German Syrup"

Cough and Croup Medicine.

For children a medicine should be absolutely reliable. A mother must be able to pin her faith to it as to her Bible. It must contain nothing violent, uncertain, or dangerous. It must be standard in material and manufacture. It must be plain and simple to administer; easy and pleasant to take. The child must like it. It must be prompt in action, giving immediate relief, as childrens' troubles come quick, grow fast, and end fatally or otherwise in a very short time. It must not only relieve quick but bring them around quick, as children chafe and fret and spoil their constitutions under long confinement. It must do its work in moderate doses. A large quantity of medicine in a child is not desirable. It must not interfere with the child's spirits, appetite or general health. These things suit old as well as young folks, and make Boschee's German Syrup the favorite family medicine.

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for all forms, Neuralgia, Spasms, Fits, Sleeplessness, Dullness, Dizziness, Blues, Opium habit, Drunkenness, etc., are cured by DR. MILES' RESTORATIVE NERVINE, discovered by the eminent Indiana Specialist in nervous diseases. It does not contain opiates or dangerous drugs. "Have been taking DR. MILES' RESTORATIVE NERVINE for epilepsy. From September to January BECOME using the Nervine I had at least 75 convulsions, and now after three months' use have no more fits.—JOHN B. COLLINS, Romeo, Mich." "I have been using DR. MILES' RESTORATIVE NERVINE for about four months. It has brought me relief and cure. I have taken it for epilepsy, and after using it for one week have had no attack.—Rurd C. Brasius, Heethville, Pa." One book of great cures and trial bottles FREE at Druggists Everywhere, or address DR. MILES MEDICAL CO., Elkhart, Ind. Sold by D. J. Fry, druggist, Salem.

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Act on a new principle—regulate the liver, stomach and bowels through the nerves. Dr. Miles' Pills speedily cure biliousness, torpid liver and constipation. Smallest, mildest, surest! 50 doses, 25 cts. Genuine free at druggists. Dr. Miles Med. Co., Elkhart, Ind. Sold by D. J. Fry, druggist, Salem

A outfit that very properly contains a supply of

Hires' Root Beer

which adds to the enjoyment of all the festivities, and makes a picnic a picnic indeed. A 25 cent package makes 5 gallons of the very popular beverage.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine Hires'.

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MAKES NO SMELL OR DIRT.

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

THE HEAVENLY HOST.

DR. TALMAGE PREACHES IN LONDON ON THE ARMY OF THE REDEEMED.

He Cannot Agree with Dr. Dick That Men Will Study Mathematics in Heaven. He Looks Forward to a Heaven of Light and Music, Joy and Rest.

LONDON, July 10.—Dr. Talmage is spending a very busy season in England. Not only in the London churches, but in the provinces enormous crowds have gathered to hear the eloquent American preacher. The great Shoreditch Tabernacle in the east of London, where Rev. W. Cuff preaches, was thronged almost to suffocation, and the large Congregational church in the Hackney district could not hold half the people who tried to get into it, though it was on a Monday evening that Dr. Talmage preached there. Outside London the eagerness to hear him has been quite as intense.

In Liverpool, Manchester, Nottingham, Crewe and Hanley no church could be found large enough to accommodate the audiences, and Dr. Talmage preached in the halls in which the great political conventions are held, and the capacity of these was tested to the utmost. Since his arrival he has preached seven times each week. The sermon selected for publication this week is from the text, Revelation vii, 9, 10, "After this I beheld, and lo! a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

It is impossible to come in contact with anything grand or beautiful in art, nature or religion without being profited and elevated. We go into the art gallery and our soul meets the soul of the painter, and we hear the hum of his forests and the clash of his conflicts and see the cloud blossoming of the sky and the foam blossoming of the ocean, and we come out from the gallery better men than when we went in. We go into the concert of music and are lifted into enchantment; for days after our soul seems to rock with a very tumult of joy, as the sea, after a long stress of weather, rolls and rocks and surges a great while before it comes back to its ordinary calm.

On the same principle it is profitable to think of heaven, and look off upon that landscape of joy and light which St. John depicts—the rivers of gladness, the trees of life, the thrones of power, the commingling of everlasting love. I wish this morning that I could bring heaven from the list of intangibles and make it seem to you as it really is—the great fact in all history, the depot of all ages, the parlor of God's universe.

THE HEAVENLY CONGREGATION.

