The Evening Herald. OFFICIAL PAPER OF THE CITY, Men puties

RCS. hers & Proprietors.

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TREMS FOR DAILY. TERMS FOR WERKLY.

THE man who was dissatisfied with yesterday's weather will certainly complain of his halo-if he ever gets one,

THE republican ticket is generally accepted as a good ticket and will undoubtedly receive a handsome majority to-

THE loss of the three men-of-war at Samoa, by the wind, is about as humilist ing to the government as if they had been destroyed by shot and shell.

MARCH came in like a lamb and went out like a lamb. The only lion we heard of was at Samoa, on the 16th, where it got away with three American men-ofwar and three German men-of-war.

THE trouble in Samoa has caused six men of war to be wrecked, three American and six German vessels and the loss of one hundred and forty-six men, but it was done in a way that it was not looked

day. As usual some things have been dene which might have been omitted and some things left undone which ought to have been done, but the amount of harm done is probably light, for which the people of Nebraska can congratulate themselves.

commanding the Vandalia, who lost his life at Apia during the gale on the 16th of March that wrecked the three American men-of-war and three German menof-war, was an old sea captain. He was appointed from New York in 1854, He has served on the sea fifteen years, thirteen years on shore and was about six years unemployed. He became midshipman in 1859, being advanced successively through each of the grades to his present rank. He leaves a wife and three daughters who live at Albany, New York. There were 750 men on the three American men-of-war that was wrecked and fifty of them lost their lives. Three hundred of the seven hundred survivors will be sent home as soon as possible, The Germans lost ninety six men. The American vessels will probably be replaced by the Monongahela which is now on her way to Samoa, the Alert which is now at Honolulu and the steamer Adams | give out." which is now at Mare Island navy yard undergoing repairs.

THE TARIFF-AND THE SAVINGS BANKS.

Savings banks are organized for and patronized by wage earners almost ex clusively. The following tables conclusively show that in America natural wages do not mean, as Ricardo's iron law defines them, the "lowest sum upon which a man can subsist and propogate his race without increase or diminution." Natural wages divide themselves into cost of living, cost of amusements and "savings." Out of the "savings" grows nearly every one of our great fortunes. These are the germ cells from which spring Astors, Vanderbilis and Goulds, not, of course, directly or by saving merely, but by using these savings as the capitals with which

to embark in the employment of others. In New York and Kings county the deposits in 1860 were \$49,000,000, and the number of depositors were 227,000; an average of \$216 to each depositor. In 1883, the deposits amounted to \$294,000,-000, and the number of depositors were 166,000; an average of \$384 to each depositor, and a total gain to depositors

from 1960 to 1883 of \$245,000,000. In New York state, 1860, the deposits were 158,178,000, and in 1886 they had increased to \$469,622,000 or a total gain to depositor from 1850 1885 of \$411,-500,000.

Hundreds of thousands of men who in 1860 were wage earners had in 1880 become bankers, merchants, capitalists, millionaires!

Now let us look at the figures for Great Britain, including England, Scot-

1869 1886 Increase.
Population..... 29,321,000 35,241 000 20 per ct.
No. of Labors....11,762,009 15,181,000 30 per ct.
Bank Deposits \$139.691, 8436 000,0 00 \$436 310,0 0
about 118 per cent

New York state and Great Britain (including countries named above) compared as to growth, deposits, &c , since 1860:

New York Great Britain

No. of Laborers, 1860. 1,884.000 15.181.000

Increase since 1860... 40 per ct.
Deposits in Banks... \$469.623,000 438,100,000

Increase depositor. \$250

Gain to Depositor since 1860 171 12

In other words, the 1,844,000 laborers of New York alone have to their credit 233 623,000 more than the entire 15.181. | meal at Heisel's mill. tf

Mam I DE credit; and each New York deposi-

tor in savings banks has gained on the average since 1860 more than fourteen times as much as has the average English laborer.

