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IRRITATING TRIFLES.

REDUCING YOUR WEIGHT.

the secret: "Twice a day, morning and night, I

BELIEVE IN YOUR FRIENDS. Human beings live up to our ideas of them. If you require much of a man, the chances are that he will try

negative, and positiveness is the most bracing philosophy. It is the little things of life that of

This the little things of life that of-ten do the most mischief, so that if behooves one to look out for triftes and deem nothing unimportant. A man who was greatly attracted to a girl and would probably have fallen in love with her if some little thing had not intervened, told one of his intimate tions were discontinued, that the lit-tions were discontinued, that the lit-tice habit of laughing at the end of each remark was the wedge that first start-ed the "rift within the lovers' lute" which, "widening slowly," made "the music mute," so far as he was con-cerned. Almost every one has one or is annoying to his associates, of which he himself is quite unconscious. "I do wish Salina X, would not be for to hum a tune in the middle of conversation," said one of the friends. "It is very annoying and slows that she is not paying the least attention to anything that I am saying. It is certainly not complimentary, and have heard a number of people speat about it. Some one really ought to told of our faults, and the task of cor-rere other little habits that are even worse than faults of manner--unpleas ant fittle traits, which develop all un-conscious, but which are exceeding y dertimental. It is not necessariy ten do the most mischief, so that it behooves one to look out for trifles and deem nothing unimportant. A man who was greatly attracted to a girl and would probably have fallen in love with her if some little thing had not intermed to be an of his intimate WISDOM IN CONVERSATION.

worse than faults of manner-unpleas, ant little traits, which develop all un-consciously, but which are exceeding-ly dertimental. It is not necessary to specify the little tricks that jar one's

sensibilities. Every one has noticed such irritating trifles in others, al-though he himself feels perfectly sure that he has no such idiosyncracles. From fashion's standpoint there is no more important question just now before the feminine community than how to get thin. The elongated, almost attenuated,

The elongated, almost attenuated, type of womanhood is now in favor, with the result that women who do not match that type are worrying over the problem of how to reduce their weight or at least how to keep from adding to it. Unfortunately, there seems to be no royal road to leanness. Systematic, partial starvation is a method that never fails to work, but few women have the courage to under-go this treatment year in and year out; and the moment it is stopped two ounces of flesh, it seems, come hurry-ing back for every one that was lost. Strenous physical culture exercises will often do the business; but, then, as a woman said: "Life isn't worth living if one must give up the greater part of every day

"Life isn't worth living if one must give up the greater part of every day to doing all sorts of hard and uninter-esting stunts. When I tried it the only happy time I had was when in bed, and I used to dread waking up in the morning because of the hour's hard symmastics that awaited me before I could have a mouthful to eat. "However, I found a simple form of exercise that has performed wonders for me, as by the process I have re-duced myself from 225 pounds to 154 pounds, and for the benefit of other fiesh-hardened sisters I will disclose the secret:



man, the chances are that he will try to meet that requirement. You pay a tribute to the manhood or womanhood of an individual every time you show belief in him; and since even the low-est has a spark of bigness in his na-ture, he cannot but be touched by that belief, says the Woman's Home Com-panion. It is, if you will, a subtle sort of flattery to expect goodness and truth and wisdom from poor human beings, but it is flattery in the right direction; it is not selfish; it tends to aid the flattered, and not the flatterer. Cynicism and disbellef are, on the

## The Kind of Man to Marry

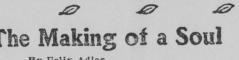
By Beatrice Fairfax

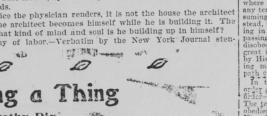
RITELY speaking, every girl has an ideal man. Fortunately for her

RITELY speaking, every girl has an ideal man. Fortunately for her she seldom marries him. Her ideal is an impossible person, with noble brow and piercing eves, commanding features and dear knows how many other soul-inspiring attributes. She does not talk much about her ideal, but keeps him burled in the depths of her heart and slyly compares him to every other man she meets to the great disadvantage of the latter. Then some day along comes Mr. Right and she forgets she ever had an ideal, or if she thinks of him at all, it is only to wonder how she could ever have admired any other type of man than that represented by Mr. Right. And now, girls, a word as to this same Mr. Right. In the first place the fact of a man's being handsome or plain will not add one atom to your married happiness.

fact of a man's being handsome or plain will not add one atom to your married happiness. I remember once hearing an old woman say, "My husband was a very plain man, but he was a good and kind provider." The whole sum of earthly happiness does not, of course, lie in the fact of being well provided for, but the man who provides well and "kindly" for his family is pretty sure to be a good husband and father. The young man who is gentle and tender in his manner toward old people, children and animals is pretty sure to make a good husband. Not long ago a person occupying a very high position in this country sent a request to a young man to walk with him on a certain afternoon. The re-quest was an honor and almost a command. The young man wrote courteously declining the honor, his excuse being that he had made an engagement to walk with his mother. Not much doubt as to the kind of husband that man will make. will make

will make. Do not be dazzled by the man who talks brilliantly and holds the attention of the entire room; do not be carried away by the exploits of the hero who makes a brilliant dash on the football field. Keep your eyes open for the man that is manly and gentle at the same time, the man who is not ashamed to say that he does not like cocktails, the man who is earnest and doing his share of the world's work. When you meet such a man consider yourself fortunate if he offers you his love. A good man can pay a womat no greater honor than by asking her to share his life.—New York Journal.





