She welcomed death.

How the Subway Upsets Watches.

DOES your watch lose or gain time, did so on the "L" road, but recently he had found the subway more convenient, and he began to remember that the watch he had bought before he took the underground road. Several mornings he rode on the "L" and his watch never varied a second, then he went down the subway and he quickly noticed the difference. His timepiece lost almost a half a minute some mornings and gained as much on other mornings.

This is due to the electrically charged atmosphere of the subway, which at once affects the mechanism of a watch. While the "L" road is also electric, it has no such effect, because the electricity is soon absorbed by the earth or the atmosphere, but in the subway, which is enclosed on all sides, and where the air has little chance of coming with the outer atmosphere, the electricity charges it heavily and in result is that the most delicate organ is affected by it.

Of course, a watch kept constantly in such an atmosphere would soon regain its equilibrium, but when taken from a heavily charged electric atmosphere into one only weakly charged, the effect is noticeable at once and a good timepiece is naturally bound to be a little eccentric in its behavior.

To the average man, however, this slight variance in time would not be noticeable to any extent, but to one who takes pride and pleasure in having an accurate timepiece the loss or gain becomes somewhat aggravating and annoying, and peace of mind is only restored by discovering the cause and remedying it, which is always simple enough. A watch is very much like the physical organism in this respect and needs protection from all outside influences.

The Baptist women of the world are supporting three hundred missionaries.