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THE EVENING PRIMROSE.

Sad Evening Primrose, with your silken stole
Hung delicately sunward, what a soul
Looks from your patient eye! How frail and pale
You stand among the flowerets! and your bowl
Shows like a vanishing phantom of the grail.

Young buds that point a finger to the blue
Crowd on your stem, and youth and hope are new,
While the sap runs; yet scarcely has the sun
Warmed twice upon your petals ere their hue
Falls into pallidness of death begun.

And strewn about the grass the blossoms hide
The poor discolored fragments of their pride,
Or hang disconsolate with draggled vest,
And clinging, sodden cerements, to abide
The gradual workings of the Alkahest.

Was it for this you struggled into light?
That one brief day should crown a tedious night?
Was it for this you felt your way along
The paths of natural growth, that from their height
Shrill death should echo in your triumph song?

It may be so. There are who say the bliss
Requites the pain; yet could it be for this
(God knows) you opened your sweet, patient eyes
To see the sun's face once and die in his kiss?
For me—you bloom again in Paradise.
—Nina Layard in Longman's Magazine.

Names and Businesses.

There is at times a peculiar coincidence as regards the name of a man and his business. Such an appropriateness of name to calling is frequently quite accidental. "Sexton Brothers, Undertakers and Upholsterers," is the wording of a sign at Long Branch, and a dressmaker on Clinton street, New York, bears the name of N. Nadel (the German for needle). To those who understand German, Schneider will seem an equally appropriate name for a dressmaker, and there are plenty of butchers in town named Metzger, while at least one barber glories in the name of Scheerer. But it seems odd that a Baecker should deal in meat, or that even an Avenue A. Barber should sell beer.

However, when we hear of "Taylor & Cutter," a firm of clothiers, or find that "Stickwell & Co." are mucilage makers, there is a strong suspicion of an intentional manufacture of appropriate firm names. And that story about the broker firm of "U. Ketcham & I. Cheatham" has been told so often that one hardly knows whether to credit it or not.—New York Times.

Centralization of Government.

The history of the federal government is one of growing strength and influence. The difference between the intention of the founders of the system and of the existing fact is nearly as great as that between the opinions of Jefferson and moderate Federalists. From the first organization of the government to the present time there has been almost a steady advance toward centralization. This advance has been both aided and retarded by the supreme court; but in the legislative branch of the government and in the popular mind the proportions of the federal government have constantly grown larger. It has not been the tendency of the people of the republic to strengthen the local government at the expense of the general government. On the contrary, the general government has grown at the cost of the states.—Henry L. Nelson in Harper's.

The Nepalese "Kora."

The Nepalese "kukri", or heavy curved knife, with the edge on the inner side, is familiar by name to readers of the accounts of our "little wars," in which the Ghoorka infantry have taken part. But there is another Nepalese weapon, the "kora," the most strangely shaped sword ever used, which, starting from the hilt about an inch and a half wide, when near the end turns at right angles and expands to six inches. The late Jung Bahadur, a noted expert at all eastern arms and exercises, was able to decapitate a bullock with one blow of the kora.—Chambers' Journal.

Carvings on Easter Island.

The hard volcanic rock of Easter island is covered with carvings intended to represent human faces, birds, fishes and mythical animals. Fishes and turtles appear common among these sculptures, but the most common figure is a mythical animal, half human in form, with bowed back and long, clawlike legs and arms. According to the natives this symbol was intended to represent the god "Meke-Meke," the great spirit of the sea.—Philadelphia Ledger.

They All Dodged.

A quaint minister once said, "Now, brethren, I propose to throw this hymn book at the man who has been thinking of something other than the sermon."

He made the necessary gesture, as though he would hurl the book, and, curiously enough, every man in the congregation ducked his head.—London Tit-Bits.

How One Knows.

A wedding came off at Tyrone at the unusual hour of 6:45 in the morning. It is unnecessary to add that this was the wedding of a railroad man. Any other kind of a man selecting the same time would have been married at a quarter of 7 o'clock—Philadelphia Inquirer.

First Wheat in America.

