

There is an ancient but reliable
proverb which tells us of thedisastrous proverb which tells us of the disastrous
effect attending an attempt to please
everybody. Such an effort, we are everybody. Such an effort, we are ploasing nobody, and the truth of this
trite saying is appreciated best by the trite saying is appreciated best by the
editor of a newspaper, an individual who is often censured for failing to
perform the impossible task to which perform the impossible task to which
maxim alluded to has especial refer maxim alluded to has especial refer
ence. For a journalist to satisfy each ence. For a journalist to satisy the
and every one of his readers with the
ane article is as difficult as the preparation of a meal which would agree with the palate of every person. What
is one man's food is another's poison is one man's food is another's poison,
and an article which might delight hundreds might also displease an e qual number. An editor's duty, there Core, is not to attempt the unfruitfu
task of pleasing all but to labor to th task of pleasing all but to labor to the
satisfaction of the majority. Thos who happen to belong to the minority however, are seldom willing to par don a distasteful paragraph or item be cause it may De just what the other
people want. The ayerage man is of people want. The ayerage man is
the opinion that his paper should i the opinion that his paper should in
every way and without exceptio give him what he wants, and when
does not, he is apt to condemn the ed itor and order the stoppage of his paper.
do, that of stopping his paper because he is displeased at something therein, is perhaps the worst, and it brings
with it its own punishment. Figurawively speaking, he simply cuts off his
titan punishment. Figara tively speaking, he simply cuts off her
nose to spite his face. Yet the average man imagines that his indignan command to stop the paper will over whelm the editor with woe and sor cow and not only stop his particular paper but every body else's paper. He
seems to think that the offending journal, under his displeasure, will imme diately suspend. But it does not. His name is dropped from the list but
hearens do not fall to shine. The sun rises and sets its asual regularity, the moon appear in accordance with the almanac, an the world rolls round as before. Tte paper continues to please and dis-
please, and things are pretty much the please, and things are pretty much the
same as they always were with exception.
And this is the exception : The man what is going on. He is in a state of most unsatisfactory ignorance, an
he misses, actually misses, with some thing like regret, the visits of plete without that medium edge which beguilded so many min
utes in the past. When his neighbor mentions some notable occurrance he is.asked if he has not read about it in the paper, he reluctantly confesses,
with ill-concealed shame that he does not take a paper. Unfortuanate man He stopped the paper to spite the ed
itor, bat no one suffers but himself The moral of this is: do not stop you paper; it is not policy.- $E x$.


## Who Makes the Fashions.

George William Curtis says in Har per's Magazine: The American fash-
ions, we used to be told, come from Ens, we used to be told, come from
Europe. But who makes the fashons
there.? When all English and French here.. When all Linglish and French
dandies are wearing high colars, who:is
it that turns down his authority that two continents turn authority that two continents turn
down their collars? lt was answered that the tailors made the changes. The tailor makes the clothes, but a change in form or style by the tailor would not the cut of a coat for a lawyer's clerk the fashion would not change, but the lawyer's clerk would be out of fashion. The tailor as an artist may have the
highest taste and the utmost skill, and as a tailor he may wish that a new
fashion would produce a demand for fashion would produce a demand fo
new clothes. But he has no social au-
thority. He can only serve him who has. It was Prince Hamlet, who wa
the glass of fashon and the mold o orm. If D'Orsay, amid universa satin scarf, all the dandies would hurr $t_{0}$ wear black satin. Tens of thousgloves; but they are merely queer off of Wales $m$ still essentual. The prince without gloves, aud immen the street less is the only good 'form, the secret of fashion. It is. the prac tice of a recognized social leader. The
London World says thac can be mentioned of a social change Wales which has not be the Prince of dopted by those around him, and gradnally by the general mass of his future



 tat offered so extraordinary wanding
tration It was said that the dropping
of a pebble in the ocean produced a
movement which was continued to the Loveonent which was continued to the
utmost connines of the sea. The whim
or the com fort of ene exalted or dandi
acal personage may likewise. in in




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