

GIFTS TO A WIFE.

The Sentiment That is Dear to the Heart of a Woman.

In a recent divorce case the husband, when asked if he ever made his wife any Christmas or birthday presents, replied:

"No; I am sorry to say I never did. I gave Mrs. — power to draw on my bank account and to buy anything she wanted. I was mistaken. That was not all I should have done. That did not take the place of my buying things and taking them home to her."

It is astonishing how little even the majority of husbands know about the feminine nature. I recently heard a young wife say that she would rather have her husband bring her a bunch of violets than give her ten times the money they cost. But she said she could never make him appreciate the fact that money was not all that she needed.

I know men who never think of taking home a bunch of flowers to their wives. They either think it unnecessary extravagance or that if their wives want flowers they can get them themselves. They do not realize that women prize the little courtesies, the little attentions and evidences of thoughtfulness more than money. It is the invitation to the little outing or vacation, the little trip to another city, the bringing home of tickets to the theater or opera or to the concert or lecture—it is the hundred and one little things that make the average woman happy and not merely the fact that her imperative wants are supplied in a lump sum.

Most men overlook the fact that it does not take so much, after all, to satisfy the average woman. It is largely a question of the right spirit, of doing the things which indicate thoughtfulness. Just giving a wife a check once in awhile, no matter how large it may be, or telling her to draw as much as she needs from your bank account will not satisfy a womanly woman. It is herself she wants with the money.—Success Magazine.

STORE WINDOW LIGHTS.

Regulations For Their Control as Applied in Berlin.

The regulation of artificial lighting in connection with window displays is a subject which has been given comparatively little attention by the municipalities of this country, considering the extent to which it is used for this purpose in these days. That the phase of the lighting question demands closer scrutiny there can be no doubt, and it might be well for information on the matter to look to those cities which have given it study. Stringent regulations have been adopted in Berlin and other European cities, where merchants were inclined to take advantage of laxity in the premises. In Berlin lamps outside shop windows must not be lower than ten feet above the pavement or project more than forty inches from the wall. Where the lighting in the windows is done by oil, petroleum, gas flame or Welsbachs there must always be a sheet of glass not less than one-tenth of an inch thick under the lamps and running the whole length and breadth of the shop windows, so as to completely cover the articles in the window, and nothing is to be put above the lamps. The lamps must be at least forty inches below any inflammable part of the construction and ten inches from any such part horizontally.

There are also regulations as to iron screens where there is bare wood and as to efficient ventilation. Bare flames are not allowed in lighting the gas. This must be done by chemical or electrical kindlers or by electric distance spark kindling arrangements especially sanctioned by the authorities. The regulations for incandescent electric lamps are about equally strict.—Municipal Journal and Engineer.

WHEN MACAULAY SPOKE.

Then Floated a Torrent of Oratory and Euphony.

What can be the matter? Doors open, members rush out; members are tearing past you from all points in one direction—toward the house. Then wings and gowns appear. They tell you with happy faces their committees have adjourned, and then come a third class, the gentlemen of the press, hilarious. Why, what's the matter? Matter! Macaulay is up. You join the runners in a moment. It was an announcement one hadn't heard for years, and the passing of the word "Macaulay's up" emptied committee rooms now as before it emptied clubs; the old voice, the old manners and the old style—glorious speaking; well prepared, carefully elaborated, confessedly essayish, but spoken with perfect art and consummate management, the grand conversation of a man of the world confiding his learning and his recollections and his logic to a party of gentlemen and his raising his voice enough to be heard through the room.

As the house filled he got prouder and more oratorical, and then he poured out his speech with rapidity, till it became a torrent of the richest words, carrying his hearers with him into enthusiasm and yet not leaving them time to cheer. The great orator was trembling when he sat down. The excitement of a triumph overcame him, and he had scarcely the self-possession to acknowledge the eager praises which were offered by the ministers and others in his neighborhood.—From Whittier's "Parliamentary Retrospect."

ENGLISH SCHOOLS.

The Flogging Custom and the Way it is Regarded.

About corporal punishment in England two curious facts lie beyond dispute. One is that while the working class and the lower middle class dislike and resent it and will not in general allow their children to undergo it, the aristocracy tolerate it without complaint. The time is coming, one might assert paradoxically, when it will be impossible to flog anybody but the son of a peer. And the other fact is that public school boys have often felt a special affection for the masters who have punished them most.

In Westminster abbey stand side by side the tombs of a master and his pupil. The master was Dr. Busby, who was head master of Westminster

school for so long a time as fifty-eight years. Nobody ever flogged so many boys as he. The pupil was the theologian, Dr. South. It is told—I am sure the story is true—that when South came as a small boy to Westminster Busby greeted him with the ominous words: "I see great talents in that sulky little boy, and my rod shall bring them out." It so, he was no doubt as good as his word. But when South lay upon his deathbed it was his last prayer to be buried at his old master's feet, and the master and the pupil now rest side by side.—Nineteenth Century.

West Indian Negroes. The West Indian negro is a born poacher. He catches the quail by the expedient of strewing finely powdered cayenne or bird pepper in the little dust pits where the birds "wash." The burning powder gets into the eyes of the birds, which, confused and helpless, are then easily caught. When he wants a wholesale supply of fish, he explodes a piece of dynamite, which was probably intended for the making of new government roads, over a hole in a mountain stream, and the fish are killed by the concussion. But his favorite resource is the bark of the dogwood tree. This he drops into a river hole, and the mullet, intoxicated, comes to the surface of the water. This singular property of the dogwood has caused it to be employed as a narcotic.—Pearson's.