The first wheat raised in the New World was sown on the Island of Isabella in January, 1494, and on March 30 the ears were gathered.—St. Louis Republic.

When you send your check out of the city to pay bills, write the name and residence of your payee thus: "Pay to John Smith & Co., of Boston." This will put your bank on its guard if presented at the counter.

It is calculated that it would take a person over 300 years to read all the standard works that are published, and yet we seldom come across a man who will acknowledge that he has not read every one.

Cyrus Thompson claims to have discovered the key which will unlock the mystery of the Maya codices and probably of the Central American inscriptions.

Fluorine Gas.

Fluorine gas is of a yellow color, with a smell resembling bleaching powder. It has not been liquefied, and still remains gaseous at 140 degs. Fahrenheit.

Every precaution has to be taken in studying its action on other bodies, both on account of its dangerously irritating action on the eyes and mucous membrane of the operator and its marvelous and wonderful energy, far exceeding that of anything hitherto discovered. There is hardly a gas, liquid or solid, that it does not attack, usually with the greatest violence; in fact its mere contact with any other substance is nearly always signalized by the sudden evolution of intense heat and light and fierce detonations. It almost realizes the fondest dreams of the alchemists, and might fitly be their long sought liquor, alkahest, or universal solvent, for even dull, inert flint takes fire instantly it is exposed to the vapor, and the whole mass becomes luminous with a grand incandescence.

As a supporter of combustion it leaves oxygen far behind. Lampblack bursts immediately into brilliant flame and gets red hot in a current of fluorine gas; and charcoal is made to give an interesting exhibition of its porosity by first filling its interstices with the gas and then burning spontaneously with sparkling scintillations. The diamond, however, is able to withstand its action even at high temperatures.—Chambers' Journal.

The Danger of Metaphor.

Metaphor and simile, poignant weapons in the armory of a skilled debater, produce disastrous effects in the hands of the inexpert. Certain figures, originally of force and freshness, cause a bleak sense of depression from the frequency of their employment by halting speakers, and one who desires to engage the understanding of an audience ought, at whatever sacrifice, to take a pledge of total abstinence from such outworn phrases as "the thin end of the wedge," "oil on the troubled waters," etc. Sometimes, it must be confessed, the audience derives unexpected and lasting enjoyment from the delightful incongruity of figurative discourse.

The pages of Hansard bear, or at least ought to bear on record, the poetic flights of a certain honorable baronet, who became in parliament the very darling of postprandial debate. Those who were fortunate enough to be present on the evening when he was denouncing the course taken by one of his colleagues in the representation of Ireland will remember the rich brogue in which he referred to him as "the young sea serpent from County Clare," and how he was promptly called to order by the speaker for using the expression. "Very well, Mr. Speaker," he rejoined, "I bow to your ruling of course and beg leave to withdraw the sea serpent."—Blackwood's Magazine.

The Migration of Reindeer.

The annual migration of the reindeer from Lapland in search of food has now become a serious matter. In the first place, it necessitates the migration of man, for if owners want to keep their deer and their property they must follow them wherever they wander. Secondly, the migrating animals travel in such great herds that they do not a little damage to the meadows, plowed lands and forests. There seems to be no stopping it. The deer migrate with more or less regularity, and within a week or two of the usual time a hundred thousand reindeer come to Tromsoe, which is the meeting point. The owners simply see that their herds do not get away.

But this invasion of reindeer is viewed with alarm by Scandinavian farmers, who have their crops trampled down. The farmer may sue for damages, but if he obtains a judgment in his favor how is he to find the defendant? Some seven or eight years ago a special law was passed to meet the case. The country is divided into districts, and if the owners of the destructive animals cannot be found the district is held for the damage, each family paying in proportion to the number of reindeer they possess.—J. L. Vance in Our Animal Friends.

Handel, the Composer.

George Frederick Handel, who was a composer at the age of nine, and had written three operas before he was fifteen, was a man of uncommonly large appetite, and it is told of him that whenever he stopped at an inn or elsewhere where the host was not familiar with the greatness of his hunger he would order dinner for three.

