A Famous Dairywoman and Her Farm.

MME. NIELSEN'S FARM BUILDINGS.

Dairying, like poultry-keeping, seems to be an occupation in which en are peculiarly fitted to excel. This is so generally acknowledged that ne thought of objecting when a woman who had made herself famous as a er-maker was appointed judge of dairy products at the Chicago Fair. There are famous dairy women all the world over. Their reputation is, urse, generally local, but Professor C. C. Georgeson, in his report on the y industry of Denmark, describes the farm of a Mme. Nielsen, who has ved international fame.

This lady, who is equally well known as a butter and cheese maker, ins for her products much more than the ordinary price. She supplies merely the Danish royal table, but even sends cheese to the Emperor of ia. Naturally with fame has come fortune.

All this success has been achieved with a herd of from twenty-five to y cows, on a farm having an area of 169 acres, while the owner had orig- y no advantages in the way of education or resources over the ordinary an. But Mme. Nielsen has been a close student of dairying for thirty- years, and not content with what was to be learned at home, has availed lf of every opportunity to go to other countries to study the methods in e there and to adapt any points gained to her own requirements.

Success has not made Mme. Nielsen careless. The utmost cleanliness ails throughout the dairy, the floors and utensils being carefully scoured. tilation is insisted on, and pure water and ice are used in abundance. hing is allowed to go to waste, the whey being made into myse cheese.

In addition to her work as a practical dairywoman, Mme. Nielsen has a t reputation as a teacher, having given instruction to more than a thou- l pupils, who pay a large fee for the privilege, as well as doing the regu- dairy work.

Flower-Trimmed Summer Hats.

aring bows of ribbon towards the t, flowers nodding at the back, no crowns anywhere to be seen, a few of the marked characteris- of the summer hat.

little French hat suitable for any

asion is of rough tan-colored w. Black moire ribbon is tied in aring bow at the front, the ends of ch rest upon the hair. Three jet s, set with rhinestones, appear to en the bow to the hat. The crown issing. In its place coils of hair be seen. The hat is especially ming with the Empire knot. nkled and silk-petalled poppies w towards the back, their brilliant oring lending just the correct touch rightness to this otherwise dainty sombre headgear.

The Little German Princes.

he three elder sons of the German peror are not handsome children,

t they are clever and reasonably d. They are not particularly ong, for they have been almost rked to death, the Emperor being martinet in forcing serious and con- ued study upon his youngsters. He been forced to relax discipline in case of the Crown Prince, who ld no longer endure the unwise ain.

The second son, Prince Eitel Fritz, taller than the Crown Prince, is schievous and daring, and his great- ambition is to become a general. ince Adalbert, who stands between elder brothers, will soon com- te his tenth year and will then en- the army, as they did at the same e. The three children here pictured in tennis costume; they play the me well, their father and mother o being excellent players.—New rk Tribune.

The President of Mexico recently d the Mexican Congress that, in w of the decline of silver, he will otect the national credit, but will t ask for the imposition of new es, or seek to economize further.

Playing for a Serpent.

It is almost a common thing to find people who really think more of their pet animals than their fellow-man. In some instances this affection has gone so far that a friend who killed the pet through anger has lost his life. But a stranger affinity is that of a man and a snake. A modern novelist has written of such a weird affection, but everyday life furnishes us with but few illustrations. A thing that by a single bite may cost the life of its companion is not the most longed for playmate. But the eccentricities of human nature in rare cases run in the most morbid channels. This perhaps may explain the real affection that a resident in this city has for his pet reptile. He is a violinist, and his chief joy is in playing to "Dick," for that is what he calls his snake. As the bow touches the string, the reptile raises its head and unfolds its sinuous coil and during the soft music sways its head in rhythmic measure. The owner says that the snake is really in a hypnotic condition during the playing and afterward any stranger could pick it up and coil it around his neck. For his master the snake has a great affection. When the door of the

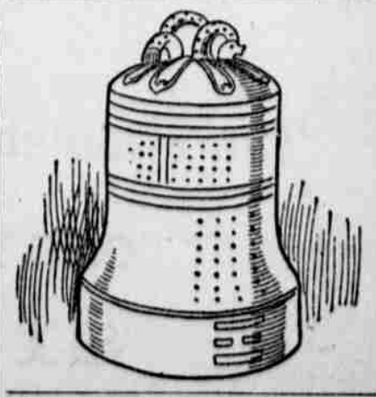
THE SNAKE KEPT TIME TO THE MUSIC.

glass cage is open it frequently glides out and crawls in his lap and curls up and goes to sleep.—Philadelphia Press.