This account in my text gives a picture of heaven as it is on a holiday. Now if a man came to New York for the first time on the day that Kossuth arrived from Hungary, and he saw the arches lifted, and the flowers flung in the streets, and he heard the guns booming, he would have been very foolish to suppose that that was the ordinary appearance of the city. While heaven is always grand and always beautiful, I think my text speaks of a gala day in heaven.

It is a time of great celebration—perhaps of the birth or the resurrection of Jesus, perhaps of the downfall of some despotism, perhaps because of the rushing in of the millennium. I know not what, but it does seem to me in reading this passage as if it were a holiday in heaven: "After this I beheld, and lo! a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

I shall speak to you of the glorified in heaven—their number, their antecedents, their dress, their symbols and their song. But how shall I begin by telling you of the numbers of those in heaven? I have seen a curious estimate by an ingenious man who calculates how long the world was going to last, and how many people there are in each generation, and then sums up the whole matter, and says he thinks there will be twenty-seven trillions of souls in glory. I have no faith in his estimate. I simply take the plain announcement of the text—it is "a great multitude, which no man can number."

Every few years in this country we take a census of the population, and it is very easy to tell how many people there are in a city or a nation; but who shall give the census of the great nation of the saved? It is quite easy to tell how many people there are in different denominations of Christians—how many Baptists and Methodists and Episcopalians and Presbyterians; of all the denominations of Christians we could make an estimate.

Suppose they were gathered in one great audience room, how overwhelming the spectacle! But it would give no idea of the great audience room of heaven—the multitudes that bow down and that lift up their hosannas. Why, they come from all the chapels, from all the cathedrals, from all sects, from all ages. They who prayed in splendid liturgy, and those who in broken sentences uttered the wish of broken hearts—from Grace church and Sailors' Bethel, from under the shapeless rafters and from under high sprung arch—"a great multitude that no man can number."

THE ARMY OF THE REDEEMED.

One of the most impressive things I have looked upon is an army. Standing upon a hillside you see forty thousand or fifty thousand men pass along. You can hardly imagine the impression if you have not actually felt it. But you may take all the armies that the earth has ever seen—the legions under Sennacherib and Cyrus and Cæsar, Xerxes and Alexander and Napoleon, and all our modern forces and put them in one great array, and then on some swift steed you may ride along the line and review the troops; and that accumulated host from all ages seems like a half formed regiment compared with the great array of the redeemed.

I stood one day at Williamsport, and saw on the opposite side of the Potomac the forces coming down, regiment after regiment, and brigade after brigade. It seemed as though there was no end to the procession. But now let me take the field glass of St. John and look off upon the hosts of heaven—thousands upon thousands, ten thousand times ten thousand, one hundred and forty and four thousand, and thousands of thousands, until I put down the field glass and say, "I cannot estimate it—a great multitude that no man can number."

You may tax your imagination and torture your ingenuity and break down your powers of calculation in attempting to express the multitudes of the released from earth and the enraptured of heaven, and talk of hundreds of hundreds of hundreds, of thousands of thousands of thousands, of millions of millions of millions, until your head aches and your heart faints, and exhausted and overburdened you exclaim, "I cannot count them—a great multitude that no man can number."

But my subject advances, and tells you of their antecedents, "of all nations and kindreds and tongues." Some of them spoke Scotch, Irish, German, English, Italian, Spanish, Tamil, Choctaw, Burmese. After men have been long in the land you can tell by their accentuation from what nationality they came, and I suppose in the great throng around the throne it will not be difficult to tell from what part of the earth they came.

GATHERED OUT OF ALL NATIONS.

These reaped Sicilian wheat fields and those picked cotton from the pods. These under blistering skies gathered tamarinds and yams. Those crossed the desert on camels, and those glanced over the snow, drawn by Siberian dogs, and these milked the goats far up on the Swiss crags. These fought the walrus and white bear in regions of everlasting snow, and those heard the song of fiery winged birds in African thickets. They were white. They were black. They were red. They were copper color. From all lands, from all ages. They were plunged into Austrian dungeons. They passed through Spanish inquisitions. They were confined in London Tower. They fought with beasts in the amphitheater. They were Moravians. They were Waldenses. They were Albigenses. They were Scotch Covenanters. They were Sandwich Islanders.

