

YOUNG MR HONEYLOVE AND HIS BRIDE.

Young Mrs. Honeylove, the prettiest of youthful brides, in the sweetest of morning toilettes, sat in the most charming of dainty boudoirs, in a highly picturesque attitude, reflectively and appreciatively contemplative of her small, French-slipped foot, idly tapping the polished fender of the glowing grate fire—in a highly-satisfied and righteous frame of mind, as becometh a three-weeks' bride whose nuptials had been attended with more



Just at This Moment She Was Thinking.

than usual elegance and ostentation, and the account of which had occupied nearly five sticks in the leading dailies. She had the satisfaction of knowing that no bride of the season had more numerous or showy presents; and that, in the vernacular of one of her old-fashioned aunts, whom she had kept as much in the background as possible at her fashionable wedding, "Suey she done well," an expression that referred, of course to the amount of money she had married more than the amount of man. "Suey" had gotten safely rid of her old aunt, however, packed her back to the country where she belonged, and the thought of her was stored away in the furthestmost recesses of that mechanism she was pleased to call her brain, only to be resurrected in case she should feel, at some remote period in the future, that country air would be bracing to her nerves.

The nerves of young Mrs. Honeylove were in good condition, however, on this particular morning. She had adjusted and readjusted to a nicety all the costly bric-a-brac and all the articles on her toilette-table—which were perfectly adjusted before—and attended to all other imaginary duties incumbent upon a very new wife in a very new home, with plenty of servants to attend to her slightest bidding. Still, she felt that she had a great deal of responsibility—an aggravated idea of self-importance to which newly-married people are more or less subject.

Just at this moment she was thinking—if thinking at all—as she watched and listened to the curling, darting little flames that wrapped themselves meditatively around the log in the grate, that she is very well fixed and has a great deal to be thankful for. She has married—gossip said—one of the best of young men, and, in fact, she had no quarrel with fate on any account, for she felt that she even loved and was loved very dearly. At this, if only a pretty fallacy, at least brightened the path of sordid worldliness, so as to seem to her to be the genuine article.

Young Mr. Honeylove, the "best of young men," was, at this particular moment, with a persistent energy worthy of a better cause, engaged in blocking out and painting no less a thing than a checker-board. He was, in all respects, undeniably a "nice" young man, just such a young man as one would have suspected of a capacity to get deeply absorbed in a game of checkers, and just such a smooth-faced, rosy-cheeked, pale-haired youth as anyone knowing the young Mrs. Honeylove's characteristics, or her lack of them, would have expected her to select as the partner of her joys and sorrows.

Young Mr. Honeylove argued that it behooved a young husband to economize in order that the sweet being who has pinned her affections to him might not be denied her luxuries, a theory that he persistently indulged in, not because he had need to practice economy for any other purpose whatsoever than to flatter himself that there was one husband in the world who could be virtuous in spite of his inheritance.

With the consistent logic which



Making a Checker-Board and Whistling "Paradise Alley."

would soon come. Her heart was at this moment moved. As she sat idly toasting her toes by the grate she had become conscious of a growing uneasiness, or, as the lady herself would term it, a "feeling in her bones."

DEFINITION—A "feeling in the bones" is a power of prescience; an occult influence to which only delicately organized and supersensitive constitutions are subject. It is a prerogative of femininity. None of course could have ever been known to have experienced this mysterious influence. It has been the scoff and jeer of man from time immemorial. It is usually most potent with those of spiritualistic tendencies, and it has been noticed that those who are most susceptible to this spiritual forewarning are also good subjects for hypnotic and mesmeric influence. The presentiment is usually preceded by a slight, prophetic shiver (or a series of them), vulgarly known as "flesh creep."

It suddenly pops into Mrs. Honeylove's head, without either rhyme or reason apparently, that she heard Fred say at breakfast that he was going to paint the squares on his checker board that day, and it flashed into her mind with the force of conviction that he was doing this in the library with his board and paint cans established on her handsome center table, and—horror of horrors!—on that magnificent embroidered cover—one of her most valued wedding presents which Mrs. M— had "done" at so much expense of time and material.