A Bell With No Tongue.

Here is an interesting bit of New York miscellany. There is a big Chinese bell in the United States bonded warehouse at Jefferson and Front streets which has aroused much comment since it arrived here a few days ago on the steamer Foohng Suey. It was brought from China for W. H. Forbes, who was formerly a member of the China house of Russell & Co. and who lives at Newberg.

The bell is nearly as tall as a man and it weighs about 1000 pounds. Its greatest diameter is much less than modern bells of that weight. Wah Sing, a Chinese philosopher, says that



the bell goes back to the time of Confucius, but other people who know things say it is about 200 years old. The bell has no tongue, but is beat with a club.

RELIGIOUS READING.

THE PARABLE OF THE SPRING.

It was not without deep meaning that the spring-time was made the "beginning of days" to the Jewish people. Their civil year began in the autumn, but when their religious ordinances were instituted the religious year was made to begin in the spring. The new life of man began with the new life of nature.

It must be a very cold heart that can see all nature making an effort to put forth new life, to clothe itself in new beauty, and not feel some desire to find itself renewed, and growing into a fresher loveliness. "Now it is high time to awake out of sleep" is the song of the rivulet newly freed from its icy prison, the whisper of the leaves freshly burst from their enveloping sheath. The bees hum it as they emerge from their winter quarters, and the butterfly speaks it in every quiver of its airy wings. New vigor, new activity, new earnestness in the business of life, fresh beauty in the personality, to this everything around summons us.

And with all these calls, these importunities of nature, comes the message of Easter, telling us how this new life may be ours. "Because I live ye shall live also," is the promise of our Lord. Not simply in the world beyond; this message of Easter has in it more than this. We who believe, do enter into life. Right here and now is it given us to know the power of His resurrection. The power that bursts the bonds of habit, that melts the ice of indifference, that rouses from the sleep of lethargy and idleness, this resurrective power may be ours today. Not in the spring only may this new power be ours, it is a perpetual gift a lasting inspiration. But the Easter season, the spring-time, is a parable of what all our life may be—a continual bursting of fetters, a perpetual putting on of new, and ever new, beauty; a life of endless fragrance, subtle, all pervading, like the odors wafted from choicest gardens in the springtime.—[American Messenger.

THE WIFE'S PRAYER SAVED HIM.

Some years ago in a time of financial difficulty, a merchant in Philadelphia had a note of some six thousand dollars coming due, and the source on which he depended for the money failed him. He was in great distress of mind and talked over the matter with his wife very despondently. She was a praying woman, and said, "If there is a power in prayer I will get that money for you."

He had little faith that a miracle would be wrought for his help, and seemed as if anything short of that could not serve him. The time was very near and no money had yet come. Sitting at his place of business, a man came in against whom he held a mortgage which had yet two years to run. The man came in to ask if he was willing to take the money then and allow him to take up the mortgage. Very thankfully he accepted the offer and made the transfer. Still it was much short of the sum he needed. Then the man said he had some money to invest, and asked if he had a good mortgage he would like to sell him. He had, and now the sum was considerably increased, though not yet enough to pay his note. As he walked toward his home, with spirits considerably lightened, he met another man against whom he held a mortgage which had yet three years to run. He, too, wished to pay it up now, and this made more than enough for his pressing needs.

This account was received from the merchant's own lips, after a prayer meeting service, in which various answers to prayer were stated.—Zion's Watchman.

A GUIDED WORD.