In this world men prefer different kinds of government. The United States want a republic. The British government needs to be a constitutional monarchy. Austria wants absolutism. But when they come up from earth from different nationalities they will prefer one great monarchy—King Jesus ruler over it. And if that monarchy were disbanded and it were submitted to all the hosts of heaven who should rule, then by the unanimous suffrages of all the redeemed Christ would become the president of the whole universe. Magna Chartas, bills of right, houses of burgesses, triumvirates, congresses, parliaments—nothing in the presence of Christ's scepter swaying over all the people who have entered upon that great glory. Oh! can you imagine it? What a strange commingling of tastes, of histories, of nationalities, "of all nations and kindreds and people and tongues."

My subject advances and tells you of the dress of those in heaven. The object of dress in this world is not only to veil the body, but to adorn it. The God who dresses up the spring morning with blue ribbon of sky around the brow and earrings of dewdrops hung from tree branch and mantle of crimson cloud flung over the shoulder and the violetted slippers of the grass for her feet—I know that God does not despise beautiful apparel. Well, what shall we wear in heaven? "I saw a great multitude clothed in white robes." It is white! In this world we had sometimes to have on working apparel. Bright and lustrous garments would be ridiculously out of place sweltering amid forges, or mixing paints, or plastering ceilings, or binding books.

In this world we must have the working day apparel sometimes, and we care not how coarse it is. It is appropriate; but when all the toil of earth is past and there is no more drudgery and no more weariness, we shall stand before the throne robed in white. On earth we sometimes had to wear mourning apparel—black scarf for the arm, black veil for the face, black gloves for the hands, black band for the hat. Abraham mourning for Sarah; Isaac mourning for Rebecca; Rachel mourning for her children; David mourning for Absalom; Mary mourning for Lazarus. Every second of every minute of every hour of every day a heart breaks.

THE RESURRECTION.

The earth from zone to zone and from pole to pole is cleft with sepulchral rent, and the earth can easily afford to bloom and blossom when it is so rich with moldering life. Graves! graves! graves! But when these bereavements have all passed, and there are no more graves to dig, and no more coffins to make, and no more sorrow to suffer, we shall pull off this mourning and be robed in white. I see a soul going right up from all this scene of sin and trouble into glory. I seem to hear him say:

I journey forth rejoicing
From this dark vale of tears
To heavenly joy and freedom,
From earthly care and fears.

When Christ my Lord shall gather
All his redeemed again,
His kingdom to inherit—
Good night till then.

I hear my Saviour calling;
The joyful hour has come;
The angel guards are ready
To guide me to our home.

When Christ our Lord shall gather
All his redeemed again,
His kingdom to inherit—
Good night till then.

My subject advances, and tells you of the symbols they carry. If my text had represented the good in heaven as carrying cypress branches, that would have meant sorrow. If my text had represented the good in heaven as carrying nightshade, that would have meant sin. But it is a palm branch they carry, and that is victory. When the people came home from war in olden times the conqueror rode at the head of his troops, and there were triumphal arches, and the people would come out with branches of the palm tree and wave them all along the host. What a significant type this of the greeting and of the joy of the redeemed in heaven! On earth they were condemned, and were put out of polite circles. They had infamous hands strike them on both cheeks. Infernal spite spat in their faces. Their back ached with sorrow.

Their brow reeked with unalleviated toil. How weary they were! Sometimes they broke the heart of the midnight in the midst of all their anguish, crying out, "O God!" But hark now to the shout of the delivered captives, as they lift their arms from the shackles and they cry out, "Free! free!" They look back upon all the trials through which they have passed, the battles they have fought, the burdens they carried, the misrepresentations they suffered, and because they are delivered from all these they stand before God waving their palms. They come to the feet of Christ, and they look up into his face, and they remember his sorrows, and they remember his pain, and they remember his groans, and they say: "Why, I was saved by that Christ. He pardoned my sins, he soothed my sorrows," and standing there they shall be exultant, waving their palms.

NO MORE TOIL OR SORROW.

That hand once held the implement of toil or wielded the sword of war, but now it plucks down branches from the tree of life as they stand before the throne waving their palms. Once he was a pilgrim on earth; he crunched the hard crusts—he walked the weary way; but it is all gone now; the sin gone, the weariness gone, the sickness gone, the sorrow gone. As Christ stands up before the great array of the saved and recounts his victories it will be like the rocking and tossing of a forest in a tempest, as all the redeemed rise up, host beyond host, rank beyond rank, waving their palms.