In Massachusetts the depositors in savings banks average two to each family.

In Great Britain the depositors in savings banks average one to every 30 families. - American Economist.

Time-tried, Truly Tested. Tried for years; severely tested, and still growing in popular favor and use. sthe record enjoyed by Dr. Pierce's Pleasant Pargative Pellets-the little sugar-coated laxative granules, sold by drtggists, anti-bilious and cathartic.

An Elephant's Memory. A circus traveling through the country parts of England stopped one day at a little town called Hythe. That night when everything was quiet in the tent, animals and employes all being sound asle-p. Clytic, one of the elephants, deliberately and without any uproar, broke the chain that fastened her foot, and leaving the tent started toward the center of the town. Nobody was astir, and so

she had the way all to herself. She proceeded without delay or hesitation to a little shop that stood on the main street of the village, and finding it closed, of course, she immediately forced an entrance with her enormous head and was soon as busy an elephant as you ever saw cramming candy and cakes down her capacious throat. The man who owned the shop came running in from the back room, but Clytie did not pause in her lunch on that account, nor did she pay any more attention when he ran out again crying, "Ow! Ow!" In fact, she totally disre-The legislature adjourned last Satur. But pretty soon a little man came up.

who cried 6th in a sharp voice:
"Hi, there, Clytie! What d'ye mean?

Come out o' that now, d'ye hear!' And Clytie did come out, and in a great hurry, too, for the little man was her keeper, and she not only had a great deal of respect for him, but she was afraid of him, as well. But, after all, the didn't care much about it, for she CAPTAIN CARNELIUS M. SHOEMAKER, had filled herself with candy and cakes, and that was all she was after.

The most puzzling question was-how did she distinguish a candy shop from any other shop in the village? The shopman gave the answer to this himself-he had fed an elephant candy at that very shop twelve years before, and inquiry developed the fact that Clytie was that elephant. She had remembered the shop -that was all.-St. Nicholas.

The Old Indian Fighter's Story.

In the northern part of this state liv an old farmer, honest and upright in business matters, but notorious for the incredible stories of his own prowess, which he relates upon every occasion. A short time since, in company with a few personal friends who thoroughly understood his weakness, he began the rela tion of a thrilling Indian story, which was alleged to have taken place while crossing the plains in 1851.

"You see, them Injuns had been follerin' me and my partner for four days," he continued, "an' our cattle wuz nigh

"Now, Bob!" said one of his hearers by way of a warning not to presume too much upon their credulity. "An' thar they come," he continued,

ignoring the interruption, "jest over a little raise bout two miles off. We lit out afoot for all we wuz worth, an' them right after us a horseback."

"Now, Bob!" "We come to the river, but it was a roarin' rapids, an' would have dashed us to pieces agin the rocks in no time. An' thar they come, closer an' closer."

"Now, Bob!" "We run along the river for a ways. an' right ahead of us wuz a precipice that a goat couldn't climb, and on the other side wuz a bluff straight up an' down. The Injuns was right onto us, an' had us penned up like rats, an' thar wuz fifty of

'em, all carryin' rifles," "Now, Bob!" "We didn't even have a jackknife with us, but grabbed clubs an' decided to fight her out thar. They rode up within fifty yards of us an commenced firin', an"-

"Now, Bob! No lying." "An' the d-d Injuns killed us both." -San Francisco Examiner,

The Ideal America.