In the life of the late General Burn, after giving some accounts of answers to prayer, he says:

"At another time I prevailed upon one of my brother officers, a most notorious swearer, to go to hear a preacher with me, and when we had just sat down I put up a mental prayer that he might be led to say something against swearing that might be useful to my companion, and while I endeavored to recollect some texts of Scripture that was opposed to this vice, the third commandment presented itself with full force to my mind. I thought if this were pronounced with solemn energy and power, what good might it not do? Accordingly towards the close of the discourse, which, by the by, seemed quite foreign from that upon which we had been meditating, the preacher began to reprove the vice of swearing, and was full a quarter of an hour demonstrating with uncommon eloquence, and convincing arguments its sinfulness, meanness, unprofitableness, and dangerous consequences, and at last concluded by repeating the third commandment with such solemnity that it forced the whole audience into the most serious attention, while I rejoiced to think the Lord had graciously condescended to answer my prayer in a manner admirably calculated to impress the conscience of this profane officer."

If there were more praying hearers there might be more guided preachers whose words would reach the hearts of sinful men, and convince them of sin, of righteousness, and of judgment to come.

I said, "I don,t explain it."
"But how do you interpret it."
"I don't interpret it."
"Well, how do you understand it?"
"I don't understand it."
"But what do you do with it?"
"I don't do anything with it."
"You don't believe it?"
"Yes, I believe it. There are lots of things that I believe that I do not understand. In the 3d chapter of John, Christ says to Nicodemus, "If you do not understand earthly things how can you understand heavenly things?" There are a great many things about my own body I do not understand; I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?"

But men ask, "How can you prove the book is transpired?" I answer, because it inspires me. That is one of the best proofs. It does inspire us.—*D. L. Moody.*

THE DEPTHS OF THE BIBLE.

I am glad there is a depth in the Bible I know nothing about; that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say if I should live for ages on the earth I would only have touched its surface.

I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said. "Mr. Moody, how do you explain it?"

TWO ESSENTIAL THINGS.

It has been said. "Two things are essential to a man's enjoying a performance of good music; he must have a ticket of admission, and also he must have a taste for music. Both of these are essential. One would be useless without the other. So the believer must have both the title to heaven and the meetness for it. Neither alone could qualify him for a holy heaven." Heaven is a prepared place for a prepared people—a holy people. All who go there must be holy. The inhabitants are blood-washed, and wear white robes—the clean linen which is the righteousness of the saints. Seek not for admission without the meetness.—The Philadelphia Christian Standard.

QUARANTINE IT.

The whole license system in this country, after a fair trial, high or low, has proved to be a ghastly farce and failure, and the sooner it receives its burial the better. It does really nothing to check the sale of intoxicants; it only seems to serve as a legal sanction for the ungodly and abominable traffic. I believe there ought only to be one law bearing upon this. I would put this subject right where the laws of this commonwealth put the yellow fever and cholera—under quarantine, regarding the whole business of selling, never to be licensed, only to be dealt with as a public nuisance.—[Theo. L. Cuyler.

PROHIBITION NOTES.

Slanders Regarding Prohibition.

The Muscatine (Ia.,) *Journal* refutes some newspaper slanders concerning Prohibition in Iowa, and concludes thus:

"Gentlemen of the press, why this persistent lying and falsification? Do you not know that you are lowering the character of the press in general and that a discriminating public will in time look elsewhere for reliable information? Already it is notorious that the average metropolitan newspaper is wholly unreliable in its statements regarding Prohibition and kindred reform movements."

Has the editor of the *Journal* forgotten Nebraska's experience during the prohibitory amendment campaign when nearly every leading Republican and Democratic newspaper of that State offered to sell its columns for liquor lies at "40 cents a line" or less; and the singular condition during the Prohibition fight in Pennsylvania, when every leading Philadelphia daily but one, including the *Ledger*, was shown to have received money for printing the falsehoods of the saloon men as editorial and news matter? Iowa is only passing through a similar experience. It is an experience which is legitimate fruit of the deliberate dishonesty of the Republican and Democratic leaders who have pushed aside the vital issue of the liquor traffic to fight a sham battle over tariff. Help us to take the tariff out of partisan politics by means of a non-partisan tariff commission. Mr. Mahin, and we will soon put the saloon where it can pay no more editors to lie for it.—THE VOICE.

To Keep Indians From Getting Liquor.