My subject makes another advancement, and speaks of the song they sing. Dr. Dick, in a very learned work, says that among other things in heaven he thinks they will give a great deal of time to the study of arithmetic and the higher branches of mathematics. I do not believe it. It would upset my idea of heaven if I thought so; I never liked mathematics; and I would rather take the representation of my text, which describes the occupation of heaven as being joyful psalmody. "They cried with a loud voice, saying, Salvation unto our God." In this world we have secular songs, nursery songs, boatmen's songs, harvest songs, sentimental songs; but in heaven we will have taste for only one song, and that will be the song of salvation from an eternal death to an eternal heaven through the blood of the Lamb that was slain.

I see a soul coming up to join the redeemed in heaven. As it goes through the gates the old friends of that spirit come around it and say, "What shall we sing?" and the newly arrived soul says, "Sing salvation;" and after awhile an earthly despotism falls and a scepter of iniquity is snapped, and churches are built where once there were superstitious mosques, and angel cries to angel, "Let us sing," and the answer is, "What shall we sing?" and another voice says, "Let us sing salvation." And after awhile all the church on earth will rush into the outspread arms of the church of heaven, and while the righteous are ascending and the world is burning and all things are being wound up, the question will be asked, "What shall we sing?" and there will be a voice "like the voice of many waters, like the voice of mighty thunderings," that will respond, "Sing salvation."

In this world we have plaintive songs—songs tremulous with sorrow, songs dirgeful for the dead; but in heaven there will be no sighing of winds, no wailing of anguish, no weeping symphony. The tamest song will be hallelujah—the dullest tune a triumphal march. Joy among the cherubim! Joy among the seraphim! Joy among the ransomed! Joy forever!

On earth the music in churches is often poor, because there is no interest in it or because there is no harmony. Some would not sing, some could not sing, some sang too high, some sang too low, some sang by fits and starts, but in the great audience of the redeemed on high all voices will be accordant, and the man who on earth could not tell a plantation melody from the "Dead March in Saul" will lift an anthem that the Mendelssohns and Beethovens and the Schumanns of earth never imagined, and you may stand through all eternity and listen and there will not be one discord in that great anthem that forever rolls up against the great heart of God. It will not be a solo, it will not be a duet, it will not be a quintet, but an innumerable host before the throne, crying, "Salvation unto our God and unto the Lamb." They crowd all the temples, they bend over the battlements, they fill all the heights and depths and lengths and breadths of heaven with their hosannas.

THE DIVINE GLORY.

When people were taken into the Temple of Diana it was such a brilliant room that they were always put on their guard. Some people had lost their sight by just looking on the brilliancy of that room, and so the janitor when he brought a stranger to the door and let him in would always charge him, "Take heed of your eyes."

Oh! when I think of the song that goes up around the throne of God, so jubilant, many voiced, multitudinous, I feel like saying, "Take heed of your ears." It is so loud a song. It is so blessed an anthem. They sing a rock song, saying, "Who is he that sheltered us in the wilderness, and shadowed us in a weary land?" And the chorus comes in, "Christ the shadow of a rock in a weary land."

They sing a star song, saying, "Who is he that guided us through the thick night, and when all other lights went out arose in the sky the morning star, pouring light on the soul's darkness?" And the chorus will come in, "Christ, the morning star, shining on the soul's darkness." They will sing a flower song, saying, "Who is he that brightened all our way, and breathed sweetness upon our soul, and bloomed through frost and tempest?" And the chorus will come in, "Christ, the lily of the valley, blooming through frost and tempest." They sing a water song, saying, "Who is he that gleamed to us from the frowning crag, and lightened the darkest ravine of trouble, and brought cooling to the temples and refreshment to the lip, and was a fountain in the midst of the wilderness?" and then the chorus will come in, "Christ, the fountain in the midst of the wilderness."

My friends, will you join that anthem? Shall we make rehearsal this morning? If we cannot sing that song on earth we will not be able to sing it in heaven. Can it be that our good friends in that land will walk all through that great throng of which I speak looking for us and not finding us. Will they come down to the gate and ask if we have passed through, and not find us reported as having come? Will they look through the folios of eternal light and find our names unrecorded? Is all this a representation of a land we shall never see, of a song we shall never sing?

CLEAN!

