

The Pascagoula Democrat-Star

PORT OF PASCAGOULA

P. K. MAYERS, Proprietor.

LOVE FOR OUR FRIENDS; COURTESY FOR ALL; FEAR FOR NONE.

Terms—Two Dollars Per Year in Advance.

VOLUME 58.

SCRANTON, MISSISSIPPI, FRIDAY, MAY 2, 1902.

NUMBER 12.

THE COURTS.

THE REGULAR TERMS.

Circuit Court—Second District.

JAMES H. NEVILLE, JUDGE.
WALTER A. WHITE, DISTRICT ATTORNEY.
In the county of Wayne on the second Monday of January and continue six days.
In the county of Pearl River on the third Monday of April and continue six days.
In the county of Harrison on the first Monday of March and continue six days.
In the county of Madison on the first Monday of March and continue six days.
In the county of Hancock on the fourth Monday of May and continue six days.
In the county of Warren on the second Monday of May and continue six days.
In the county of Jackson on the fourth Monday of April and continue six days.

Chancery Court—Second District.

STONE DEAYOURS, CHANCELLOR.

In the county of Pearl River on the first Monday of January and continue six days.
In the county of Harrison on the first Monday of February and continue six days.
In the county of Madison on the second Monday of February and continue six days.
In the county of Wayne on the second Monday of March and continue six days.
In the county of Pearl River on the first Monday of March and continue six days.
In the county of Harrison on the first Monday of March and continue six days.
In the county of Madison on the first Monday of March and continue six days.
In the county of Hancock on the fourth Monday of May and continue six days.
In the county of Warren on the second Monday of May and continue six days.
In the county of Jackson on the fourth Monday of April and continue six days.

STATE OFFICIALS.

Governor.....A. E. Longino
Lieutenant-Governor.....J. T. Harrison
Secretary.....J. M. W. Power
Attorney-General.....H. L. McCall
Auditor.....W. G. Collins
Treasurer.....G. W. Collins
Comptroller.....H. L. McCall
Superintendent of Education.....H. L. McCall
State Land Commissioner.....W. R. Ball
Revenue Agent.....W. R. Ball

JACKSON COUNTY OFFICIALS.

Clerk of the Court.....F. H. Lewis
Sergeant.....J. L. Longridge
Treasurer.....A. H. Smith
Assessor.....W. F. Ramsey
Superintendent of Education.....D. D. Cowan
State Land Commissioner.....W. R. Ball
Revenue Agent.....W. R. Ball

CHURCHES.

Methodist—Rev. J. G. Galloway, pastor. Preaching 2d and 4th Sundays in each month at 11 o'clock a. m. and 7 p. m. Sunday school every Sunday at 9:45 a. m. D. D. Cowan, superintendent.
Baptist—Rev. L. E. Hall, pastor. Preaching at 11 o'clock a. m. and 7 p. m. on 1st and 3rd Sundays in each month. Services at Union Church, Pascagoula, each 1st Sunday in the month at 8:30 p. m. Day school every Sunday at 9:45 a. m. Wm. G. Parker, superintendent.
Presbyterian—Rev. Carroll O. Smith, pastor. Preaching every Sunday at 11 a. m. and 7 p. m. Rev. Father W. Ten Brink, pastor. Services every Sunday at 10 a. m.

RAILROADS.

TIME TABLES.

LOUISVILLE & NARRVILLE R. R.

GOING EAST.

No. 2—Leaves New Orleans at 8:00 p. m. Arrives at Scranton at 11:15 p. m. Arrives at Mobile at 12:20 a. m.
No. 4—Leaves New Orleans at 8:30 a. m. Arrives at Scranton at 12:15 p. m. Arrives at Mobile at 1:15 p. m.
No. 6—Leaves New Orleans at 1:00 a. m. Arrives at Scranton at 10:30 a. m. Arrives at Mobile at 11:20 a. m.

GOING WEST.