Upon one occasion he gave his order for three as usual, and when the hour for dinner arrived he called to his host:

"Ees de tinner retty?"

"It will be served, sir, immediately upon the arrival of your company," was the response.

"Ach!" said Handel, with a laugh. "Den you may pring it up right avay. I am de gompany."—Harper's Young People.

Country Folk Are Tender with Birds.

Real country folk are very tender in their dealings with the birds that live near them. In the course of my experience, extending over many years, I have never known a case of wanton cruelty occur in regard to wild birds. The laboring man, whose work so often lies far from the haunts of men, seeks companionship with the birds. Of these none is more friendly than the robin, who is sure to appear, however lonely the place.—Cornhill Magazine.

A Clever Retort.

A legal dignitary, who had risen from an humble rank of life, was twitted by an opponent for "having begun life as a barber's boy." "It is true that I did so," was the answer; "and if you had begun in a similar station you would have remained there till the present day."—London Standard.

Not at Home.

Stranger—Is your father in?
Boy—Nope.
Stranger—Where can I find him?
Boy—Dunno. North Pole, I guess. Mom's cleanin house.—Good News.

HOW THEY CARRY THEIR MONEY.

Reading the Character of People in the Pocketbooks They Use.

"I can tell you the business of six men out of every ten who come in here, and the social standing of all of them, from the way they carry their money," said a Broadway ticket seller for one of the sound steamboat lines to a reporter.

"Did you ever think how much of a person's individuality is expressed in his method of carrying his money? I see people every day get at their change and have made a study of it.

"That man," said the ticket seller, as an old gentleman who had purchased a pasteboard good for a trip to Boston went out, "is a retired banker. Did you notice that he carried his money in a long morocco pocketbook? That pocketbook is always carried in the inside pocket of his coat, on the right side. It contains a number of bright, clean bills, all neatly smoothed and laid out at full length and right side up. He never folds a bill, I will venture a cigar.

"The young broker or wholesale merchant carries his money in a small case made of seal or lizard skin. He folds the bills twice. His roll is never large, but he has enough on hand to meet any emergency.

"The clubmen invariably carry a roll of clean five dollar bills in their vest pocket, where they can be easily reached. Some carry only gold. James Brown Potter favors gold, and usually carries a few quarter eagles in a small silver case, into which the coins fit without rattling. Lispenard Stewart usually has a roll of new bills in his vest pocket.

"The man who comes in and fishes from a deep trousers pocket a lot of one, two and five dollar bills that have been twisted up like a gun wadding I always set down as a sporting 'gent.'

"The farmer on an excursion to 'Bosting' counts up the price of a ticket in quarters and halves from a tan colored leather pouch that is tied up with a string run through small slits near the top. The seafaring man on his way to his home on the Maine coast carries the proceeds of his last trip in a calfskin wallet. It has been handed down from his father, or perhaps his grandfather, for it is black and shiny with age. It has a long strap passed through a number of cross straps. The cross sections seldom have more in them than tobacco dust or a frayed tax receipt that shows that he owns a house. But in the center of the wallet is a place where bills may be laid out straight and covered with a calfskin flap from either side.

"The man who carries change in his coat pockets has been a car conductor at some time or other. The fellow who draws ten cent pieces from every pocket in his clothes is a peanut man or vender of small wares.

"The women, too, have a variety of ways to carry their money, though their lack of pockets limits their vagaries in that direction. The young woman with fluffy hair, who has the price of her ticket rolled tightly in her palm, has a mysterious storage place for money somewhere. When she is not spending it she puts it where no man will ever go after it, but the place is accessible to her slim fingers in a second."—New York Press.

Reply from the Pew.

"Joe" Jones, one of Sam's numerous brothers, has enlisted in the ministry. His first sermon was preached in a country church at Pine Log before a large congregation of farmers, backwoodsmen and crackers. Sam's methods were followed with considerable success, but when Joe branched off on his own hook he struck a snag. He caused his hearers to wince when, slapping the Bible nearly off the pulpit, he exclaimed:

"A man what will cuss a oath'll steal!"