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<text><text><text><text><text><text><text><text> error, and for it men are always purished in the end. God is the source of all these laws and we tempt the Lord our God when we break them. We are not to rely, either, "too exclusively or presumptions. Jy" upon the care of God. As far as our practical reason serves us, we must also take counsel of that, recognizing that faith and self help, action and puttience "meet in equilibrium" and complete each other. If Jesus, the exceptional and presenti-nent object of divine care, had yielded to this "Cast Thyseif down." He would first have broken away from us. His brethrea, who live under moral and physical law, and second. He would have "substituted for a life environed by nature, guarded, guided, fed by it, rarticipant in its forces, because subject to its laws, a life divorced from mature, hostile to it, refusing to tempt God er to break away from our hu-man lot and world, showed us the saving and strength of a genuine trust in God. It is not nervous, fanatical or presump-tions. "It neither courts nor shuns death." It is prudent, wary, will not overstep the limits of a sober faith, and yet, when the will of God clearly demands it in the path of dux, it bravely faces death and dares all hell! My friends, the modern sin of presump-tion turns up under many forms. Now it appears in the guise of religious pride, in the purblind assumption of some cc-clesinstical charlatan uttering with great swelling words of vanity some oracular opinion which he claims to be of equal au-thority with the teachings of the Son ol God. You have it in the vaticinations of the "mouther" of Christian Science with the system's savish literalism and prepos-torus overclaims. The contempt for the physical that the system breathes and breeds, the refuse! to give medicines out of those stores which God has laid up for us in leaf and plant and flower and min erai, and which millions of educated men-have given their lives to make available, the willingness to cast themselves or a child over the precipice, claiming the sanchild over the precip

"Twice a cay, morning and night, a dake off my corset, lift my chest as high as possible, draw in the abdo-minal muscles and hold myself in that position as long as I can without get-ting too tired."—Pittsburg Dispatch.

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eph P. killes . aid the flattered, and not the flatterer. Cynicism and disbelief are, on the other hand, an invitation to the cow-ardiy. They are nothing more than a condonement of wrong. To the man who expects nothing, nothing will be realized. Do you care to prove to a man that you are manly if he sneers at you for a fool and suspects a dark-er motive for your goodness? Not so. But do you not feel bigger and better and fresher when you have come in contact with a soul who believes in the inherent good of the race and of you as an individual? The lesson is plain. Not only at-

you as an individual? The lesson is plain. Not only at-tempt to reach a higher mark in your own living, but be one of those cheer-ful souls who believe in the people about them. Require of your friends that they act wisely. Show some trust in their motives. Believe in their vir-tue and goodness until you have ob-solute proof in the other direction. So

tue and goodness until you have ob-solute proof in the other direction. So will you be giving them a push up the hill, instead of, like the cynic, contin-ually dragging them down by the coat-tails. The cynic may tell you that you are foolish, he may laugh at your innocence; never mind, his belief is no mere philosophy, and it has the added disadvantage of not being cheer-ful. Belief is positive, disbelief is

Christian public who claims a new revela-tion of later and higher authority than that made through the holy and sinless Jesus, cxpressly sanctioning his lustful "I as the chosen of God havy had a vis-in which uproots and supersedes the mor-ality taught by the Lord Jesus Christ; I like Molammed's about the family better than christ's, therefore I hear my pref-ter construction of the land. Outwardly I may have a comply, but I secretly will above the law of the land. Outwardly I may have a comply, but I secretly will above the law of the land. Outwardly I may have a comply, but I secretly will and the secret of the land. Outwardly I may have a comply, but I secretly will and the secret of the law of the law of the disciss hypocrisy and delusion! And when we remember that repeatedly in re-cent years emissaries from Utah have pro-claimed this accursed system here in the last, chiefly among simple minded rustics and mountaincers, we realize the sin of permitting it thus ong. This country can never endure part by gamist and part monogamist. This country can faver that they can break all manner of spiritual laws, cast themselves down all sorts of religious preci-pices, take all kinds of risks is the af-fairs of the soul at Statistication, and yet that somchow at the end they will come out without loss! It is not, too, the ignorant about God, but those who have had god opportunity to know Him and obey Him who fall into this sin. When any Christian man lets himself and easily and airily from a plain duty to God, or dees a sin against light, he nears the sin of presumption. When a man of the world deliberately violates the express will of God, our Saviour, year after year, relying upon some vague hope of deliver-ane for which we have no divine warrant, he is approaching the sin of persumption. Prethren, our safety lies in learning the predist humility and simplicity of Jesus winton over me; then shall to he urising

"Keep back Thy servant also, from pre-sumptuous sins; let them not have do-minion over me; then shall I be urgight and innocent from the great trausgres-sion."



