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Editor and Proprietor.

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Insure Your Grain and Hay
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FOR GENTLEMEN AND YOUTHS
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BY EVERYBODY.

Pain-Killer is a Medicine Chest in itself, and few vessels leave port without a supply of it.

No family can afford to be without this invaluable remedy in the house. Its price brings it within the reach of all, and it will annually save many times its cost in doctors' bills.

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dec 18

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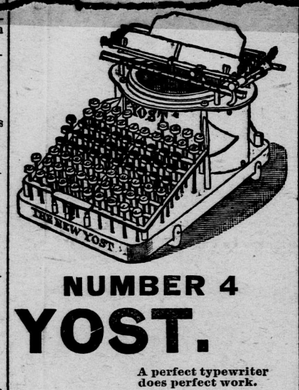

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Send for Catalogue, and mention this paper.
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Without dread of competition they still offer to their friends a stock composed of every article incident to that branch of Merchandise.
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A full line of the latest improved implements in stock.
Sole agent for the GENUINE OLIVER CHILLED PLOWS, not the "Oliver" Plow, as advertised by some dealers.
All goods sold by me warranted as represented.
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Spring, 1896.
CHAMPION CORN GROWER.
BONE POTASH COMPOUND.
BEST DISSOL'D SOUTH CAROLINA BONE
CHOICE CLOVER SEED.
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jan 1-'96

HON. WM. J. BYRAN'S SPEECH AT ALBANY.

An Immense Crowd and Great Enthusiasm.

On Tuesday of last week, Hon. Wm. J. Bryan was the guest of Hon. David B. Hill at Albany, the capital of New York, at whose residence he remained about three hours. After the dinner, he delivered that evening an able speech to an audience of from seven to ten thousand interested people packed in the City Hall Square under the shadow of the State House.

Mr. Norton Chase, Chairman of the City Democratic Committee, in introducing him said:—

"My fellow citizens, this is a plain meeting for the plain people, where there is to be no fuss and no feathers. There is but one man you wish to see, but one man you wish to hear. I have the honor to introduce him to you, the democratic candidate for President of the United States, the Hon. Wm. J. Bryan, of Nebraska, [Prolonged cheering.]

CAMPAIGN OPEN FOR BUSINESS.

Mr. Bryan said: In the presence of this immense audience it is hardly necessary to announce that the presidential campaign is open for business. It gives me great pleasure to be permitted to address even for a short time the citizens of Albany and this vicinity. I esteem it a privilege to be able to defend in your presence the politics which I believe will bring prosperity and happiness to the American people. [Applause.] In this time of free government people express themselves through party organizations. It is the only way in which we can give effective force to our convictions. Without party we fight without hope of success.

Parties meet in their conventions, adopt their platforms and go forth to the people appealing for the suffrages of those who believe that through that party and by the politics expressed in the platform they can best serve their country and protect their rights. The democratic party at Chicago met in convention, and there the majority of the democrats of the United States, speaking through their legally chosen representatives, laid down a platform and nominated a ticket. It is not to be expected that a person will always find in any platform all that he desires and nothing which he does not like. But when a citizen comes to vote he acts with that party and indorses that platform which gives to him the best assurance of securing the most important things which he desires. [Applause.]

CHICAGO PLATFORM INDORSED.

It is proper, aye, more, it is necessary, that the candidate who stands upon a platform shall indorse the utterances of his platform, and I stand before you to declare in your presence that I indorse every word and every syllable of the platform at Chicago. [Applause.] But while I do so I expect in this campaign the support of many democrats who are not willing to indorse all that the platform declares for. [Applause.] In a campaign there is always some overshadowing issue, there is in a campaign always one great paramount question which more than any other will determine the allegiance of those who support the ticket, and in this campaign we appeal with confidence to those people who are opposed to a longer continuation of the gold-standard policy in the United States. [Applause.]

Our opponents have at last taken a definite position upon the money question. The republican platform adopted at St. Louis declares that the gold standard must be maintained in this nation until other nations shall consent to its abandonment. We believe that that declaration, which commits us to a gold standard until other nations come to our relief, is equivalent to a declaration in favor of a permanent continuation of the gold standard, because we do not believe that other nations will take pity upon us before we take pity upon our own people. We have then to consider this question: Ought the American people to submit longer to a gold standard? [Cries of "No, no."]