Her womanly quick conclusion, more certain than man's, though he had reached it after a process of reasoning, was one of many, which, it should be observed, has never proved to argumentative man that the woman's way is the correct way of arriving at the conclusion for all that, but her way was probably nature's plan to save wear and tear on the intellect. Yes, "she" is coming. "She" is come. Young Mr. Honeylove, at this juncture, had just taken a brushful of paint, when he heard her approach, and thinking that she had at last come to lend him the encouragement of her inspiring presence in his labors, laid the brush across the can and turned with open arms and a beaming countenance to greet the charming apparition.

A glance confirmed Mrs. Honeylove's worst suspicions. "Fred," she burst forth, "how can you, how dare you, put that horrid paint can on my best table cover?"

This was Mr. Honeylove's first experience, and he was entirely unprepared.

"Why, dearie," he faltered, in a con-



Of Course They Made Up at Last.

cllator tone, "I won't spill it, and I—wiped off the bottom of the can." "You will spill it, I know you will," she flashed out. "Oh," with a little shriek and a pounce at the can, "there is a big drop just ready to fall."

She and her husband grabbed for the can simultaneously, and neither of them could tell just how it happened, but not only the drop fell, but the brush as well, and with another shriek from young Mrs. Honeylove and an exclamation from young Mr. Honeylove, the can itself was deposited upside down on the beautifully embroidered cover.

Then the deluge—of tears. "I just knew you'd spill it," sobbed she.

"I didn't spill it," said Mr. Honeylove wrathfully; "you did it yourself. If you had left the thing alone, it would not have occurred."

"It would, it would; it was just going to drop. You're a br-br-brute," defiantly shrieked Mrs. Honeylove, now far advanced in a fit of hysterics.

They made it up, of course, after a sufficient period of sulking and pouting, and it is all very trifling and vulgar, I know, but what can be expected of a story of matches that are struck in the shadowy nooks of Belmont, fostered by the faraway strains of music floating in the night air, the mysterious result of impenetrable influences plus over-wrought nerves, over-strained sensibilities, excited imaginations, and the Duchess' novels?—Philadelphia Inquirer.

EVEN SILK IS ADULTERATED.

Tannate of Tin and Silica Used to Give It Weight.

Some "improvements" in the treatment of silk are announced. Ordinarily, silk is "weighted" by depositing tannate of tin on the fiber, a repetition of this being made until an increase of the weight amounts to from 15 to 20 per cent, beyond which it is not considered safe to go in the case of silk intended to be dyed light shades or to be bleached. Recently a German inventor has brought forward a process in which silica is the weighting agent. In carrying out this method three steps are described. First, the silk, raw or in any stage of manufacture, and either before or after dyeing, is worked for an hour in a bath of perchloride of tin; then, after squeezing and washing, it is worked in a warm solution of water glass or soluble silicate of soda for about an hour, followed by washing, having also been previously passed through a solution of phosphate of soda. The operation may be repeated again and again, with no harmful effect on the fiber or on the subsequent dyeing, and in five operations the silk may be increased in weight some 100 to 120 per cent. The silk is now soaped, and, if already dyed, is cleared in an emulsion of olive oil and acid. Detroit News-Tribune.

MUST NOT DODGE IT.

SILVER CANNOT BE EVADED, WITH SAFETY, THIS YEAR.

The Successful Party Will Have a Free Coinage Plan in its Platform—Old Parties Are Getting Ready to Straddle.

Every day the question is asked: What will the next national conventions of the republican and democratic parties do with reference to silver?

To answer this question definitely now is, of course, impossible, for the situation may very materially change during the next few months.

But it is about as certain as any future political event can be, that both will endeavor to evade the direct issue. With this probability strong before us, silver men should sleep with at least one eye open.

In both parties they have been frequently deceived. The framers of the platform have played the part of linguistic acrobats. They have formulated declarations so ingeniously worded as to be acceptable to both sides. The pledging of a party to "bimetallism" (without defining it), coupled with sentimental demands for "honest money," "good money," "the best money in the world," the maintenance of "parity," "one dollar as good as any other dollar in intrinsic and debt-paying power," are expressions through which the bimetalists of the country have been frequently betrayed, and if it happens again it will be their own fault. Those qualifications are intended simply as loopholes through which to escape and avoid doing anything.