No. 1—Leaves Mobile at 4:25 p. m. Arrives at Scranton at 5:25 p. m. New Orleans, 8:25 p. m.
No. 3—Leaves Mobile at 2:05 a. m. Arrives at Scranton at 3:10 a. m. New Orleans, 7:10 a. m.
No. 5—Leaves Mobile at 1:30 p. m. Arrives at Scranton at 2:40 p. m. New Orleans, 6:30 p. m.
No. 7—Leaves Mobile at 1:00 a. m. Arrives at Scranton at 2:00 a. m. New Orleans, 6:00 a. m.

MOSS POINT & PASCAGOULA R. R.

Leaves Moss Point to meet B. & N. trains at Scranton at 10:00 a. m., 1:00 p. m., 4:00 p. m., 7:00 p. m., 10:00 p. m.
Leaves Moss Point to meet B. & N. trains at Scranton at 11:00 a. m., 4:00 p. m., 7:00 p. m., 10:00 p. m.

I. O. O. F., SCRANTON LODGE NO. 45

meets every Tuesday at 8 o'clock p. m. Members are enjoined to be punctual. Visiting brothers are cordially invited.
F. D. SEAY, Secretary.
T. M. MORSE, N. G.

H. P. BUCKLEY,

8 Camp Street,
NEW ORLEANS.

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American :: Watches,

—AT LOW PRICES, ALSO

Jewelry,

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UPON APPLICATION

October 1, 1902

Port of Pascagoula,

—EMBRACING— Scranton, Moss Point and Pascagoula.

On Pascagoula bay, Pascagoula and Escatawpa rivers, with a population of upwards of 10,000, representing the largest lumber interests on the Mississippi Sound Coast, the most important shipping attraction and fisheries that are unequalled by any other point between New Orleans, La., and Mobile Ala.

As a manufacturing region it is bridling already with many of the industries of commerce, which are abundantly supplied by nature from both land and sea to make them successful and to induce the establishment of others that will add to the prosperity of the future.

The healthfulness of the three places is noted. As pleasure resorts they are so closely connected that denizens and sojourners are enabled to enjoy the delights of both country and seashore comforts and diversions.

An affinity of social and business regard exists that renders the trio virtually one community. For particulars address the

PASCAGOULA COMMERCIAL CLUB,
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Scranton Business Directory.

SMITH'S BAKERY & RESTAURANT.
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Meals on short notice. Also furnish Wedding Cakes on orders.

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SCRANTON SHIP YARD,
Geo. Frenz, Proprietor,
Vessels Built and Repaired.

JOHN FOSTER & SON,
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Will practice in the courts of Jackson and adjoining counties, and in the Federal courts. Do not represent collecting agencies or commercial slips.

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—Ex-Judge 5th District—
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Brandon, Mississippi.

J. I. FORD, W. A. WHITE,
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ATTORNEYS AND COUNSELLORS AT LAW.
Will practice in the State and Federal Courts in Civil cases only. Offices: Scranton, State Bank Building; Scranton, Miss. and Bank of Biloxi Building, Biloxi, Miss.

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Practices in all the courts of Jackson and Harrison. Office in Hill building, second floor.

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Will practice in all the courts of the Second Judicial District. Office in Scranton State Bank building.

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Will practice in the counties of Jackson and Harrison. Office in Hill building, second floor.

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DR. E. FRANK GRIFFIN,
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June 16, 1902.

WRITE FOR PRICES TO

O. E. THOMPSON,
BILOXI, MISS.

FOR METAL SHINGLES,
IRON SIDING AND
IRON STONE FRONTS.

ESTIMATED FURNISHED
UPON APPLICATION

October 1, 1902

Editorial and Otherwise.

Never deceive your wife.
All gentia are not gentlemen.
Hard words often come easiest.
Sights often overshadow many sorrows.

Never unjustly accuse others of bad deeds.
Never run in debt with no intention of paying.
A brilliant man does not always shine in society.

If silence is golden it must be silver that talks.
Never betray the confidence of your fellow men.
Truth is mighty—inconvenient in a horse trade.

Never boast of the superiority of your own family.
This county has many spouters, but no oil gushers.

It's easier to raise the deuce than to raise the reduce.
Never be continually commending your own virtues.

Never impute bad motives to those trying to do good.
Fool friends ruin more men than sworn enemies do.

A clandestine episode is generally as bad as it is a secret.
Common sense is not always possessed by common people.