If you would be clean and have your clothes done up in the neatest and dressiest manner, take them to the

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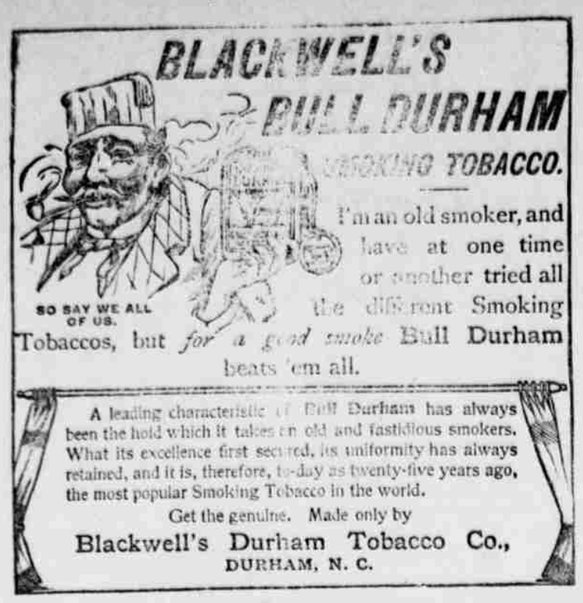
where all work is done by white labor and in the most proper manner. COLONEL J. OLMSTED, Liberty Street.



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Bucklen's Arnica Salve.

The Best Salve in the world for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction or money refunded. Price, 25 cents per box. For sale by Paul J. Fry, 225 Commercial St.

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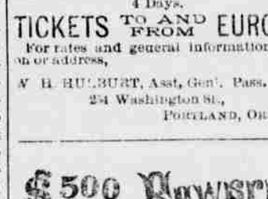

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What a Tarpon Can Do.

As the steamtug Mollie Mohr was coming up the river from the jetties she ran through a school of tarpon about half a mile below the city. Three of these huge fish leaped clear across the tug's forward deck, one of them narrowly missing Tom Ross' head; the second struck the cabin, near where Captain Marshall and a fireman were standing, and made a dent as large as a man's fist in the hard wood. The third struck and bent an iron drift bolt half an inch in diameter, and glancing off hit William Schnnfield between the shoulders, knocking him senseless; in fact, it was thought for a time he had been killed, and it will be some time before he will be able to resume work. Captain Marshall says the river for a considerable distance was alive with these silver kings, leaping around as if all the tarpon family had concluded to celebrate nineteen feet of water on the Brazos bar.—Houston Post.

Books in Raised Type for the Blind.

Last year alone the British and Foreign Blind association embossed 8,500 books in English, French, German, Latin, Greek and other languages for the use of blind readers. About 250 seeing volunteers are, we are informed, engaged in writing out the first copies of books in Braille for this association, and seventy paid blind writers are employed in making copies. Besides these, the association continues to publish its two magazines for the blind, Progress, started by the late Dr. T. R. Armitage in 1881, and Playtime, a magazine in uncontracted Braille for children, which made its first appearance last summer.—London News.

The Fierce Tortoise Shell.

Sometimes the flesh of the tortoise shell turtle is eaten, but it is not good for much. There are two species—the "tortoise shell" and the "hawksbill"—with not much difference between them. Although their diet is a vegetable one, they are much more fierce than the carnivorous loggerhead. They bite very severely, and those who catch them sometimes receive very painful wounds.—Interview in Washington Star.

Cheap Enough, Certainly.

"I felt so cheap during the ceremony," confessed the bride to her dearest friend. "Why, my dear?"

"Because pa gave me away."—Detroit Free Press.

Antidote for Mercurial Poisoning.

Employees in certain departments of incandescent lamp factories, and in other industries in which mercury is extensively employed, will rejoice in the discovery of an effective antidote for mercury poisoning. Mercury and its compounds are universally known to have a most injurious influence on the human system, and the shake, the shortness of breath, the sickening pallor, the listlessness and semistupefaction of operators who are daily subjected to its fumes are sadly familiar to those connected with the pumprooms of lamp factories. Much has been done to improve the health of the workmen by means of ventilation and improved machinery and pumps, but still the evil exists to a serious extent. Slight cases are usually and quickly cured by change of air or of work, but if not taken in time the trouble may end fatally. It is not always, however, that a workman can afford to take change of air or turn his hand to a new employment, and here the new remedy comes in.

Some four years ago one of the partners in a large Parisian incandescent lamp manufacturing firm became salivated while experimenting with mercury pumps, and he cured himself completely by means of small doses of iodide of potassium dissolved in milk. He next administered similar doses to some workmen in his lamp factory, who were suffering from mercury poisoning, and they quickly and completely recovered. In his present factory, into which he moved a year ago, there has not been a single case of salivation, and this exemption is attributed to the fact that doses of the iodide have been continuously administered to the workmen. Men from other factories have been taken on who on entering exhibited the characteristic signs of mercury poisoning, and who recovered forthwith. The daily dose supplied by the firm to each man is .25 gram of the crystallized salt, dissolved in about 400 cubic centimeters of milk.—St. Louis Globe-Democrat.