PLANETARY VITALITY.

Earthquakes Can Take Place Only on Living Globes.

A moon quake is now unthinkable, because the moon is as dead as a door-nail. Our satellite is "ever fore-and-aft" owing our own ultimate doom, like the mummy at Egyptian banquets," but in the meantime, if the Edinburgh Review has correctly conceived the teachings of seismology, the inhabitants of earth may console themselves for the havoc wrought through earthquakes by reflecting that they demonstrate the vitality of our planet. In that distant past when the moon actually quaked there may—some scientists declare there must—have been forms of animation on its surface. "Though the moon, by reason of its smaller size, was bound to lose its atmosphere, it must have taken millions of years to do so, and there may have been time for the cycle of life, from the primeval germ up to sentient beings and down again to the hardest lingering plant cells, to run its full circle." The writer in the Edinburgh Review continues to develop this line of thought:

"Earthquakes are a sign of planetary vitality. They would seem to be characteristic of the terrestrial phase of development. Effete globes like the moon can scarcely be subject to the stress to which they are due, nor can they be very suitably constituted for the propagation of elastic waves. Inchoate worlds, such as Jupiter and Saturn, are still less likely to be the scenes of reverberating concussions. Their materials have not yet acquired the necessary cohesion. They are pasty or fluid, if not partially vaporous. On the earth the seismic epoch presumably opened when, exterior solidification having commenced, the geological ages began to run. If will last so long as peaks crumble and rivers carry sediment, so long as the areal distribution of loads fluctuates and strains evoke forces adequate for their catastrophic relief.

"Our globe is by its elasticity kept habitable. The separation of sea from dry land is thus and not otherwise maintained. The alternations of elevation and subsidence manifest the continual activity of this reserve of energy. The dimensions of the globe we inhabit depend upon the balance of pressure and expansiveness. Relaxation or enhancement of either instantly occasions a bending inward or an arching outward of the crust. Just by these sensitive reactions the planet itself shows itself to be alive, and seismic thrillings are the breaths it draws."—Current Literature.

POINTED PARAGRAPHS.

Don't permit pretended friends to exaggerate your sorrows. Any man is unreliable when talking about his side of the case. Most people expect a dollar's worth of thanks for a fifty cent present. To be successful one must know when to grant and when to refuse concessions. A discontented person is bad enough to live with, but a self-satisfied person is lots worse. Too many people think it isn't wrong to lie about a man who lives a hundred miles away. After a man has earned your business don't give it to the other fellow just to be contrary. The average woman keeps a cook just long enough for the cook to peer into all the closets and get good looks at the family skeletons.—Atchison Globe.

Sorrows of an Artist.

A first class journeyman tailor who is both sensitive and ambitious must have more than his share of sadness and heartache. The completeness with which he is ignored by those who are made happy by his workmanship cannot fail to cause him mental agony. The bosses know him and appreciate his work, and so do his fellow craftsmen, but that is all. Beyond them he is unknown, unthought of. His work goes out into the world to delight and to be admired, but it brings to him neither fame nor praise. He is no more thought of or considered by those who wear with pride a garment he made than the sheep is from whose back the wool was sheared that went to its making.—American Tailor and Cutter.

Figs and Dates.

It is a good plan to wash figs and dates before giving them to children, or, for that matter, to any one. Their sweetness attracts insects, and their stickiness makes them a perfect home for dust and its undesirable germs. Yet most people seem never to think of this at all. Washing will not impair the flavor. On the contrary, it makes them more agreeable to the sight and touch as well as to the taste.

At the Churches.

Methodist—Preaching at 11 a. m. and 8 p. m. Sabbath school 10 a. m.; Epworth League 7 p. m. Prayer meeting Thursday evening. All cordially invited. W. C. Evans, pastor.

St. Mark's Episcopal Church. Holy Communion at 8 o'clock; morning prayer at 11, and evening prayer at 7:30.

U. B. Church—Sabbath school, 10 a. m.; preaching, 11 a. m.; Y. P. C. E. 7:15 p. m.; preaching, 8 p. m. Prayer meeting at 8 p. m. Wednesday. All are cordially invited to attend all or any of these services. Pastor, J. W. Sprecher.

Christian Church.—Services at K. of P. hall the first, third, fourth and fifth Sundays of each month. Services at Odell the second Sunday of each month. W. A. Wood, Pastor.

Baptist church—Sunday school 10 a. m.; preaching 11 a. m.; Junior B. Y. P. U., 3 p. m.; evening service, 7:30. Riverside Congregational Church, W. C. Gilmore, pastor. Services Sunday at 11 a. m., Christian Endeavor 8 p. m., evening worship at 8 p. m.

Belmont M. E. Church.—H. C. Clark, pastor. Services, Belmont: Sunday school at 10 a. m.; Class meeting at 11 a. m.; Epworth League 7 p. m.; preaching every Sunday evening and 2d Sunday in month at 11 a. m.; Prayer meeting Thursday 7:30 p. m. Services at Pine Grove same as above except preaching, which is on 1st and 3d Sundays at 11 a. m. Crapper.—1st and 3d Sundays at 3:30; Sunday school at 2:30. Mount Hood.—The 4th Sunday at 11 a. m.; Sunday school at 10 a. m. Catholic Church—Regular services very Sunday.

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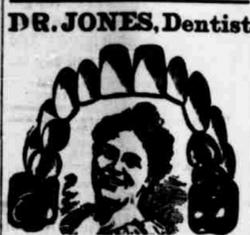
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