The democratic party has begun a war of extermination against the gold standard. We ask no quarter, we give no quarter. We shall prosecute our warfare until there is not an American citizen that dares to advocate a gold-standard policy. [Cheers.] You ask why? We reply that the gold standard is a conspiracy against the human race, and that we would no more join it than we would join an army marching to despoil our homes and destroy our families. [Applause.]

HON. JOHN G. CARLISLE QUOTED.

I ask you not to take my word for the evils of the gold standard. I call as a witness a gentleman whose voice has been heard in the councils of the democratic party. I ask you, if you are inclined to accuse us of using extravagant language—I ask you to read and reflect upon the language used by John G. Carlisle in 1878. In a speech made in Congress he said: "According to my opinion, the conspiracy which seems to have been formed here and in Europe to destroy by legislation and otherwise from three-sevenths to one-half the metalic money of the world is the most gigantic crime of this or any other age. Its consummation would ultimately entail more misery upon the human race than all the wars, pestilences and famines that ever occurred in the history of the world."

That is the language of John G. Carlisle. I believe he spoke the truth, and, if it was true then, it is true to day and will be true no matter who may change his opinion or his course upon this question. Truths once uttered will live, no matter what may become of those who uttered the truths. Men cannot retract truths. That prophecy was spoken eighteen years ago, and eighteen years of fulfillment has enabled us to believe words which were believed by all at the time they were spoken. Our opponents tell us that the free coinage of silver is going to disturb business. I ask our opponents to write down the worst thing they can possibly think of as a possible consequence of the immediate restoration of the free coinage of silver, and when they have written their worst I would place against the most dismal prophecy they can utter the words of John G. Carlisle and tell them that I would take the worst thing they could think of rather than bring a misery greater than war, pestilence and famine. [Applause.] Can you imagine the meaning of those words? No, my friends, the imagination cannot conceive, the tongue cannot describe all that is wrapped up in those words.

WARS OF THE PAST.

Can you think of all the wars of the past? When you remember that from the time that Cain killed Abel until now history has been little more than a record of warfare, can you remember all those wars and can you add in one great sum all the misery that those wars have caused, and then can you think of the pestilences which have visited the earth and the misery that they have brought, and then can you think of the famines that have afflicted mankind from time to time? Can you add into one great sum all the misery caused by these three dread destroyers of the human race and then think that the consummation of the conspiracy of those who stand behind the gold standard would bring more misery than all of these? Ah, my friends, it is because we believe that that prophecy was true; it is because we believe that no language can overstate the infinite distress that the gold standard means to the human race; it is because we believe that no power on earth will prevent the advocates of free coinage from preaching that gospel wherever they can find those to hear it. [Applause.]

THE STRUGGLE FOR BIMETALLISM.

Some of our opponents say that they are afraid that we cannot maintain bimetallism alone. We reply to them that we have waited twenty years for other nations to help us, and if we are going to restore bimetallism we have got to restore it alone, because others do not come to our assistance. [Applause.]

More than that we believe that the assertion of American independence will do more to bring about international bimetallism than a servile dependence upon our enemies to bring it to us. [Applause.] Our opponents say that all we need is a restoration of confidence. Whenever the confidence man is abroad in a community the man who has the least confidence gets off with the most money. [Laughter.] And I am very much afraid that the confidence man is abroad in this campaign preaching, "Have confidence and all will be well."

My friends, confidence must have a basis to rest upon. Our opponents say that unless we shape our financial policy to suit the pleasure of foreign nations they will not loan us any money. We reply that as long as we shape our financial policy according to their pleasure we will always be borrowers and can never be money-loaners ourselves. Confidence must rest upon a substantial basis. Suppose that a man in your community gives out his notes until everybody has them, and then somebody tries to collect a note and finds that the man has no property behind his notes how can you restore confidence in that man, how can he inspire confidence in the community? Just in one way, and that is by putting property behind the notes that he has out.

BANKRUPTCIES HAVE INCREASED.

My friends, how are you going to restore confidence in the United States by legislating value out of the property upon which notes rest? You have tried it and you have found that bankruptcies have increased year by year and the only people who have prospered are those who own investments payable in dollars or money they are making out of the extremities of the government. If you want to restore confidence you have got to restore prosperity to the great masses of the people, and talk as much about good property as they have been talking about good money. Money can be too good. It can be so good that you can long for it and pray for it, but cannot get hold of it. [Laughter.]

