GOING OUT AND COMIN IN.

Going out to buy us clothing,
Going out, the bills to pay;
Coming in so very slowly,
Coming in each working day;
Going out from us so easy,
Coming in, so hard to win,
Ceaseless stream of little pennies
Going out and coming in.

Through the many wants of home i
From beneath our humble cot;
To the butcher and the baker
Where the meat and bread are bou
From the old and much worn wallet
To the cruel world of greed;
Going out with sighs and sadness,
To supply each family need.

Through the wants that crowd us d,
Through the bills that must be m
Through the many needs of childre
Where the family's growing yet;
To the busy world about us,
With its heartless woe and sin,
Restless stream of little pennies,
Rushing out into the din.

Coming back so very slowly,
Though we try to toil and save;
Coming to the dear old homestead,
Coming in to keep us brave;
Weary, are we very often,
Weary, when we try to win,
From the world the little pennies,
Which are slow in coming in.

Going out to pay the taxes,
Coming in our hearts to cheer,
Going out to pay for schooling,
Coming in to family dear;
Ceaseless stream of little pennies,
Which we find so hard to win,
From the doorways of the homestea
Going out and coming in.

—Portland Transpt.

Cultivation of Boys.

There are as a rule plenty of bs on the farm, but, as the Iowa State Rister said recently, their cultivation frequently sadly neglected. They a not cultivated in a way to make theucontented and successful farmers. 'e fathers of the boys on the farms not sufficiently take them into their onfidence, to consult them about all the farm operations and give them tfeel they are partners in all that is one. The father should also, when he se his hogs, cattle, horses, or any of the ops, sit down with his boys and tell all out the sale, the amount received, andmpare the cost and profit of one cla of farming over the other. Show the by figures what it costs to raise wheat nd corn, as well as what amount of cornd grass each animal eats during his lifend what each brought in the market. In this way boys will be cultivated to thinking, intelligent farmers, instead of mere drudges.

Then the boys should be consulted wt to do with the money received fromie crop that their joint labor has produd. The father can point out to them wt debts have to be paid, what the necessities of the family for food and clothg will require, and how the balance sll be invested—whether in buying me land, laying a foundation for improd breeds of stock, and what it shall be. i this way report all of the operations, e same as you would to partners in bu ness. They are partners, and they shou be made to feel that they are truly pa ners in the work, and partners in direc ing all of the operations of the farm.

Some Dates of Easter Sunday.

Thomas Cunningham, of this plac who is a corresponding member of th Numismatic and Archæological society of New York, possesses, among his man other "curios," a complete file of Phin ney's Almanac from 1803 to 1887, inclu sive, the publication of which was stoppec in 1887. In looking over them one is struck by the variety of dates on which Easter Sunday occurs, every day in the month of April being represented except the last five. Throughout the file it occurs five times on the 19th and five times on the 16th of April; four times on each the 1st, 2d, 11th and 12th of April, and four times on the 31st of March; three times on the 4th, 5th, 6th, 7th, 8th, 10th, 13th, 14th and 22d of April and the 27th and 28th of March; April 25, 1886, being the latest and March 22, 1818, the earliest dates on which it occurs. Eight dates in March are represented, viz.: 22d, 23d, 25th, 26th, 27th, 28th, 30th and 31st.—Utica Herald.

The Cigarettes.

The ingenuity of the women of London and Paris in inventing new dissipation is without limit. To the morphine habit the devotees of sensationalism have now added the practice of smoking tea cigarettes. Special grades of the finest tea are used, and the effect of the cigarettes is said to be delightful for fully an hour after one has been smoked. After that comes the reaction in the form of a nervous trembling and excitability, but which is subdued, according to a woman of title, who rather goes in for all these things, by a thimbleful of frozen absinthe. Thus by industriously ringing the changes on morphine, tea, cigarettes and absinthe, with a few intrigues, some scandal and a raft of white hot French novels, the woman of society manages to worr through the day. I wonder if the Amer can girl's great success abroad is not du to her naturalness and health.—Londo Cor. Philadelphia Ledger.

A Snake Vein.

What was known as the Sullivan Falls mine is now only marked by a pile of broken rock; but in the days when men's brains were fired by the glittering prospects of untold wealth it seemed a bonanza and assumed corresponding proportions. Ground was broken there in winter, and the first thing that was struck by the prospectors after going down through the frost was a vein of—snakes! And such snakes! There were tiny infant snakes that had just been ushered into this sinful world; there were hoary headed old grandfathers, and uncles and cousins, and aunts! There were black snakes, and green snakes, and yellow snakes, and every color of the rainbow snakes! There were thousands in the colony. It wasn't a very good paying vein; but some of the Maine gold mines didn't pan out so well as this, even.—Lewiston Journal.

Congenial Company.

Mabel—There goes Mr. Goeasy with that dissipated Jack Lushington; they seem inseparable nowadays.