It seems to us that there is much which is arbitrary in the ascription of this or that quality or function to this or that nation. It is like dividing the mind into faculties: the imaginative faculty, the reflective faculty, the critical faculty; as if either of these were something that

could act alone. No one has had greater influence in forming the citizens of this republic to their faith in themselves and in one another than Jefferson; yet Mr. Bryce in his new book says that Jefferson was one with Rousseau in supposing a natural elevation in average human nature and

trusting to it. As Rousseau was the first one, he was probably the one, and through his foster son was the father of American democland, Wales, Ireland and the Channel racy, of that in us which more distinctively than anything else we can call Americanism-our faith in humanity,

our love of equality. One cannot claim that Americans of English origin are alone the depositaries of this belief, this passion; and we rather doubt if either would perish though all Americans of English stock perished. The ideal America, which is the only real America, is not in the keeping of any one race; her destinies are too large for that custody; the English race is only one of many races with which her future rests. - W. D. Howells in Harper's Mag-

Plenty of feed, flour, graham and

TEMPTATION.

You might as well say to the bee, !
As he lights on the lip of a flower:
"Its beauty you're welcome to see,
But the honey must stay and get sour."

Do you think he would list to you long, With the treasure just under his eyes?
No. He'd find the temptation too strong,
And make a bold dash for the prize.

Or, supposing a bird on a tree, Where cherries were rosy and sweet, And you told him to let them all be, For you thought them too pretty to eat.

Do you think your command he'd obey, And with feasting his eyes be content? No. "To let such fruit spoil," he would say, "Was never Dame Nature's intent."

So do not be cruel and cold,
And ask me to promise in vain;
For when pretty lips open to scold
They but tempt one to trespass again.
—George Crouch in Lies.

PELEG'S REBUKE.

"Grandpop," said little Peleg, "do you remember a story you told me back about New Year's time? A real good one it was, grandpop," said Peleg, diplomati-

"'Bout New Year's time, did ve say, sonny?" replied the Old Settler, pleasantly. Lemme see-were it nat'ral his-

"Well, there was an elk in it," said Peleg.

"Aha! an elk, hay?" exclaimed the Old Settler, nodding approvingly. "Were I a-lammin' of him good? Did I rassel him an' thump him till he bellered an' bawled? Or were he a-jabbin' of me inter the ground hisself, a foot or two at ev'ry jab? An elk, Peleg, ain't ez gentle ez a suckin' dove when he pitches inter ye. Wich were on top, sonny, an' likeliest to be cock o' the walk? Me or the

"You was, grandpop, for you was riding him." replied Peleg.

"Oh! Jist takin' a leetle elk-back spin 'round the kentry, hay?" said the Old Settler. "That were jist like me, b'gosh!"

"No!" replied Peleg. "The elk was swimming. Don't you remember? You was telling me about a time when you and your mammy and your pop was nearly starved to death. There wasn't nothing in the house to eat, and at last you went out to ketch some eels. You got ketched in a flood, and the elk came along in the flood, and you jumped on its back and steered it right into your pop's cabin, and at the same time the flood washed down from way up the creek a tree full of apples right to the cabin door, and you and your pop and your mamm; lived high on elk meat and apple pie. That's what the story was about, grandpop. Do you remember it now?"

"Ruther!" said the Old Settler. "Before you brung in the elk and the apples you didn't have nothing in the cabin to eat at all, did you, grandpop?"

"Not as much as a little flour or corn meal or buckwheat?" "Ye k'd ha' stuck ev'ry drop o' flour,

corn meal an' buckwhit th' was in the cabin inter a 'skeeter's eye, an' it wouldn't ha' started a tear." "But after you fetched in that elk and

apples you had apple pie, didn't you?" "Bet ye! An' bang up apple pie it were, too. No woman ez ever lived k'd beat my ol' mammy makin' apple pie.

"Well, I've been wondering a good while, grandpop," "Hev ye, sonny? An' w'at hez been the

heft o' yer wonderin'?" "I've been wondering, grandpop, what your mammy could have made her pie crust out of," said Peleg, not without fidgeting on his chair.

The Old Settler's smile gradually left his face. He stroked his chin awhile, and then lit his pipe. After a few emphatic whiffs he looked at Peleg.

"Peleg," said he, severely, "Bill Simmons hez ben helpin' ye 'long a consid'-able with yes wonderin', or else human natur' is differ'nt f'm w'at I think it is!" "No, grandpop!" exclaimed Peleg. "I thunk it up all by myself!"