Remember that whenever you make money dearer, when you increase its purchasing power, you have simply driven down the value of other things, and if those who own money and who hold contracts payable in dollars are willing to so legislate as to make their property more valuable, how can they appeal to those who own property and owe debts to join them in that sort of legislation? I have asserted—I assert again—that without the aid of the money owing classes the gold standard would not stand for one day in any nation under the sun. I assert that behind the gold standard in this country the only potent force consists of those who hold fixed investments and those who as brokers profit the greater by greater bond issues. They tell the laboring man of this nation that they ought to support a gold standard. The laboring men have never found the financiers of this nation the men who have exerted themselves to improve the condition of the laboring man. As a rule, the men who have spent their time trying to break down labor organizations—the only protection that the laboring man has had—these are the men who now come to the help of the laboring man.

SOLDIERS AND FREE COINAGE.

I ask you if you ought to expect blessings from those from whom you have only received cursing in the past? [Cries of "no, no."] I notice that one of our opponents the other day said that the old soldiers would be opposed to free coinage. They gave the impression that the financiers are very much interested in maintaining a gold standard for the benefit of the soldiers, but, my friends, these men forget that all of the soldiers lived during the war, and that during the war the soldiers knew that the financiers made their bonds payable in gold and left the soldier to offer his life upon the battlefield. [Applause.]

More than that, my friends, I do not believe that the soldiers who are willing to offer their lives if need be in behalf of their country are today going to join in a conspiracy to enslave seventy millions of free people by fettering them to a gold standard. Our opponents, at least some of them, have been appealing to the ministry. I have noticed some of the advocates of the gold standard have said that the preachers, that the teachers in religion, should favor the gold standard because their salaries were so small that they did not want them reduced. [Laughter.]

Well, now, I am willing to concede everything that is right to our opponents, but I must confess that there is one argument which they might make that would appeal to some ministers, if there were any ministers who were in the business of ministry merely for the dollars and cents there was in it. [Laughter.] I say there is one argument—it is an argument that I cannot answer—and I give it to you for all that it is worth. The gold standard makes hard times. Hard times drives men out of employment. Idling is conducive to crime. Therefore, the gold standard, by increasing the amount of crime, increases the demand for ministers to put down immorality. [Applause.]

PROSPERITY FOR THE MASSES.

If there is any other reason why a minister should favor the gold standard I have not heard it, and even the most astute of our opponents have, so far as I know, never urged the reasons which I have suggested to you. My friends, there is this general principle that you can use in governing your course: You may rest assured that in the long run any policy which brings prosperity to the great mass of the people will be shared by all the people. If you cannot see just in what particular way any given measure is going to benefit you in your business, if you can satisfy yourself that the general public will be benefited by that measure, you can rest assured that you will receive your proportionate share of it. But I challenge you to search in all the pages of history for a single instance where the mass of the people were ever benefited by legislation that increased the value of the dollar in which debts had to be paid. [Applause.]

My friends, our opponents sometimes tell us that this silver sentiment is a disease. If so it will run its course, like whooping cough or the measles. No, my friends, it is not a disease. The silver sentiment is the outgrowth of a condition, and you cannot destroy the sentiment till you have remedied the condition out of which that sentiment arose. I can retaliate upon our opponents and tell them that this gold standard idea is a disease. It is the new yellow fever. [Laughter and applause.] But there is a difference between the new yellow fever and the old yellow fever. The old yellow fever killed the people who had the fever; the new yellow fever is death to the people who do not have the fever. [Tremendous applause.]

RESTORATION OF BIMATALLISM.

How can you restore bimetallism? You have got to have a plan if you want to do it. Our opponents tell you that our policy would disturb business. We tell them that business is already disturbed. They tell us that if we succeed in this election there will be an interim of a few months before we can put our policy in operation. We tell you that if they succeed there will be four years interim before they can put their policy into operation. [Cheers.] You say you want to stop agitation. How are you going to stop agitation so long as you have no fixed policy? What is the policy of the republican party upon the money question? It is to wait until some other nation tells us when we can act for ourselves.