Alice—Yes; they do seem like fast friends.—Harvard Lampoon.

ABOUT FINGER RINGS.

Something About the Customs of the Past and Present in Their Use.

The famous Dr. John Thomas, bishop of Lincoln in 1758, married three times. On the occasion of his fourth espousal, he put this motto on his posy ring:

If I survive
I'll make them five.

History does not tell us whether the fourth Mrs. Thomas approved the sentiment, nor whether the much marrying bishop lived to carry it out.

The motto rings of today are patterns of the posy rings of several centuries ago. The inscriptions are, of course, more modern, but the sentiment remains the same. Of late society has gone back to the real old English posy, and the hands of our American belles are being adorned with rings that carry the same mottoes that graced them in King Hal's time.

There used to be a custom in Rome which made the bridegroom send the bride before marriage a ring of iron to show how lasting the union ought to be, and the frugality they were to observe together; but by and by luxury crept in, and the iron ring was exchanged for one of gold, which change doubtless delighted the Roman ladies.

Numerous superstitions are connected with the ring. The English and French ladies of the times of the Crusades slept with their pillows while their lords and lovers were away fighting the infidel. The custom was supposed to produce pleasant dreams of the absent ones, and the rings were believed to be talismans of safety. The Scotch lass who looks through her betrothal ring three times on the night before her marriage is sure to see visions of the happiness in store for her, and the Greek girl who finds a ring will marry before the year is out.

The women of the uncivilized countries adorn their fingers with clumsy rings of bone and metal. Not satisfied with this, they wear rings in their ears and through the nose. Gypsy women are fond of rings, some of which they claim possess magical powers.

Of course there is nothing in the so called invisible rings. We are told that the famous circlet of Gyges rendered the wearer invisible when the stone was turned inward, and that the ring which Otnit, king of Lombardy, received from the queen's mother, always directed the owner the right road to take in traveling. There is a legend that a knight's daughter once found one of these invisible rings on the day before her wedding. Charmed with the beauty of it, she put it on and wore it to the altar. After the ceremony she happened to turn the stone inward, when lo! the prince saw her vanish, as it were, and rushing from the palace he was about to throw himself into the sea, when he was checked by the bride discarding the ring and calling him by name.

The custom of wearing locks of hair or pictures in rings has gone out of style. The poisoned ring is no longer made, for we have got beyond the days of the Borgias and the Medicis. It is generally believed that Hannibal killed himself with poison which he had long carried in a ring made for that purpose, and Demosthenes is said to have worn a poison circlet.

The true romance of the ring is connected with the engagement and wedding fingers. My lady wears the one with anticipation and the other with pride. As long as the world stands the hoop of gold will possess a significance which no other personal ornament can have.—T. C. Harbaugh in Pittsburg Bulletin.

Washington's Jump.

A story is told of Washington making a famous jump for a wife during his youth. "He was riding, so the story goes, along the Potomac above Georgetown, when he came to the house of a large estate, and seeing a crowd on the lawn, he asked the cause of the gathering. He was told that a jumping match was in progress, and the prize was the hand of the farmer's daughter. He looked on for a time at the different jumps, and finally asked if he might not also try his skill. The host consented, and Washington jumped farther than the farthest. As he did so he noted that the countenance of the maiden fell, and that she looked rather woefully at the face of his leading competitor, who had made the next best jump, and who was evidently her lover. He resigned his claim to the lady's hand in his rival's favor, and it is said that this lady afterward recalled the circumstance when she met him at one of his presidential levees."—Cosmopolitan.

Making Out a Prima Facie Case.

Here is a yarn about the incorrigible small boy which I heard yesterday. An Albany woman was telling a Binghamton woman, who was visiting in this city, of the rapidity with which rents were shooting skyward in Albany. The Binghamton woman, after listening awhile, began to tell of the Binghamton rents. Then her small son interrupted her, just as she had finished telling what she paid per month in Binghamton, by remarking: "Why, that wasn't for a month, mamma; that was for a day." Both the women laughed at the boy's idea, but the little fellow kept right on and paralyzed his mother by adding: "It must have been for a day, any way, because the man used to come every day for the rent." Reports sayeth that the two Binghamton woman collapsed.—Albany Express.

One Way to Clear the Score.

Two gentlemen were walking on F street recently when one said:

"Let's cross the street. There comes a man to whom I owe some money, and I don't want to meet him."

"Does he dun you?"

"No; that's the worst of it. He never speaks of it."

After they had crossed over, the debtor walked some distance in thoughtful silence. Then he said, seriously:

"I wish that man would get mad about it and go at me with a club. I can't pay him the money, and I wish he would thrash me like fury and settle the matter so that I wouldn't ever be afraid again to meet him."—Washington Post.

N. P. N. U. No. 288—S. F. N. U. No. 365

What sculpture is to a block of marble education is to the soul.