The Old Settler smoked in silence for so long a time that Peleg could scarcely bear the suspense. At last his grand-

"I b'lieve, Peleg," said the Old Settler, "th't ye hain't never hed a tame crow. Yer hed the measles, an' yer worked up a consid'able o' stone bruises on yer heel. Yer gran'mammy has made ye set pooty reg'lar an' listen to Brother Van Slocun of a Sunday, an' 'casionaly of an evenin yev hed to git the best o' the multipulcation table, and yev hed the mumps on both sides to wunst. But ye never hed a tame crow.

"A boy, Peleg, who has had a tame crow to contend agin', an' hez contended agin' it an' yit grow'd up to a man an' a gran'father, is a boy, b'gosh, setch ez don't happen often. Wen I were a boy in the Sugar Swamp deestric' I hed two tame crows an' contended agin' 'em. Wuther I ever grow'd up to be a man an' a gran'father, it hain't fer me to say. W'en I were a boy, one day ez I were roamin' in the woods, I see a crow's nest in th' top of a tall dead pine tree. Now I couldn't see wuther th' were anything in the nest or not, an fer all I know'd it mowt ha' been a las' year's crow's nest, an' most ev'rybody knows th't a las' year's crow's nest hain't a much more valu'ble piece o' property than an empty jug ten miled f'm a tavern. But I wa'n't chopped outen the kind o' stuff th't were gointer let me slide by that tree 'thout findin' out wuther the nest were a las' year's or a this year's, an' so I jist clumb clean to the top o' the pine to see. Wull, the nest were a this year's, an' it had in it two young crows, 'most ready to fly out an' be teached th't the unly harm in scarecrows is th't they're li'ble to break down if too many crows lights on 'em to wunst, an' th't the unly thing th' is in life fer a crow is cussedness, an' th't he must alluz hev that cussedness onmixed. I made up my mind right off th't I'd jist save these two young crows f'm a disgraceful futur', and so I lifted 'em outen the nest, slid down the tree an' lugged the youngsters hum.

"Ye mebbe don't know th't if ye slit a | Pick Me Up.

crow's tongue w'en the varmint is young it'll l'arn to talk ez glib ez a lightnin' rod peddler; but wuther ye know it or not, it's so. So wen these two got a leetle older I clipped their wings an' slit their tongues. Twa'n't long fore them crows k'd talk a streak, an' in six months-Jeewhizz! but they was corkers! They got to handlin' stage driver and bark peeler talk ruther easy, too, an' w'ile that made their conversation a leetle sparklin' for ord'nary ev'ry day business 'bout Sugar Swamp, it were a leetle on the nutmeg grater order w'en the dominie were to our house to dinner on Sunday. One Sunday, I 'member, my mammy took Ebenezer an' Hanner-that was the names I give the crows-an' put 'em outen the house, they was so onpolite;

fust to one winder an' then to another, an' hollered in at the dominie setch warm advice th't if he'd ha' followed it he'd a gone on the double quick to a place he'd ben a warnin' the most o' Sugar Swamp deestric' away from fer nigh onter twenty years. "One evenin' me an' my mammy was settin' in the kitchen, peelin' apples. Ebenezer an' Hanner was discussin' together over in one corner. I were goin' on to 16 then, an' were thinkin' a good deal of a gal named Polly Tubbs. My mammy didn't like Polly, an' I'd ruther

but that made 'em mad, an' they flew

th't she sh'd hear th't I had a notion fer the gal. Bimeby Hanner she hopped up on the back of a cheer, an' cockin' her head to one side she says to me: "'Whar was you an' Polly Tubbs a sneakin' to las' night?"

"'An' yer pockets full of mother's

ha' took the wust kird of a lickin' th'n

doughnuts, too? hollers Ebenezer f'm "'He's a sly un! says Hanner.