Many proverbs are the wit of one and the wisdom of none.
Gymnasts wear spring and fall clothing regardless of the season.

He is a fool who cannot be angry, but he is a wise man who will not.
Getting on in the world means getting around the people of the world.

It is often said that certain people are happy only when they are miserable.
The man who doesn't owe some of his success to some woman hasn't had any.

Nobody can expect to have his own way all the time—unless it is a woman.
When a man suffers from gout he begins to talk proudly about his ancestors.

Don't hit a man when he is down unless you are sure he can't get up again.
A man may have an impediment in his speech and still speak well of others.

There is a vast deal of difference between a cleaning house and a filtration plant.
The horny-handed son of toil never gets callous palms from handling money.

It is far easier to acquire a fortune like a knave than to spend it like a gentleman.
It isn't what people don't say, but what they do say, that is always the mistake.

When you see a man shaking dice, the difference between sound and sense is apparent.
If you want a man to praise your judgment all you have to do is to agree with him.

Unskilled dentists are more or less conscientious. They spare no pains at their work.
The hardest misfortune we have to bear is that we anticipate but which never happens.

The man who waits for something to turn up is never disappointed—but it is usually his toes.
Never try to get a mote out of your brother's eye until you have plucked it out of your own eye.

Whether an evening gown is fashionable depends on how much neck and sleeves it hasn't got.
It is within the reach of every intellectual youth to make himself great or little by his own will.

A genius is a man who has the ability to make other people furnish the money to carry out his plans.
Blessed is the peacemaker, but more blessed the woman who keeps the peace by holding her tongue.

To judge by a widow's expression of innocence you would think she had never seen a man before.
In proportion as nations get more corrupt more disgrace will attach to poverty and more respect to wealth.

How few are our real wants, and how easy it is to satisfy them, but our imaginary ones are boundless and insatiable.
The girl with black eyes and brown hair can be accounted for; it is the girl with black hair and blonde eyes that puzzles one.

When there is no hesitation about calling what carries a man his legs, why should there be any in calling what carries a woman the same thing?
A tooter who tooted the flute,
Tried to teach two young tooters to toot;
"Said the two to the tutor,
"Is it harder to toot or
To tutor two tooters to toot."

Two of the 600 inscribed clay slabs found by the German expeditions in the center of Babylon are said to be "papers of Babylonian literature." One of them contains a great part of the celebrated compendium which explains the Babylonian omenform characters.
A woman's idea of being economical about clothes is to buy a dress for \$100 and when she finds she doesn't like it sell it for \$50 and buy another for \$100. To save your life you can't make her see that the second one, counting what she got for the other one, costs her any more than the first.

WHEN WE TURN OUR OFFICE KEY

The day brings cares to you and me,
As both of us quite often find,
So when we turn our office key
We ought to leave them all behind.

For if they vex us all day long,
Our minds distract, our hands made thin,
We do ourselves a cruel wrong
Unless we simply lock them in.

Or if they do not harm us much,
When we are strong and day is bright,
They at our very vitals clutch
When we are tired and worn at night.

Even when the hour for rest draws near,
The time for quiet, peaceful sleep,
In shapes unwelcome they appear,
Or phoshtlike 'round our pillows creep.

Then since they love not you nor me,
And we can never their favor win,
Nights when we turn the office key
We better safely lock them in.

A REVIVAL NEEDED.

The Baptist.

It is with much pleasure that I note frequent reports of "revivals in the churches." Large numbers are being baptized every month and we are increasing at a rate hitherto unknown. While this is all well, if those who are being "added" are "the saved," I beg to say that in my judgment, we need a revival—"of common honesty," and we need it greatly. To be candid, I think we need it worse than we do anything else. A religion that does not prompt people to live within their means and pay what they promise when they promise to pay it, is not the religion of Christ nor will it commend itself to decent people.