How long will we have to wait? Ah, my friends, if our opponents succeed in this election, can they give us any assurance as to how long it will take foreign nations to help us restore confidence? There is no assurance. The success of our opponents in this campaign simply means four years more of agitation and then the trial of the remedy which we ask you to give. We propose that this agitation, which has lasted for twenty years, shall culminate now in the restoration of the gold and silver coinage of the constitution. That is all we ask, and, my friends, there is no other way by which you can stop agitation. You say you do not believe in the ratio of 16 to 1. I tell you that, whether you believe in that ratio or not, if you believe in bimetallism you have got to cast your vote with bimetallists, and not with monometallists. [Applause.]

PARITY BETWEEN GOLD AND SILVER.

We believe that this nation, without waiting for the aid or consent of any other nation, is able, by opening its mints to free and unlimited coinage at 16 to 1, to create a demand for silver great enough to absorb all the silver that will be presented at our mints, and by so doing maintain the parity between gold and silver at the ratio of 16 to 1. [Applause.] Now, my friends, my time is up. I must leave you and go to greet other people. I simply appeal to you to join with us if your judgments sustain that action, in trying to bring back to the people a monetary system which they had and would have had until now but for its being struck down in the night without discussion before the American people. When this has been accomplished other things will be possible. Until this is accomplished no other thing is possible.

Running a Race Backward.

A Belgian harrier named Milo, in the interest of originality recently undertook to cover the distance from Antwerp to Brussels running backward.

He started from Brussels on a Friday at 2:40 p. m., and, after many halts, reached Antwerp at 3 p. m. the following Sunday, and finished his race (always backward) at a public house in the Rue du Midi, welcomed by an enthusiastic crowd.

He had for this race special boots prepared with the heels on the front and the soles studded with india rubber rings.

Although many people interested in the affair attempted to accompany him (walking in the ordinary way), they one and all were obliged to abandon him, and only some cyclists succeeded in escorting him to the end of his journey, no doubt with the charitable intention of informing him of the possible and highly probable dangers on the way, as nature, not foreseeing the rapid strides which the march of civilization has made, did not provide man with an eye behind.

No doubt had she known that we should prefer walking backward she would have done so.

Those experienced in this kind of sport aver it is not without its advantages. Personally I fail to see the necessity of walking backward and shall only be convinced when it is proved to me that a man, thoroughly tired with walking forward, may rest himself by walking backward.—Pearson's Weekly.

Selfish.

A woman boarded a street car the other day to find all the seats occupied. She therefore grabbed a strap and stood, if so passive a verb may be applied to the swaying, swinging, jerking and lunging that she was obliged to endure. Presently the conductor came along and demanded her fare. In her uncomfortable position the woman had some difficulty in getting at her purse and extracting the coin therefrom, but the conductor's suspicious glances, coupled with a surly, thrice repeated "Fare!" made her more executive than she might otherwise have been. Then the conductor turned to collect the fare of a woman seated right under the swinging, swaying woman.

Beside the seated woman were two little girls, apparently 5 and 6 years old, and occupying seats also. The seated woman did not offer to pay any fare for them, however, and the conductor did not demand it. Other persons entered the car, grabbed straps and paid full fare. There was not room, of course, for all of them to be seated, but two of them were certainly entitled to the seats occupied by the children who had paid no fare. As if to add a touch of irony to the situation, the woman accompanying the children presently saw fit to glare up into the swinging, swaying woman's face and observe, "Madam, you're making my little girl very uncomfortable by standing so close to her!"—New York Sun.

RUSSIAN LODGING HOUSES.

Wherein They Differ From Those of Other Countries.

In apartment houses in Russia the lodgings which open on the courtyard rent for a lower price, says a writer in Lippincott's, because the entrance is through a porte cochere, or, at night, through a wicket therein. This is an unobjectionable, rather an aristocratic, arrangement in a private house, but elsewhere the courtyard may contain too many stables, workshops or even a large number of cows to supply dairy shops, which profess to deal in Finnish—that is to say, in pure country—butter, cream and milk. In this case also the winter's supply of wood for the great house is sure to be stacked in piles a couple of stories high so close to the less desirable lodgings that the prefect of the town was obliged to issue an order protecting the poorer inhabitants and regulating the position of the wood piles at a proper distance from the building for light and air.