There was a lively shifting among the pews and much cautious looking around and head shaking. Joe saw, and determined to push his point.

"Brethren and sisters," he repeated, "I want to say to you that a man what will cuss a oath'll steal! What have you got to say to that."

An aged cracker arose at the back of the church and, fastening his glittering gray eye on Joe, drawled through his nose:

"All I got ter say is it's er gol dern lie!"

Joe was so discouraged that he rested on his oars two weeks before making any more bold assertions.—New York Tribune.

Registration in Germany.

In Germany the exigencies of compulsory military service require that a man should be registered from the day of his birth to that of his death. The government must be able to lay hands upon him at any time. A man can accomplish no civil act without producing his papers of identity. He cannot set up in business, nor buy land, nor obtain a situation, nor marry, nor get out of any scrape with the judicial authorities, nor leave the country without satisfying the police as to who he is, where he was born, who were his parents, etc.—London Tit-Bits.

Throwing Men Overboard.

In ancient Scotland the barbarous custom existed which cost Jonah so much inconvenience. When a ship became unmanageable it was usual to cast lots for the purpose of discovering who was responsible for the trouble, and the man upon whom the lot fell was condemned. Instead of human beings dogs used sometimes to be thrown into the sea with their legs bound.—Washington Star.

Not Alone.

Very stout persons may sometimes be noticed glancing at other stout persons with a pleased expression that seems to say, "Well, I'm not as stout as that, any way;" or, "There is some one who is quite as stout as I am." Evidently it is a consoling thought.—Youth's Companion

Telling Diamonds by the Taste.

Diamonds and crystals can be distinguished from glass and paste by touching them with the tongue. The diamonds feel much colder.—New York Journal.

Every Month

many women suffer from Excessive or Scant Menstruation; they don't know who to confide in to get proper advice. Don't confide in anybody but try

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CATHOLIC.—St. Paul's Church, ak, between Fifth and Sixth. Father Carney, Pastor Services: Mass at 8 and 10:30 A. M. Sunday School at 2:30, with benediction.

CHRISTIAN.—Corner Locust and Eighth Sts Services morning and evening. Elder A Galloway pastor. Sunday School 10 A. M.

EPISCOPAL.—St. Luke's Church, corner Third and Vine. Rev. H B. Burgess, pastor. Services: 11 A. M. and 7:30 P. M. Sunday School at 2:30 P. M.

GERMAN METHODIST.—Corner Sixth St. and Granite. Rev. Hirt, Pastor. Services: 11 A. M. and 7:30 P. M. Sunday School 10:30 A. M.

PRESBYTERIAN.—Services in new church, corner Sixth and Granite sts. Rev. J. T. Baird, pastor. Sunday-school at 9:30; Preaching at 11 a. m, and 8 p. m.
The Y. P. S. C. E of this church meets every Sabbath evening at 7:15 in the basement of the church. All are invited to attend these meetings.

FIRST METHODIST.—Sixth St., betwen Main and Pearl. Rev. L. F. Britt, D. D. pastor. Services: 11 A. M., 8:00 P. M. Sunday School 9:30 A. M. Prayer meeting Wednesday evening.

GERMAN PRESBYTERIAN.—Corner Main and Ninth. Rev. Witte, pastor. Services usual hours. Sunday School 9:30 A. M.

SWEEDISH CONGREGATIONAL.—Granite, between Fifth and Sixth.

COLORED BAPTIST.—Mt. Olive, Oak, between Tenth and Eleventh, Rev. A. Roswell, pastor. Services 11 a. m. and 7:30 p. m. Prayer meeting Wednesday evening.

YOUNG MEN'S CHRISTIAN ASSOCIATION—Rooms in Waterman block, Main street. Gospel meeting, for men only, every Sunday afternoon at 4 o'clock. Rooms open week days from 8:30 a. m., to 9:30 p. m.

SOUTH PARK TABERNACLE.—Rev. J. M. Wood, Pastor. Services: Sunday School 10 a. m.; Preaching, 11 a. m. and 8 p. m.; prayer meeting Tuesday night; choir practice Friday night. All are welcome.