The mania for fast living and consequent loose living, seems to have gained complete possession of the public mind, and every institution, temporal and spiritual, as well as the individual, appears to be infatuated with the chase and on the move to "keep up with the times," "be up-to-date," etc. "States, city governments, colleges, churches, preachers, deacons, and prominent members of churches do not hesitate to promise what they haven't got and what they may never have. In many instances these promises go without fulfillment to the shame and disgrace of the party who did the promising. For example, look at the history of your own commonwealth. If the position it occupies is not an unsavory one then the world outside has slandered us as an ungodly race. Our municipal governments are burdened, bonded and bound to the earth in many instances with debts that are crushing the honest taxpayers. Property owners either have to lie or sell out to keep from being bankrupted by building "fine school houses," etc. The schools are "up-to-date" whether the schools are any account or not. In most cases the houses represent a debt, the interest on which is being paid those who know that the schools are failures.

Colleges must be "up-to-date" also, and it is no uncommon thing to see the most pitiful appeals imaginable, in their behalf—in our denominational papers. Sometimes our strongest men are taken from their pulpits and "put in the field" to raise money to save them from utter ruin.
The churches survey the situation and see that everything else has "left the ground" and they decide to go too. The only way up is to start with a "modern" church building. "Modern" means debt. A fine house will take the place of discipline, piety, spirituality and everything else that makes the church of God a real force on this earth. The "modern" building is begun, the bricks are piled "up." So is the debt.

In the name of God, I ask, on what principle of Scripture teaching, reason, or common sense, can a church of God afford to involve itself in debt to the extent of thousands of dollars? It does not earn anything. Its time is worth nothing. But few of them have any income at all. How is the debt to be paid? Reader, you know what it means. It means humiliation to you, if you love your church. It means the loss of the respect of those whom you owe. It means spiritual death and moral paralysis. And, what is the god of your "modern" building anyhow? Would not a neat and commodious house do just as well? Your "modern" affair is out of harmony with the feelings and circumstances of a large per cent. of those who constitute the real strength of most churches. It is not wrong, I think, for people to build "modern" houses, if they have the money to pay for them. But what would a community think of a man who would build a "modern" home out of money that belonged to somebody else? The question does its own answering. Can God's church afford to be less honest? With everybody around him "black-twisted" in this matter, the preacher can afford to be so too. His appointments and surroundings must be "up-to-date." Other people's children wear their Sunday clothes every day

and do nothing, why not his do so as well?
His brethren are sending their children to college. His must go too. His obligations become due. His expenses exceed his income by 50 per cent. he pays his debts by saying he is "poor." In the meantime, he owes some people whose children are not in college. They are in the field at work. This same preacher has placed amounts opposite his name which he has not paid. He does not even mention it. The world loses confidence in him and his creditors despise him. True, he has some sympathizers, but these don't pay his debts. They are like the dutch Judge who would not fine the man who got drunk on peach brandy and honey. His rendering of the law in the case was, "I does not fine him anything, I does like dat minself." The application easy.

Now, Mr. Editor, don't you think a revival would do good in this case? Don't you think that preacher would do better to let his children go to the field and go there with them rather than have them at college while his debts are unpaid and the cause, which he should be dearer to him than his own life, suffers from charges of dishonesty that follow him everywhere.

Then, there is our deacon. He has failed in business. Perhaps he could not help it. His judgment was bad, and he "went to the wall" an honest man, but he has settled with payment of 25 per cent. of his debts. Maybe that was the best he could do and still be an honest man—but he now succeeds in business and instead of using his means to pay his former creditors, he lives in the style of a man worth fifty thousand dollars while he pays not a cent to those who trusted him and suffered in consequence of his failure. Is that right? Is it honest? Is the life of a man an example to be imitated? What do the world think of him? Worse still, what ought it to think of him? Does such a case exist only in the imagination of this writer?

Mr. Editor, you know that the above is a very mild statement of what is true in hundreds of cases. Such a man may make money. This fool world—as such—may pat him on the back, and say, "nothing wrong in that," but God's word locates his conduct, and honest men, down in their souls, have pronounced him a scoundrel.

Well, our lay brother comes next. He can't raise as high nor fall as fast as some others. He can't "soar aloft on eagles wings to light on daddy's wood-pile," but he must do his best to "keep up with the procession" and so he buys all he can—works as little as possible and his boys, poor fellows, must have as good time as "the children of the other folks." The result is—disappointed creditors and a debt that discourages the debtor, bankrupts the creditor, and curses the homes and lives of all concerned.