Representative George D. Meiklejohn, of Nebraska, recently introduced a measure in the House of Representatives, prohibiting the sale or dispensing of all intoxicating beverages to Indians to whom allotments of land are made, the titles of which are held in trust by the Government, or to Indians who are wards of the Government in charge of an Indian agent. The bill also prohibits persons from bringing or sending intoxicants into the Indian country unless under written authority from the War Department. Punishment for the first offense is imprisonment for two years or a fine of $100; for subsequent offenses imprisonment for two years or a fine of 200, or both. The bill was referred to the Committee on the Alcoholic Liquor Traffic.

The Saloon Must Go.

The coming doom of the liquor traffic is written in characters of blood on the hearts and homes of the people, and they will soon be declaring, through their sovereign will at the ballot box, that this curse of all curses, the saloon, must go, or (what seems to promise a more certain and effective relief) this monster evil is soon to be annihilated by the exercise of the common sense of the people through the common law, which method is now fully confirmed by the decision of the highest tribunal in our land. But in either case the fiat of the people will soon be heard like the blast of an angry whirlwind sweeping over the country and through the halls of Congress, commanding in thundering tones that will not be misunderstood, *The Saloon must go!*

This fiat is looming up in the horizon of our near future; let us look up and take courage.—*Demorest's Magazine.*

A Serious Blow.

Commenting upon the recent decision of the Indiana Supreme Court, to the effect that the owners of property adjacent to saloons may collect damages for the injury to their property on account of the proximity of the saloon, the *Wine and Spirit Gazette*, of New York, significantly says:

"Indeed, it is the most serious blow that has ever been struck at the retail liquor traffic. The rule, as laid down by the Indiana Court, is applicable, as yet, nowhere outside of that State, but it will serve as a hint to the enemies of the traffic in all the States, and they will not fail to act upon it. If the Indiana interpretation of the law is sound, which we do not believe, it is only a question of time before the courts of other States will lay down similar rules, unless forstalled by legislative enactments counter to the common law principle as interpreted.

A Straight Arrow.

Temperance workers will find a straight arrow in a remark of Professor J. J. McCook of Trinity College, Hartford, Conn. He pithily says: "Ballots in the hands of drunkards who have the balance of power in many precincts turn our elections often into a farce, sometimes into a tragedy. The average drunkard will sell his vote; the average saloonkeeper will buy it; the average politician will buy both." The man kick disputes the professor's assertion would wise against a brick wall.

DILIGENCE WINS FAVOR.

A boy was once walking along a dusty road. The sun was very warm and oppressive; but, as was his usual way, he stepped along quickly, thinking that the faster he walked the sooner he would reach the end of his journey. He soon heard a carriage coming, and when it had come up to him, the driver reined in his horse and kindly asked the boy to ride, which invitation he gladly accepted. When he was seated in the wagon, the gentleman, a good Quaker, said, "I noticed thee walking along briskly, and so asked thee to ride; but if I had seen thee walking lazily, would not have done so by any means."—[Morning Star.

CULTIVATING THISTLES.

If grapes were tied on to thorns, or figs fastened to thistles, only fools would be led to plant thorns and thistles instead of vines and fig-trees. Mere outward culture, learning by rule how to behave one's self, and neglecting the inner nature and spirit, is simply fastening grapes on to thorns, or figs on to thistles—rather it is the skillful making of waxy fruit. When the day of fire tries every man's works, this kind of fruit will not only reveal itself, but hasten and intensify the conflagration. Many—they must be very thoughtless ones—are at great pains to give, even their children, this outward culture, while neglecting and sometimes opposing the divinely efficient heart-culture of practical Christianity. "The fire shall try every man's work of what sort it is."—[Christian Inquirer.

"THY WILL BE DONE."

Patience is not pride, and it is not insensibility. Acutely sensitive, she may feel all the pain of the rod while kissing the hand that uses it. She bears, not because she can do no otherwise; not because she cannot help it, but would not alter it. Leaving God to choose for her as well as to chastise, to select her cross as well as her crown, she meekly says: "It is the Lord; let him do what seemeth him good." Offering the greatest of all sacrifices, it achieves the greatest of all victories.—[Record of Christian Work.

