

GIVE THE MORMONS H—!

But Don't Say Anything About the Other Churches or the Drinking Places.

Cottonwood Enterprise:

A man who has no enemies is said to be a good man. He is usually good for nothing. A newspaper of that calibre, ditto. A newspaper of that kind, that has nothing in its columns to excite comment and nettlesome occasionally follows the line of advice given to a preacher who is about to take charge of a certain church. He was admonished by the deacon to be very careful whom and what to denounce in his sermons. "Don't say anything against other churches," said the deacon; "they are pretty strong here, especially the Catholics. Don't condemn working on Sunday, going to theaters and dancing. Some of our best paying members, and a good many outsiders who give freely, would be offended. Don't denounce the saloons; they give liberality toward paying your salary. Don't preach the doctrine of abstention from savings; it will injure the church to do so."

Well, then, what shall I preach about?" asked the puzzled preacher. "I will tell you," there are no Mormons here, you can give them H—!

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LARGE WEDDING FEES.

Clergymen Are Well Paid for Tying the Nuptial Knot—The Average Fee.

Clergymen who are called upon to perform the ceremony of matrimony are well paid for their services. The average fee for their services is \$100. In some cases the fee is as high as \$500. The legal limit of the marriage fee is generally set at \$2. But there are very few who pay less than \$5 for the ceremony. The average income of a city clergyman is \$1,000 a year. The pastors of the most fashionable churches, however, realize \$2,000 or more, says the Chicago Chronicle.

Next to the bridegroom the clergyman's wife is the one most interested in the fee, for it goes into her pocket, and the more generous it is the better. Occasionally a lucky one whose husband presides over a church with millionaire attendants is presented with a check for \$100.

The largest wedding fee on record was one paid to the pope by the duke of Braganza for the privilege of marrying his daughter. At a diamond wedding in New York the clergyman received a check for \$1,000.

Wonder the clergyman looks forward to the joyful anticipation of wedding fees and many are the luxuries he would have to do without if it were not for this money.

The two extremes in one clergyman's experience were a fee of \$100 and a loan to the bridegroom of \$10. Now and then the parson is benighted. After the ceremony has been performed and the couple have received their marriage certificate the bridegroom finds he has left his money at home—or has some other excuse—promises to drop in in a day or two, and that is the last the clergyman hears of him. As he cannot unmarry the couple or take away the certificate, he congratulates them, gives them his blessing and sends them away, even though he knows he will never receive a penny for his services.

The average minister is well paid at \$10 or \$20. Therefore, the bridegroom must not feel that he will be misjudged if he does not give an extravagant fee, and it will be accepted if it is not more than the traditional bag of beans given as a fee to a New England pastor in early days.

In Catholic churches the fee goes to the church and is counted as a "special offering."

Blown to Atoms.
The old ideal that the body sometimes needs a powerful, drastic, purgative pill has been exploded; for Dr. King's New Life Pills, which are perfectly harmless, gently stimulate liver and bowels to expel poisonous matter, cleanse the system and absolutely cure Constipation and Sick Headache. Only 25 cents at Lee Heall's drug store.

NEW YEAR'S RECEPTIONS.

Origin of the Annual Levees at the White House.

NEW YEAR'S day has been from the foundation of the nation, the occasion of a reception by the president of the United States. Before the seat of government was moved to Washington New Year's receptions were among the presidential levees of Washington and Adams, and these have been regularly held since. They have always been attended by the diplomatic corps, cabinet officers, members of congress and dignitaries. Sometimes much ceremony was observed and at others there has been no ceremony other than a simple presentation, this act being performed for twenty years by the incumbent, the office of superintendent of public buildings or the marshal of the District. The first reception in Washington, New Year's day of 1801, was held by President and Mrs. Adams, and though the east room of the executive mansion was furnished and another room was used it is stated that all the formality and etiquette of royalty were observed. During the term of President Jefferson his daughters spent one season with him and not far from the etiquette and formality of the professors, he abolished this custom with the exception of those on New Year's day and the Fourth of July. These were shown to long follow here, Virginia happily was disposed to and this was the market bills made over \$200 for each occasion.

During the administration of Mr. Madison, though the country was in the throes of war, the New Year's receptions were held at which Mrs. Madison was the principal attraction. Some of them, after the completion of the war, were held in the Octagon House, eighteenth street and New York avenue. Mr. Monroe went into a house rebuilt and newly furnished, and with Mrs. Monroe as the mistress of the "Queen Dolly Madison" levees especially on New Year's day, were the features of Washington life. The terms of Mr. Monroe were regarded as those of good feeling and this first had much to do with the success of the social entertainments.

During the following administration that of John Quincy Adams, selected by the houses, much of the previous good feeling was absent, yet it was a social success due to the tact of Mrs. Adams, for she not only kept up the evening levees and New Year's receptions, but attended to providing the refreshments served and presided over the frequent dinners. She tactfully avoided all subjects of controversy. In the term of Andrew Jackson the old custom of holding New Year's receptions and levees was kept up, the wife of Andrew Jackson Donelson being the hostess, and the general, in order to keep up the hospitality to which he had been accustomed, had to draw heavily on his private means.—Washington Star.

NEW YEAR'S IN CANADA.

Interesting Customs of the Day Among Canadians.

NEW YEAR'S is the one day of the year when every French-Canadian woman is supposed to be at home to receive visitors. More social calls and ceremonious visits are generally paid by French-Canadian men on New Year's than on any other day of the year. In the country parts of the province of Quebec this visiting often begins as early as 8 o'clock in the morning. In the cities more than a hundred visits are often made on New Year's day, and there are always some callers who continue their visits on the two following days, though women are not required to remain in to receive callers on the days following New Year's day. Up to a few years ago it was the invariable custom to offer refreshments, including wine, at every house where visitors were received. Though the old custom is still observed in many instances there has been a large falling off in recent years in the number of hostesses who offer intoxicating liquors to visitors.

Among rival village belles and even young leaders of French-Canadian city life there is much rivalry as to the number of calls received by each of them on New Year's day. The popularity of this visiting is no doubt largely contributed to by the rule which permits the callers to kiss all the young women to whom they are related in even the most distant manner. Inter-annuity is a marked characteristic of French-Canadian society and the deep relationship is usually very extended therefore.

Among other New Year's day customs perpetuated in parts of French Canada is that known as la benediction paternelle—the blessing of the women of the household by their men. Sometimes this ceremony is observed after the return home of the men from the mass of the day in the church. In other households, it is the last experience of the new year.

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