THE ATHLETIC COLLEGE GIRL.

She Enjoys All Kinds of Sport from Football to Boat Rowing.

All the usual field sports popular at men's colleges are also popular among the girl students. Several of the women's colleges have their crews, and no one can deny that the young women are good manipulators of the oar. Float day at Wellesley is a gala day, and crowds of enthusiastic spectators are on hand to witness the regatta. In one of the state universities of the west there is a cadet company among the young women students, who are under the same instruction and are subject to the same regulations as the regular cadets. They are drilled by the government officer detailed at the military department, and are regularly reviewed by the governor and staff.

The high compliments they have received from the state executive body and the attention they have attracted in the community generally, to say nothing of the admiration excited, must be very gratifying to the fair soldiers. They have all been properly disciplined, and when occasion demands will be ready to serve their country in time of need. There are numerous football teams and baseball nines managed and equipped by the women students in different parts of the country, and their intercollegiate matches show that they are progressing rapidly in their race for muscle.

If a girl has not all the latest improvements at hand for her athletic sports she makes the most of what she has, particularly if she is a Vassar girl, and has a good time at any rate. Who but a Vassar girl would ever have thought of using a barrel stave for a coaster? This idea originated ten or twelve years ago, and the practice has been kept up religiously ever since. Now of course this device is preferred to the conventional sled, and when the snow has a hard, slippery crust the fair coaster skims down one of those long Poughkeepsie hills so fast that it fairly takes her breath away. Tobogganing cannot compare with this improvised coasting as far as fun goes. Let any one who does not believe there is any fun in it just try it once.

One class in a prominent New England college, the name of which I have promised not to divulge, had quite as much fun in coasting as their Vassar sisters, although they used an entirely different device. In place of the barrel staves, which are not always so easy to obtain after all, the New England collegians used the homely dustpans. The sly creatures only coasted during the evenings, after gymnasium hours, when they would slip into their rooms, conceal the dustpans under their ulsters, slip out again to their favorite place of resort and slide away to their heart's content. Sometimes all the dustpans would be tied together and a line of girls would start from the top of the hill and go whizzing down together. It wasn't so easy at first to slide all the way down without losing control over the dustpan, but this difficult feat is soon accomplished, and grace and dexterity come with practice. The homely household implement in the hands of the frolicking girl was converted into an article of supreme delight.

The authorities frowned upon the practice as establishing an undesirable precedent, besides being undignified and furnishing the paragrapher with material for a new joke on the college girl. After suffering the annoyance of time wasted by the senior in her housework, owing to the inconvenience of using dustpans whose divorced handles were peacefully slumbering a dozen rods away in the snow, the faculty put its foot down and declared that the practice must be discontinued or that the seniors must furnish their own materials.—Chicago Herald.

The Smallest Republic.

San Marino, the little republic inclosed with the boundaries of Italy, bears the encyclopedic honor of being the smallest self governed state in the world; this, however, is a mistake. Goust, a little hamlet in the Pyrenees, is even more of an ideal republic than our great United States. It belongs to neither France nor to Spain, and has not to exceed twenty-five citizens, all told. They have no taxes or other public rates to pay; no mayor, watchman or other official; each male inhabitant of the age of eighteen years having equal say in administering affairs of state. Among them there is neither rich or poor, master or servant, noble or churl. Truly Goust is the model republic.—Philadelphia Press.

Intense Heat.

It is stated, in speaking of Maxim's experiments at aeriel navigation, that he has got so far with his motors that he has obtained steam equal to 100 horse power with one square foot of grate, or rather of the equivalent of a grate, for he burns liquid fuel. The heat generated is so intense that no boiler plate has thus far been made that can stand it.—New York Times.

Significant.

Wife (who is without a girl)—Why, the atmosphere of this kitchen is blue. What causes it?

Husband (who has been trying to get breakfast)—I have just burned my fingers.—New York Weekly.

The Glass That Suited.

A young exquisite, who thought an eyeglass would improve his appearance, went into an optician's in the Strand the other day, and was a long time trying to find one to suit him. None of them would do; they were too strong or two weak for his sight. At length he found one that was just right and inquired the price. Surprised at the selection he had made, the optician, looking at him in blank astonishment, ventured to ask what number of glass he would like for the frame he had picked out.—London Tit-Bits.