Beloved reader, take time to become holy. Hosea, the prophet, says: "It is time to seek the Lord till he come and rain righteousness upon you." Not during one or two services not during the camp-meeting, but "until he, come and rain righteousness upon you." Never relax your efforts until the crystal raindrops of immaculate righteousness fall sensibly upon your soul. The only limit put to your seeking exertions is the coming of the Lord in a shower. Not that the Lord is tardy in his approaches, still less that he has to be coaxed to come, but that you may have time to put yourself in a receptive attitude towards him.—[Divine Life.

What each one ought to give, or the manner in which he ought to give it, is for him to settle with the Lord; the gospel has not prescribed in such matters; it has been left with our charity. Justify this confidence * * * Congratulate yourself upon living in a time when occasions for giving profitably are increasing. Blessed is he who can at the same time respond to the appeal of the age, to the appeal of mankind, to the appeal of the Lord, and to the appeal of his own heart, but of a heart animated by charity.—[Adolphe Monod.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR MAY 20.

Lesson Text: "The Childhood of Moses," Exodus ii., 1-10—Golden Text: Psalm xci., 15—Commentary.

1. "And there went a man of the house of Levi and took to wife a daughter of Levi." We learn from chapter vi., 20, that the man's name was Amram, which signifies an exalted people, and that his wife's name was Jochebed, which signifies Jehovah is honor, and that Amram lived 137 years. Their names are also given in Num. xxvi., 59, with the fact that they had three children—Aaron and Moses and Miriam, their sister. Levi was the third son of Jacob and Leah, and his name signifies joined (Gen. xxix., 34). All the Levites were afterward joined unto Aaron in the special ministry of the tabernacle (Num. xviii., 2). They were separated from among the children of Israel as a special offering unto the Lord instead of the first born of all Israel and as a gift unto Aaron (Num. viii., 13-19).

2. "And the woman conceived and bare him a son. And when she saw him that he was a goodly child she hid him three months." It is written in Acts vii., 20, that he was "exceeding fair," or, as in the margin, "fair to God." He was the youngest of the three children, Miriam being the oldest and Aaron next. The testimony in Heb. xi., 23, is, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment." Faith implies a promise on the part of God—it is simply confidence in God that He will do as He has said. God had told Abraham that he would bring his seed out of bondage in the fourth generation (Gen. xv., 16).

3. "And when she could not longer hide him she took for him an ark of bullrushes and daubed it with slime and with pitch and put the child therein, and she laid it in the flags by the river's brink." This is the second of the three arks mentioned in Scripture, each one being made for a like purpose—viz., to preserve that which it contained. Let any mother in her imagination pass through this experience and say, if she does not want to see Jochebed and ask her, How could you do it? The river, like the waters of the deluge, meant death. The child is virtually put in the place of death, and yet it is evident that the mother, like Abraham, believed that God would give her back her child. There is no power for God in our lives till we know the place of death and resurrection. See John xii., 24; Phil. iii., 10.

4. "And his sister stood afar off to wit what would be done to him." Let some sister who has a little baby brother imagine herself in place of Miriam. We can fancy the mother, having obeyed the promptings of the Spirit of God, now giving herself to earnest prayer in the quiet of her own home. She has obeyed even unto death and now can truly say, "My soul, wait thou only upon God, for my expectation is from Him" (Ps. lxii., 5).

5. "And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side, and when she saw the ark among the flags she sent her maid to fetch it." God is working. He is in it all, as He is in everything that concerns His people, and oftimes we must just stand still and see what He will do. It is not till we are at our wits end, all our own wisdom swallowed up, that we can see the wisdom and the power of God (Ps. cvii., 27-30, margin).

6. "And when she had opened it she saw the child, and, behold, the babe wept. And she had compassion on him and said, This is one of the Hebrews' children." See how God works! He gave the daughter of Pharaoh compassion for the [illegible] made the babe to be pitied of her [illegible] (Ps. cvi., 46). How [illegible] was watching her [illegible] day [illegible] and controlling her th[illegible] or that she was looking upon a child ch[illegible]en by God to shake her father's kingdom to its very centre! Old Simeon and Anna knew that the little child in Mary's arms was the Salvation of Israel, God's great Deliverer (Luke ii., 34, 38) but this woman knew nothing.