No matter what proposition of silver coinage may be brought forward, it can always be antagonized upon the plea that "parity" will be disturbed, and one dollar lose that "grand" quality of being "equal to every other dollar." The democratic party has a stronger silver "wing" than has the republican party. But in view of recent events, with an administration bitterly hostile to any step toward the remonetization of silver, the press and the money power on the same side, it is almost too much to hope that the silver men can dominate the convention. It may declare for the "equal use of both metals as standard money and the coinage of both without discrimination against either," in one clause, but there will certainly be some other clause which will qualify and destroy it.

If either convention is in favor of restoring silver to the exact position it occupied prior to 1873, a declaration to that effect can be made in three lines of print that no human being capable of reading can possibly misapprehend. Perfect bimetalism can only be reached by placing both metals upon an exactly equal footing before the law in the matter of coinage and legal tender. There is a simple formula that everybody familiar with the course of this discussion perfectly understands.

"The free coinage of both metals at the rate of 16 to 1, with full legal tender functions accorded to each."

That covers the ground and nothing less will satisfy any man who fully understands the question and is determined that it shall be settled. The friends of silver restoration may be certain that any ambiguity which finds a place in a political platform is "a cunning device of the enemy," and that every out-and-out gold man will plant himself upon it, while every half-hearted silver man will make it an excuse for an adverse vote. Bear this in mind, and stamp anything else than a flat-footed, unqualified declaration for free coinage at 16 to 1 as a fraud, for you can rest assured it will be so intended. And not only this, the candidate named must have such a past record as will make it certain that he can be relied upon to carry out the declaration in good faith—nothing less will do.

DODGE GIVEN UP.

International Bimetalism Idea Gotten Up to Devotee American Patriots.

The Times-Herald of the 22d devotes a good deal of space in its usual style to the matter of international agreements. One article begins as follows: "The dwindling free-coinage faction of the two political parties will find it difficult hereafter to keep up any pretense of expected succor from an international conference."

Then it proceeds to argue that no international agreement can be reached, and hence that the cause of silver is doomed. If there is a pronounced and uncompromising friend of silver restoration in the United States who has any hope of substantial results from an international conference, he has not been heard from very much of late. But, as usual, the Times-Herald is badly off in its conclusions. Instead of dooming the cause of silver, it will strengthen it, and rouse its friends to renewed effort. Some timid bimetalists have hesitated about voting for free coinage because their truthful goldie friends—such as the Times-Herald represents—have been constantly proclaiming that an international agreement was just at hand. But now all disguise is thrown off. Leading gold standard papers not only proclaim that no international agreement can be obtained, but that none is desired. They want the gold standard, pure and simple. Nothing less. And the Times-Herald is right in one respect: There is no probability of an international agreement at any time until the United States takes the initiative.

In England and Germany there are many able bimetalists. The great body of the toilers and producers are on that side, but the money sharks are all for gold, and they control the action of the governments.

The recent utterances of Hohenlohe in Germany and Balfour in England

should convince every bimetalist in this country that the only hope of Americans is in America. If we wait for England or Germany to save us, we will never be saved, and we do not deserve to be.

In another article the same paper attacks Speaker Reed because of the report that he is about to propose some sort of an international conference as a political maneuver to help him with his "boom."

The Times-Herald evidently is not for Reed, but it need give itself no particular anxiety about his candidacy so far as the silver men are concerned, for they are not for Reed either, and no international conference palaver can bring them to his support—or the support of any other candidate.

The question of the complete restoration of silver to its former position in the monetary system of the United States will be the great issue in the campaign of 1896, and the silver men are perfectly indifferent as to what any other nation may or may not do.

There never was an international agreement on the money question until 1865. Every country on the face of the earth has always adopted a monetary system to suit itself except the United States, which had the gold standard sneaked in on it in 1873, without the people being consulted at all.