The State, branded with repudiation, cities overwhelmed with debt, colleges imploring the money which they must have or die, churches buried beneath an avalanche of debt, preachers besmirched, deacons the object of ridicule and contempt, individuals, members of the churches classed with crooks and scoundrels, and justly so.

Don't you think we need a "revival"? For myself I long to see the day when those who claim to be God's people will have so much respect for their Master, so much respect for their own sacred honor that their promises will be as good as the promises of honest people should. When preachers will comply with their obligations even if their children do not attend colleges, but go to the field, the shop, the mill, or to dig stumps or anything else that may be necessary to enable their parents to pay what they have promised to pay.

With best wishes for your paper and yourself, I am,
Yours truly,
L. E. HALL.

According to the New York Tribune a Gotham small boy, writing a composition on the dachshund described him as "as one of those dogs that are a dog and a half long and only half a dog high."

The Jackson News speaks the unvarnished truth when it says: "If Mississippi wishes to become industrially great it should cease to wait for capitalists from the outside. People who don't help themselves deserve no help from the outside."

In order to acquire a legal title to Beauvoir, the old home of Jefferson Davis, which is shortly to be purchased by popular subscription for use as an soldiers' home, the Mississippi division of United Sons of Confederate Veterans has applied to Governor Longino for a charter. At the next session of the Legislature it is proposed to deed the property to the State with the proviso that it be maintained as a home for indigent Confederate Veterans.

WHY DO BIRDS MIGRATE?

REASONS WHICH ARE SAID TO GO BACK TO THE ICE AGE.

Woman's Home Companion.

Speaking of birds coming back from the south, let me explain, so far as I can, where they have been, why they went, and why they take the trouble to come all the way back again. Many thousands of years ago birds didn't migrate at all. There was no occasion for them to do so. All the northern countries, even Greenland and the most northern parts of Europe, were warm the year round, and the birds and other animals which lived there found everything they needed close at hand. Gradually there began a period known as the "ice period," when a large part of the northern countries became extremely cold, and were buried under the ice. The birds which lived in these countries could not stand the severe change, so the sensible ones all went south, and made the best of it. But they never quite forgot their northern homes, and long after, when the great ice cap melted away, and when the northern countries became warm again, the descendants of the birds, which were driven out by the cold, went back to their own country. There they found plenty of food, so they stayed and made their nest and laid their eggs. But, alas! the climate was no longer as it used to be—mild and warm the whole year round. It was divided into seasons, and the warm summer was followed by a cold winter. They had scarcely reared their young before they found that the air was beginning to get cold again, so as soon as the little ones were strong enough to stand the long journey they all flew away to the south. But they never forget where their real homes are. Every spring there comes over them a great longing to go back and make their nest where they themselves were born. They cannot resist that longing. No matter where they may be—down in the gulf stream, in the West India Islands, or perhaps thousands of miles away in the southern part of South America—back they come by tens of thousands, and by millions, to their old homes in the north.

A STORY OF TALMAGE.

The late Dr. Talmage was on one occasion in the company of some theological students, says the Philadelphia Times. They, fresh from the study of church history, were laughing together over the old scholastic question: "How many angels are supported on the point of a needle?" They were surprised when Dr. Talmage turned to them and said: "Well, how many do you think?" As no one answered he went on, with decision: "Well, I'll tell you—five."

And he justified his answer with the following story: One very stormy night he was coming home late, and he noticed a light in the window of a room where he knew a poor woman lived whose husband was at sea. He wondered what kept her up so late, and he went to see. He found her hard at work sewing by her lamp, while her five rowly children were sound asleep besides her.

"There," said Dr. Talmage, "was a needle supporting five angels."

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LESSONS IN NATURE-LOVING.

Saturday Evening Post.

It behoves Nature to watch out. She is going to be studied as never before. The Philistine is upon her, with his Nature book in one hand, an opera-glass in the other, and a butterfly net suspended from his belt. Nature must roost high the coming summer if she would escape.