Our researches revealed the fact that very few "furnished" lodgings provided either towels, bed linen, coverlets or pillows, or anything, in fact, beyond the bare bedsteads and furniture. Of course we were aware theoretically that this is a reminiscence of the days when every landed proprietor traveled accompanied by an entire housekeeping outfit and staff of servants when he undertook those long carriage journeys which preceded the days of rail... and which are still compulsory in some parts of the empire. Nevertheless, in practice, we were not prepared to accept this beyond towels, and we protested that no traveler should be obliged to drag such bulky objects about with him in these days of improved transit facilities. The logic of this argument was not very strong on our side, it is true, but most travelers will agree with us nevertheless. The Russian lodging house people, in return, seemed to regard us with amazement and pity because we did not possess these things and declined to purchase them. Their idea must have been that we were accustomed to sleep in our clothes, like their own peasants.

In some cases they were willing to provide the bed furnishings for a consideration, but they regarded one towel a week and one change of linen a month as ample.

TURNER, THE ARTIST.

Some Unflattering Pen Portraits of the Great Master of Landscape.

On the whole, the portraits of Turner in after life cannot be said to be satisfactory or convincing. Turner's was doubtless a baffling face, full of character, which was difficult to seize without caricature, showing little of the fine spirit and poetical feeling which were displayed in his works and becoming coarser and redder as he advanced in life—a face that rejected all attempts at idealization, at least in the hands of those who tried.

None of the written descriptions of him is very attractive: "A red Jewish face, with staring bluish gray eyes, the smallest and dirtiest hands on record; his complexion was very coarse and weather beaten; his cuticle that of a stagecoachman or an old man-of-war's boatswain"—this, according to Thornbury, was the impression he made on "less enthusiastic friends." "Turner had fine, intelligent eyes, dark blue or mazarine," said Mr. Trimmer, his old friend; "but, as it is said of Swift's, they were heavy rather than animated." Leslie writes: "There was, in fact, nothing elegant in his appearance—full of elegance as he was in art. He might have been taken for the captain of a river steamer at first sight, but a second would find far more in his face than belongs to any ordinary mind." Unfortunately no artist has recorded that "second" sight. Mr. Watts, if he had tried, might have done so, but who else?—Cosmo Monkhouse in Scribner's.

Why Was He?

The Forfeashire laird of a remote day were wont to go weekly to great Dundee, not so great then, to dine, but too well, and ride away home, not in every case very fit for the saddle. The road ran eastward for some miles on a height above the Tay, a steep grassy slope down to the Firth. One of the old gentlemen (they were gentlemen) rolled off his horse and rolled away down the declivity. The water at the edge was only a few inches deep at that season of the tide, and there he lay. By and by some one remarked that the laird's saddle was empty, though his horse was trotting on with the others. So the party turned back, looking for the missing man, and exclaiming: "Faar are ye, Balnawiggin? Faar are ye?" At length a voice was heard, coming from far below. "The Lord knows faar I am. But I canna be in hell, for here's water!"—Longman's Magazine.

The Inspired Camp Cook.

Outing tells about camp cookery, including the cook. The genuine camp cook is an artist in his way. The musician makes men hear things entrancing, and the painter brings tears to the eyes if inspired. The camp cook genius, by the very way in which he does his work, makes men hungry.

"The camp cook," says the writer, "should take pride in the artistic handling of his utensils, particularly in the ability to keep half a dozen things going at once. He must keep already cooked things hot, and cook the uncooked things meantime. To do this he has got to understand the kinds of fire to have, whether large or small blaze, hot ashes or redhot embers. He should also know how to get the most work at the least expenditure of labor from his comrades. Something many cooks are lacking in is the way to keep camp dishes clean for cooking. An unwashed apple sancepan will serve to fry trout in and give them a pleasant taste, but an unwashed fish spider will scarcely serve to cook apple sauce in. In other words, the cook should know when and what to wash."

Professional Pains.

"Is there any particular nervous complaint connected with your profession?" asked the cheerful idiot of the rifleman. "There is the tennis arm, the bicycle face and the baseball arm, and I thought there might be something of the sort among you gunners."

"No," said the rifleman; "nothing of the sort."

"It is very queer," said the cheerful idiot thoughtfully. "I didn't suppose you could hit the target without taking sharpshooting pains."—Indianapolis Journal.

Sufficient Proof.