Silver was not demonetized by international agreement (unless it was a secret one), and no such agreement is necessary for its restoration.

No international conference or "discussion" is going to fool the silver men of this country in the campaign of 1896. —National Bimetalist.

IGNORANCE.

All the Gold Standard Advocates Wear Long Ears.

Senator Caffery, of Louisiana, made a speech upon the currency question in the senate, the other day. From the report in the Congressional Record we take this extract:

Mr. Daniel: The senator stated that as civilization advanced silver went down. Will the senator please state how that is consistent with the fact that from 1847 to 1850, when more gold was produced, the same people who are now warring upon silver led the crusade against gold and actually demonetized it? How is that consistent with the idea of the natural law, as claimed by the senator from Louisiana, that carried silver down as civilization advanced?

Mr. Caffery: I think the senator from Virginia has not correctly stated the facts. Gold has never been demonetized in Europe.

Mr. Daniel: In one or two countries it has been.

Mr. Caffery: There is no country that I know of in Europe—of course the superior information and knowledge of other senators at that point will correct me if I am wrong—that ever demonetized gold. At the period of the discovery of the gold mines of California, when there was a tremendous output of gold, gold being a commodity like everything else, a noted French writer of that period, M. Chevalier, in discussing the finances of France, thought perhaps it was best to demonetize gold, but it was never done.

Mr. Mitchell, of Oregon: Germany demonetized gold, I will say to the senator.

Mr. Teller: And so did Holland in 1847.

Mr. Caffery: I stand corrected then, and the question of the senator from Virginia now needs an answer.

Here is a senator of the United States presuming to instruct the people upon the subject of currency, who actually did not know that two European nations demonetized gold when gold was cheap and silver was dear. If gold should now become cheap and silver dear, we would have a repetition of this performance, and nothing more would be heard of the superiority of that gold standard. The whole purpose of men who uphold the system is to make money abnormally dear, and they care little whether they can accomplish the end by using one metal or the other. Bimetalism means money of normal value.—The Manufacturer.

What Demonetization Means.

What do you mean by demonetizing silver in 1873? Please explain.

READER.

Prior to the 12th of February, 1873, any person having silver bullion of suitable fineness could take it to the American mint and have it coined into "dollars" at the rate of 37 1/4 grains of pure silver to the dollar, the government putting in enough copper as alloy to make the weight of the dollar 412 1/2 grains.

The money thus coined was full legal tender for all debts, public and private. On that date the mint law was revised, and in the revision the silver dollar was omitted from the list of coins, and a trade dollar of 378 grains of pure silver, or 420 grains of standard silver, was substituted. By the general revision of the statutes, which took place the same year the legal tender of all silver coins was fixed at \$5. So that, instead of coining standard dollars of full legal tender, we went to coining trade dollars that were only available as money up to \$5. This constituted the demonetization of silver. Every dollar of our enormous debt, public and private, became at once payable exclusively in gold, except that silver could be used for the payment of small debts not exceeding \$5.

Silver, in short, was reduced to the grade of small change, and our standard money, instead of comprising both gold and silver, consisted of gold alone.

Germany began the work of demonetizing silver in 1871, by stopping the coinage, and completed it by taking away its legal tender in 1873, a few months after our act was passed.—National Bimetalist.

THE SUNDAY SCHOOL.

LESSON I, APRIL 5—SIN'S WARNING—LUKE 13:22-30.

Golden Text: "Strive to Enter in at the Strait Gate"—Luke 13:24—Jesus the Indefatigable Worker for Spiritual and Temporal Good.



OCATE the lesson in the life of Christ, reviewing the diagram given in the Review. Lesson XIII., of last Quarter.

Read the whole chapter and also the passages referred to under the heading of "Other Scriptures," so as to gain and give the deep impression which they produce by reiterating the one truth in many ways, and from many sources. When one wishes to break a stone, he strikes many successive blows upon the same spot. When a battery would break down a city wall, shot after shot is fired against the same place. The truth of this lesson should make a deep impression on the minds of the young, should help them to come to a determination to seek the kingdom of God now.

—The—December, A. D. 29. Place.—Somewhere in Perea, Jesus, Thirty-three years old, a little more than three months before his crucifixion.