The flood of Nature's books began some four or five years ago, but only lately has it reached high-water mark. Beginning with rudimentary volumes like Nature in the Country and A Guide to the Woods, it has now come to such highly specialized works as How to Know the Woodpecker Hole, Nature Down Cellar, Our Common Stumps and How to Identify Them, Half-Hours with Woodchucks, and My Summer with the Dicky Birds. Nature has been discovered. Nature is being caught in the act. Nature is on the bargain counter.

There used to be a girl who was once asked if she loved Nature. "Oh, yes," she replied, clasping her hands—"yes; it adds so!" This young lady is out of date. Nature no longer simply adds; it is what may be called the whole thing. Not to know the Jimcrack weed at twenty yards is to argue yourself unknown. If you have read your Nature books in the true spirit the pink-eyed sapucker will alight on your shoulder and whisper Nature secrets in your ear. Go to the ant, thou sluggard; consider her ways, and write a book about them.

Just how much this is going to help the real love of Nature is perhaps a question. A love of Nature comes a

gift of the gods, rather than something learned in six easy lessons. The Correspondence School of Nature-Loving, with a diploma at the end of three months, will attract custom if established, and the enterprising man who hangs out a sign of "Love of Nature Taught While You Wait" will do a driving business, but to what extent the graduates will be benefited is for the future to determine.

But, after all, perhaps there is no real harm in this stand-and-deliver study of Nature, and probably the person who reads thirty nature books in thirty consecutive days is no worse off than if he had stuck to historical novels. Besides, the Nature-study movement enriches the public stock of harmless pleasure; few occasions vouchsafed to common mortals can be more diverting than to overhear a warm discussion between two earnest Nature students as to whether a certain bit of vegetation is a Jimson weed or a buff-gilled mushroom.

QUANDARY AT THE ALTAR.

An elderly minister is fond of telling of a "break" he once made at a double wedding of two sisters. It was arranged that the two couples should be married with one ceremony, the two brides responding at the same time and the two bridegrooms doing the same. There had not been any previous rehearsals, as the minister had come along distance and had reached the church but a few minutes before the time for the ceremony.

All went well until it came time for the minister to say, "And now I pronounce you man and wife."

It suddenly became obvious to the minister that the usual formula would not do in the case of two women and two wives, and he could not think of any way of making "man" and "wife" plural in the sentence. In his desperation and confusion he lifted his hands and said solemnly: "And now I pronounce you, one and all, husband and wife!"

A minister whose first parish was in the backwoods of the West some years ago says that he once married a very seedy-looking bridegroom to a buxom girl of perhaps twenty years. The ceremony was performed in the log-cabin home of the bride's parents, and there were many guests present. When the bridegroom repeated the words, "With all my worldly goods, I thee endow," a tall, lank fellow with a huge tobacco-cud in his bulging cheek drawled out nasally: "That goes Hank's bull terrier, by gum!"

BILL NYE AS A DAIRYMAN.

When I was young and used to roam around over the country, gathering watermelons in the light of the moon, I used to think I could milk anybody's cow, but I don't think so now. I do not milk the cow unless the sign is right, and it hasn't been right for a good many years. The last cow I tried to milk was a common cow, born in obscurity; kind of self-made cow. I remember her brow was low, but she wore her tail high and was haughty oh, so haughty.

I made a common place remark to her, one that is used in the very best society; I said: "So" and she "Soed." Then I told her to "Hist"—and she "Histed." But I thought she overdid it. She put too much expression in it. Just then I heard something crash through a window of the barn and fall with a thud, sickening thud, on the outside. The neighbors came to see what it was that caused the noise. They found that I had done it in getting through the window.

I asked the neighbors if the barn was still standing. They said it was. Then I asked if the cow was injured much. They said she seem quite robust. Then I requested them to go in and calm the cow a little and see if they could get my plug hat off of her horns.

I am buying all my milk now from a milkman. I select a gentle milkman who will not kick, and feel as though I can trust him. Then if he feels as though he can trust me, it is all right. [Bill Nye.]

Western Kansas editors have a unique way of prodding delinquent subscribers, as this will indicate: "If you have frequent headaches, dizziness, fainting spells, accompanied by chills, cramps, corns, bunions, chilblains, epilepsy and jaundice it is a sign that you are not well, but are likely to die at any moment. Pay