"We have been married only a year, Lizzie, yet you no longer dress to please me!"

"That is because you no longer love me, Harold."

"Prove it!"

"Love is blind."—Detroit Free Press.

There are many so credulous of evil that they will receive suspicions and impressions against persons whom they don't know from a person whom they do know—an authority good for nothing.—Hare.

"Bulls" Not Irish.

Those who are not Irishmen sometimes trespass on Irish property. A French cure, preaching about sudden death, said, "Thus it is with us—we go to bed well and get up stone dead!"

An old French lawyer, writing of an estate he had just bought, added, "There is a chapel upon it in which my wife and I wish to be buried, if God spares our lives."

A merchant who died suddenly left in his bureau a letter to one of his correspondents which he had not sealed. His clerk, seeing it necessary to send the letter, wrote at the bottom, "Since writing the above I have died."

If oil is spilled upon a carpet, immediately scatter cornmeal over it and the oil will be absorbed. Oil that has soaked into a carpet may be taken out by laying a thick piece of blotting paper over it and pressing with a hot flatiron. Repeat the operation, using a fresh piece of paper each time.

"I tell you I'm in big luck."

"I'm glad to hear it."

"Yes. The insurance examiners passed me in good health two months ago, and now the doctor tells me I've got an incurable disease. Ain't that luck?"—London Tit-Bits.

THE LOWLY CLOVER.

ITS PLACE IN SUPERSTITION AND LEGENDS ABOUT IT.

Calvary Clover Seems Entitled to Its Name. Clover With Four Leaves Is Believed Everywhere to Bring Good Luck—The Little Plant Revered by Poets.

The most probable origin of the name clover is that which derives it from the Latin clava—clubs—as the clover leaf slightly resembles the three pronged club of Hercules. It is said, too, that the clubs of our playing cards are in imitation of the same leaf. There are many varieties of this common but favorite plant, and, notwithstanding its practical uses in agriculture, about it superstition has woven many quaint and interesting legends.

The common red clover was once reputed to be baneful to witches, and people of high and low degree wore the leaf, considering it a powerful charm against their spells. It is supposed to have been introduced into England from the Netherlands during the reign of Queen Elizabeth.

The thorny clover (Medicago eclumis) is called Calvary clover on account of some of its peculiarities. In the first place, it must be sowed in the spring, and some say on Good Friday! As the leaves appear above ground they have a deep red spot, resembling fresh spilt blood, on each of their three divisions, which will remain for some time before dying away. The three leaflets stand erect during the day with arms extended, but at sunset the arms are brought together, and the upper leaflet is bowed over them as if in prayer. After a time a small yellow flower appears, and later a spiral pod, covered with sharp thorns. These thorns interlace with one another as they ripen and form a globular head, which when fully matured may be removed from its spiral coils, and the striking resemblance to a crown of thorns is plainly seen. Thus its blood stained leaves, its extended arms and bowed head and the day when the seed was first planted to await its resurrection have caused it to be christened Calvary clover. It is fitting, too, that Palestine should be claimed as its native land.

Legend says that the three leaved clover, generally regarded as an emblem of the Trinity, was first used by St. Patrick to illustrate how three separate objects, such as leaves, could yet form one. Those deeply versed in legendary lore, however, claim that St. Patrick borrowed rather than originated the sanctity of the shamrock (Medicago lupulina), held in the hand of Hope among the Greeks, when he thus illustrated the Trinity in its three or found the cross in its four leaves.

In the east also the trefoil is sacred, as the holy books of Persia and Arabia tell, and the legend of St. Patrick driving the snakes out of Ireland has a more ancient root, for the Latins believed that snakes were never seen near the trefoil. So if St. Patrick wore it he was invested with additional power to banish these invaders. Dr. Prior says that this plant is regarded in Ireland as the true shamrock. It has been asserted that it was a still more ancient religious symbol and expressed among the ancient Teutonic race the three grades of druids, bards and neophytes. The druids held the clover in great honor as a charm. Hope was depicted by the ancients as a child standing on tiptoe and holding a clover bloom in its hand.

But it is in connection with the four leaved clover that manifold myths have been developed. Owing to its scarcity it has generally been believed that it would bring luck to the finder. This superstition is referred to in this old stanza:

When sitting in the grass we see
A little four leaved clover,
'Tis luck for thee and luck for me
And luck for any lover.