The full text of to-day's lesson is as follows:

22. And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught them in our streets.

27. And he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30. And, behold, there are last which shall be first, and there are first which shall be last.

Some explanations to most ambiguous passages are as follows:

23. Lord, are there few that be saved? Literally, "that are being saved" from sin, and everlasting death. It does not seem to me that this question was asked out of idle curiosity, of which there is no hint; but that it came from an earnest search for a view of what he had observed, and heard, and felt. As a Jew, he had been taught that only the few were saved, for few became Jews where alone salvation could be found. In the second book of Esdras of the Apocrypha, which belongs between the Old Testament and the New, and with which he doubtless was familiar, this question is discussed, and it is asserted that few only will be saved.

Most high hath made this world for many, but the world to come for few" (8:1). "There are many more of them which shall be saved, like as water is greater than a drop" (9:15, 16).

24. Strive to enter in at the strait gate, or narrow door of a palace or a city. "Strive" the eastern custom of receiving petitions at the gate, "the gates of the king" became a phrase, as we now say The Sublime Porte, for the Turkish government, and is used of the Persian court.

25. "Strive" and "knock." The picture is of the gate of the city or palace of God, the kingdom of God, and hence the gate to eternal life. On the other hand, there is given in Matthew the picture of another city, the city of destruction, with its wide gate, and a broad avenue leading thereto.

26. We have eaten and drunk in thy presence. They had been guests with him, and he had been their teacher of reason and the flow of soul. They had been his companions, though not intimate, for they had listened respectfully while he taught in their streets, and knew about the gospel and their duty.

27. And yet he shall say, I tell you, I know you not whence ye are. I do not recognize you as my disciples, or as children of God, who see into your hearts and know that you have not the heavenly spirit, the life and spirit of God. You do not belong to that Kingdom, for you are workers of iniquity. Depart from me, for you do not belong with me. Go to your own place.

28. There, where the workers of iniquity are, shall be weeping and gnashing of teeth, "signs respectively of anguish and rage."—Cambridge Bible. "While most of the descriptions of this awful future state are figurative, all the figures point to a reality which is beyond description. Since the merciful Saviour teaches most about this matter, we are not merciful if we omit it."—Revision Com. When ye shall see Abraham, etc., their ancestors, whom they refused to imitate, and yet expected to be with them in glory, because they were their children (Luke 3:8). So the rich man in the parable, being in torment, saw Lazarus in Abraham's bosom (Luke 16: 19-31).

30. And, behold, implying, "strange as it may seem," there are last which shall be first, etc. "These words are said by the Lord on at least three different occasions (here and in Matt. 19: 30; and 20: 16).—Snyder. Some who were first called shall be last in power and usefulness in the kingdom, as was true among the apostles, and still more true of the Jews and the Gentiles. Some who were first in privileges, opportunities, blessings, shall be last in the good that should result from them. There are first in zeal who grow cold, while others increase from small beginnings to burning and shining lights. There are children of darkness that go ahead of some of the children of the best parents.

The lesson is that no one can depend on his parentage, education, wealth, rank, or power, without choosing and willing that which is good; and on the other hand those who have been most unfortunate in early surroundings and influences can rise and stand among the first if they will.

RELIGION AND REFORM.

Bishop Hall (Episcopal), of Vermont, who was recently taken ill in Boston, is recovering fast.

It is said that of the 50,000 Indians belonging to the Sioux tribe, 4,000 belong to the Episcopal, Presbyterian and Congregational churches.

There are 17 different branches of Methodism in this country, each having a distinctive name, its own church property, its own organization, its own places of worship, and its own body of membership.

That

Extreme tired feeling afflicts nearly everybody at this season. The hustlers cease to push, the tireless grow weary, the energetic become enervated. You know just what we mean. Some men and women endeavor temporarily to overcome that

Tired

Feeling by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. Too many people "work on their nerves," and the result is seen in unfortunate wrecks marked "nervous prostration" in every direction. That tired

Feel-

ing is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one, and the good it will do you is equally beyond question. Remember that

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