7. "Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" Can you see Miriam standing afar off, and, while she watched the spot in the river where her brother lay, lifting up her heart to the God of Abraham, Isaac and Jacob, that He would save her brother? Presently she sees the king's daughter draw near to the very spot. Oh, how she prays! Almost unconsciously she herself draws nigh, she hears the baby cry, she looks upon him, and with feelings restrained lest she betray herself s[illegible] asks if she shall find a Hebrew nurse.

8. "And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." Quietly till out of sight, but then how swiftly sped she homeward! Did she laugh or cry, or both? Could she speak when she saw her mother, or must she wait to recover breath while the mother, with faith and expectation, waits to hear? Some day they will tell us all about it, for it was a day never to be forgotten in that home. Perhaps a mother who could do as she had done could restrain her joy enough to say to Miriam, Let us give thanks to the God of Israel. See, my friends, how God works. Blessed indeed are all who yield so fully to Him that He can work in them unhindered both to will and to do of His good pleasure (Phil. ii., 13).

9. "And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it." With emotions controlled she receives into her arms her own dear child with a promise of wages if she will care for it. I wonder if she heard that promise of wages or if Miriam had afterward to remind her that they might as well as not have some money that was due them from the king's daughter. The spoiling of the Egyptians has already begun (Gen. xv., 14; Ex. xii., 30). And Pharaoh is used by God to care for and nourish the child who shall lead Israel out of his kingdom. What thanksgiving in the home of Amram! See the reward of faith.

10. "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and she said, Because I drew him out of the water." The king who ordered all the male children to be cast into the river is actually sheltering one of those very children who shall be the instrument of God against the kingdom of Egypt. Thus He that sitteth in the heavens laughs at the vain plotting of satan and of man against Him. "The Lord bringeth the council of the heavens to naught. He maketh the devices of the people of none effect. The counsel of the Lord standeth forever the thoughts of His heart to all generations."—Lesson Helper.

It Worked.

One of the popular English authors of the day was wholly incapacitated from work by a lady who lived next door and stummed through Handel's "Messiah." His idea of the inviolability of an Englishman's house did not allow him to send in any message, and he was at his wits' end till he saw in a daily paper that steam whistles could be bought to fit on to kettle spouts. He provided himself with one, and put the kettle on the fire in the room nearest the singer. As soon as the whistle began, he went out. Of course the bottom came off the kettle, but it cost little to solder it on again, and after two or three solderings the lady took the hint.

KEYSTONE STATE CULLINGS

HEAD GROUND OFF.

A RUNAWAY ACCIDENT BY WHICH A COAL CENTER MAN LOSES HIS LIFE.

BROWNSVILLE.—William Lowstutter, 26 years old, was dashed to death in a runaway last evening. Lowstutter was a resident of Coal Center. He and his brother-in-law, Ralph Charlton, also of Coal Center, left West Brownsville in a one-horse buggy to drive out the national road. On the outskirts of town a sudden lurch in the buggy threw both men out. Charlton fell clear of the vehicle and escaped injury. Lowstutter's foot caught between the axle and the shaft, and he was dragged by the running horse over the hard roadway. At Waten, a mile away the horse was caught and Lowstutter lifted out dead. His head was literally ground off to the ears and his brains were scattered along the road. 'Squire Pringle was summoned to hold an inquest, but, after viewing the body and learning the facts, he deemed it unnecessary.

MRS. GRUBLER'S FATAL DREAM.

DEATH FOLLOWED THE HORRIBLE VISION OF HER SLEEP.

ALTOONA.—A young wife, Mrs. Mary Grubler, was buried here. Last Saturday night she went to bed and fell asleep, seemingly in her usual good health. Fifteen minutes later she awoke in a terrible condition of nervous shock and prostration, produced by a dream. As soon as she could speak she related that in a dream she saw a man trying to kill her husband, in the cellar of the Grubler residence. She regained her reasoning faculties to the extent of realizing fully that the horrible scene was the illusion of a dream, but the shock to her nervous organization was so great that she did not rally, and in a few hours she was dead.

BIG IRON SHIPMENT.