If a lover can find two four leaved clovers and induce the object of his love to eat one while he swallows the other, mutual love is sure to result.

The four leaved clover brings mysterious powers with it if it is found on St. John's eve, they say in the Tyrol. Like fern seed, it can render the wearer invisible at will and gives especial good fortune in gambling. If a clover is concealed in a gift, it will enhance its value. A German proverb says of a lucky man, "Er hat ein vierblaettriges Kleeblatt gefunden" ("He has found a four leaved clover").

The fact that its four leaves are arranged in the form of a cross gives it its significance. One who wears a bit of it can detect the presence of evil spirits.

While the four leaved clover is said by tradition to possess a weird magic influence, the three leaved is looked upon more in the light of a religious symbol. Shakespeare's Rosalind asks, "Can one desire too much of a good thing?" and may be answered, "Yes, in respect to clover leaves," for, notwithstanding the wonderful virtues everywhere ascribed to the four leaved clover, the finder of the five leaved will have bad luck.

Even the two leaved clover is not unregarded, but has its legend, and the lucky maid who secures one is by its influence enabled to see her future lover.

The lowliest blossoms have always called forth the poet's praises, and even Shakespeare alludes to the clover as "honey stalks"—a fitting name, as the bees revel in its sweetness. James Whitcomb Riley holds it in greater esteem than many more brilliant flowers, and to quote one stanza from his poem:

Some sing of the lily and daisy and rose
And the pansies and pinks that the summer time throws
In the green, grassy lap of the medder that lays
Blinkin up at the skies through the sunshiny days.
But what is the lily and all of the rest
Of the flowers to a man with a heart in his breast
That has dipped brimmin full of the honey and dew
Of the sweet clover blossoms his boyhood knew?

—M. R. Silsby in New York Post.

Variations.

"I wish," said the editor of the comic journal, "that you would give us something first rate in the way of a bicycle joke."

"I'm afraid the bicycle joke has been overworked lately," was the answer.

"H'm! Maybe it has. Well, give us something about the bicycle joke being a chestnut."—Detroit Tribune.

Cures.

Miss Antique—How sad the thought that in a hundred years all we know will be gone!

Miss Pert—Console yourself! You will have a chance to make new acquaintances.—Detroit Free Press.

Whenever the invention admits of a model, the inventor is required to furnish it, of a convenient size, to show properly and to the best advantage the working of the device.

NOWADAYS, when women are trying to do everything it is not strange that many things are over-done. It is not strange that there are all kinds of physical and mental disturbances. If the woman who is a doctor, or a lawyer, or a journalist, or in business would not try to be a society woman too it might be different; but the woman who knows when she has done a day's work has yet to be born. Usually a woman's way is to keep doing until she drops.

Working in this way has manifold evils. As an old colored Aunty used to say: "There's always somethin' the matter. If it isn't one thing it's two." The most common trouble resulting from over-exertion, either mentally or physically, is constipation of the bowels, with all its attendant horrors.

There is no human ailment that so saps the energies, so deadens the ambitions, as that coming from the bowels forgetting their vocation, or the liver only working about eight hours out of the twenty-four.

Dr. Pierce's Pleasant Pellets are the most effectual remedy in the market. They work upon the system easily, naturally. There is no unpleasant nausea after taking them. No griping—no pain—no discomfort. They are composed of materials that go through the system gradually, collecting all impurities and like the good little servants that they are, disposing of them effectually.

MRS. ROSANNA M. BLISS, of *Colosse, Oswego County, New York*, says:

"I had suffered much with dizziness, sometimes faintness from too much mental work. Over exertion physically caused constipation of the bowels. I tried liver pills. They gave temporary relief. Two years ago I began using Dr. Pierce's Pleasant Pellets. I have, at intervals, used three bottles, and I am now enjoying uninterrupted good health."

Yours truly,

Rosanna M. Bliss.

CHURCH DIRECTORY.

First Presbyterian Church, on Frederick St between New and Market streets, services 11 a. m. and 8 p. m. Pastor, Rev. A. M. Fraser

Second Presbyterian church corner Frederick and Lewis streets. Services at 11 a. m and 8. Pastor, Rev. Wm. Cumming.

Emmanuel Episcopal Church, worship on