"'An' his eyeteeth hain't hardly out "Wull, the truth o' the matter were, I had tol' my mammy I were goin' to meetin' the night afore, but 'stid o' that me an' Polly had gone to an apple cut at ol' Jake Slipe's; an' I had took a lot o'

mammy's doughnuts she'd ben bakin'

for the dominie's donation. Wa'n't I

took back nor nuthin' at them tame crows a-blurtin' out the hull business? Jeewhizz! but I felt cheap! " 'Polly Tubbs, is it? says my mammy, whangin' me 'longside the ear. 'You just Polly Tubbs off to bed, an' let me ever

"'Good night, Silas!' hollered Hanner,

hear o' you an' that creatur' agin; that's

z I dug fer bed. " Sleep tight! yells Ebenezer.

"An' w'at does them crows do the next day but go over to Polly's an' tell her th't I got my ears boxed an' sent to bed for goin' to the apple cut with her; an' Polly she jist gives me the mitten dead for Bill Sliver!

"An' so ev'ry day, an' ev'ry night fer that matter, them crows th't I had interduced to 'spectable society an' made sumpin' of, kep' a playin' rigs on me au' a knockin' all my plans in the head. But I contended with 'em, an' grow'd; an' w'en one night durin' pertracted meetin' Hanner an' Ebenezer sneaked in unbeknown to anybody, an' w'ile Decon Skinner were exhortin', ez solemn ez solemn k'd be an' tears in his eyes, jumped up on a seat an' sung 'He's a jolly good feller' at the top o' their lungs, an' Brother Wacker carried 'em out an' wrung both o' their necks, I jist said to myself that arter livin' through them same crows I uessed I k'd cheer up agin most anything. But, Peleg, I didn't think I were gointer live to hev a gran'son who'd lay awake e' nights a wonderin' an' a thinkin' up things all by hisself, ev'ry one on 'em a sinivation agin his poor ol' gran'pop. I didn't think that, an' I'll go to bed now a-thinkin', b'gosh, how wusser th'n two tame crows it is to hev a siniwatin' child!"-Ed Mott in New York

Killing Canada Thistles. Joseph Harris says; The old fashioned summer fallow was an excellent method of killing thistles, but we have outgrown it. Our farmers prefer to use phosphates and grow a crop of pats or barley or other spring sown crops instead of letting the land lie fallow. In this way they are probably right, but this constant cropping creates a necessity for better cultivation. We plant corn or otatoes and give them sufficient cultivation between the rows to hold the thistles in check. The shade from the corn also dwarfs the thistles, but does not kill the roots. The next spring, the land is plowed and sown to pats or barley, and as soon as the crop is harvested the land is again plowed and sown, the first of September, to winter wheat. Grass seed is sown with the wheat in the fall. and with clover seed on the surface the following spring. The clover is mown for hay and afterwards for seed, and the next year is sometimes plowed up again or is allowed to remain another year either for pasture or for timothy hay. Probably no better rotation of crops can be adopted in the winter wheat growing sections. But great care must be exercised to kill thistles and other weeds, or the thistles, especially, will overrun our farms. Fall plowing after the corn or potatoes or beans are removed and thorough and repeated plowing after the oats and barley are harvested are the true methods of killing thistles.

Ought our religion to repel or attract? My little child, 4 years old, said to her mother: "Mamma, I saw in a book a picture of a man and a picture of God, and the man looked awfully frightened because he saw God. Now," she says, "if I had been there and God had come in, I would not have been frightened; I would have just gone right up and put my arms around his neck and kissed him." Well, I thought that was pretty good theology. In other words, religion ought to invite our caresses instead of driving the world howling away, as though it were something disagreeable, repulsive, and to be hated.-Rev. T. De Witt Taimage in New York Observer.

Dasher-I hope you don't object to my

if-you don't object to my being sick .-

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