NEW CASTLE.—One of the largest shipments of iron ever made from New Castle was begun Monday. M. A. Hanna, of Cleveland, who by contract takes a large percentage of the output of the Bessemer furnace, has sold about ten thousand tons of Bessemer pig to the Carnegie Pittsburg mills. The iron is piled in a mammoth heap near the chemical works, and will be shipped over the Pennsylvania lines. A railroad man says that at the rate of twenty-five cars per day, at least twenty-five days will be consumed in the shipment.

MORPHINE BY MISTAKE.

JOHNSTOWN.—Charles Farnesworth, who came here from Braddock a week ago to assist the local manager of the Metropolitan life insurance company, took ten grains of morphine, which he mistook for quinine. He was taken to the hospital and physicians are trying to save his life.

SOLDIERS' ORPHAN SCHOOL.

HARRISBURG.—The soldiers' orphan schools' commission decided to close the school term on June 30. The schools will be reopened on September 3. The usual examinations will be held this year as follows: Hartford, June 5 and 6; Uniontown, June 12 and 13; and Chester Springs, June 19 and 20.

WORK CUT AT ALTOONA'S SHOPS.

ALTOONA.—An order, taking effect at once, has been issued to the employes of the Pennsylvania railroad shops of this place, the largest of the kind in the world, to work only four days a week and nine hours on each of these days. It affects 7,000 men.

NATURAL GAS NEAR SCRANTON.

SCRANTON.—There are great possibilities for the iron city of Scranton in the opening of Fisher gas well at Brooklyn, about 20 miles north of here. The force of the gas is great. This well [illegible] the first of its class in [illegible]

TAX-COLLECTOR THOMAS B. RENOUF, of Beaver Falls, has been held for court on a charge of aggravated assault and battery preferred against him by Timothy McCarty, who was himself fined $5 and costs for drunkenness. Burgess Piper, who was in the fight, proved to have been trying to act as peacemaker and was discharged.

THE Reformed Presbyterian Presbytery, in session two days at Geneva College, has refused to ordain and install Rev. H. J. Foster as pastor of a Beaver Falls church because of his opposition to the National Reform Association.

OVER 500 Hungarians and Slavs have left Braddock since Monday for their native countries. They carried with them sums of money ranging from $300 to $1,500.

MRS. JAMES MARTIN, wife of a wealthy farmer near Sugar Grove, Warren county, committed suicide Thursday by cutting her throat with a razor.

SEVERAL fishing and passenger ships have been wrecked off the coast of Nova Scotia, but in all cases the passengers and crews were saved.

A COMPANY to be known as the New Castle Chemical and Galvanizing Company was organized at New Castle, with a capital stock of $10,000.

ROBBERS entered the house of David Schwab, of McKeesport, and secured $140 in gold, the savings of Mrs. Schwab in five years.

G. M. MEADVILLE, of Bellwood, a well-known Blair county hotel man and an ex-Sheriff, failed. Assets, $27,000; liabilities, $20,000.

AT Ruffsdale, near Greensburg, the residence of Peter Zimmers, with $1,500 in cash was burned. Total loss $8,000, insurance $1,000.

THE body of an unknown man, who had been murdered and robbed, was discovered on the road near Hazelton Sunday morning.

A LARGE frame building used as a plaster storage house, at Huntingdon, collapsed, instantly killing Louis Snyder, aged 20 years.

ANDREW IONICK, who was shot by Paul Pecker at Munson last Tuesday evening died at the Phillipsburg hospital.

GEORGE B. LUPER has been reappointed insurance commissioner for Pennsylvania for three years.

Persian Women.

Persian women are said to be unusually bright and shrewd, as well as very beautiful, with dark, flashing eyes, and gentle, graceful manners. They are naturally active-minded, with a strongly poetic temperament, and a liking for art, letters, and politics when they can get at them. The Persian woman has greater power with her men folk than any other Oriental woman, and in most affairs of importance her influence may be distinctly traced. She is permitted to enter trades on her own account, to possess independent property, to appear as a witness in courts, and is responsible for her own debts, and in divorce has a right to her children. In theory, then, the fair Persian is well off; but, practically, her place is insecure, owing to the insecurity of life and property in all phases of Persian existence.

DON'T be a clam. If you've got to be anything of the kind, be a mud turtle. Then you may have some snap to you.—Texas Siftings.