

The Richmond Palladium

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Secretary.

TWINKLES

Diffidence.

"So you are opposed to an income
tax?"

"I am," answered Mr. Kately. "I
wouldn't mind confessing my income
to an assessor, but I'd hate to be over-
heard by my creditors."

"Of course," said Uncle Eben, "dar-
an' no chance of me goin' out wif a
gun an' 'stinguhin' myself by knock-
in' over big game. But I does feel
sumpin' like a hero when I invites
Sunday company an' kills a couple o'
chickens for dinner."

Unlimited Caution.

The wise man thinks before he speaks
And then he thinks and speaks an-
swer. That's why it takes so many weeks
To put a tariff schedule through!

Dodging Responsibility.

"Why should a man pay rent when
he can own his own home?" said the
thrift citizen.

"I don't know," answered Mr. Meek-
ton, "unless it's because you'd rather
have your wife speak her mind to the
landlord than to you when the place
gets run down."

Imagination.

"Don't you think that writer has a
remarkable imagination?"

"He has," answered Miss Cayenne,
"if he imagines that many people are
going to read what he publishes."

The Eternal Ego.

My neighbors when they mow the lawn
Insufferable din create:
They start the row at early dawn
And then repeat when day grows
late.

The instrument they use, I ween,
Is obsolete in its design;
Why can't they have a nice machine
That works in quietude, like mine?

Why do their hens all reckless stray
And leave my garden a sight,
While mine roam peacefully all day
And ne'er come 'round the place till
night?

Why do their photographs project
Old melodies with rasping whine,
Instead of playing tunes select
In softened cadences, like mine?

Why do the neighbors paint each room
In such uncompromising hues?
Why do their children as they roam
With boisterous pranks themselves
amuse?

Why does each household that I see
Seem surely marked for swift de-
cline?
Why don't they all arrange to be
Neat and appropriate, like mine?

Items Gathered in From Far and Near

More Daylight.

From the New York Tribune—
Much can be said in favor of the propo-
sition made by Commander Hayden,
U. S. N., that government employes
in Washington begin and end their
work an hour earlier in summer than
at other seasons, and thus secure a
larger share of daylight for open air
diversions. With the object of facili-
tating and encouraging healthful re-
creation a bill has been introduced in
the British parliament providing that
all clocks shall be set ahead on fixed
dates in the spring and on other fixed
dates in the fall set back again. To
that method of reaching the result
there are objections, from most of
which Commander Hayden's plan
which could be put into operation by
an executive order, is free.

The Perfect City.

From the Jacksonville Times-Union.
—America is only beginning to appre-
ciate at its proper value the foresight
of Washington in preparing plans
prescribing the growth of the capital
of the United States and the supreme
foxy of those who, in times not long
past, would have neglected those
plans for regulations that looked no
farther than the present needs. To do
honor to Maj. L'Enfant is to recall the
services rendered by this French en-
gineer who was so far ahead of his
time that we are only beginning to
fear ahead of him now—who was
placed where he could serve the people
and demonstrate the laws of sci-
ence as applied to human life on a

THE STORY OF THE PALLADIUM

Its Progress and its Policy

II.

JANUARY 1906

However uneventful the New Year's day of 1906, it marked the transfer of the paper to its present owners. We have already said that the town had no real newspaper befitting the town. The Palladium itself was the worst of the three. It was a small six column, eight page paper issued in the morning from a ramshackle establishment with an inferior and antiquated equipment.

A Richmond humorist had just won a prize from Life, the humorous weekly, in which he described the paper as undoubtedly the worst newspaper in the country.

The only thing in sound repair was the name—The Palladium. Every thing else was missing—advertising and subscribers with the exception of some five hundred of the faithful and charitable citizens who had probably forgotten to stop it.

The item and the Sun-Telegram were pursuing a sleepy existence. Although they were the leaders in the town they were not advancing. They were about equal in most considerations and had a stationary attitude toward business—neither were branching out.

THE NEW PALLADIUM

The transaction on the uneventful New Year's day was simply preparatory for better newspapers for the town.

Inside of three months The Palladium had removed from the worn-out plant in the unpossessing building and had dispensed with the relics of bygone machinery. It was established in its present quarters in the Masonic Temple where it had room for expansion. Its equipment comprised a twelve page Hoe press and two linotypes besides entirely new and modern appliances for the newspaper plant of the present day. The circulation at that time was about 500 daily.

In four months it had 2,500 subscribers.

The increase was due to the favorable comment of subscribers. It was found that once the people took the Palladium they were well pleased, and so premiums and contests were used to induce people to give it a trial. But as evidence that the news service was not sacrificed by the expenditure of money for premiums and contests, it is noteworthy that the circulation became permanent.

And as still further evidence of what the paper kept going to its news department, and still continues to do, we state, that from that day to this it has never had a setback in advancing in circulation.

THE FIGHT FOR CIRCULATION

Circulation is dependent largely on news service. Our steady growth has been due largely to an effective news service. The growth continued, so that by November of that year we had gained about another thousand—and by March, 1907 all the newspapers in town were about equal in circulation. No paper had a material lead over the other.

There followed the most critical period in the history of the Palladium. The expenses were far too great—the receipts were too small. It was a question whether to cut down the expense with the prospect of a crippled paper or to seek the key of the situation and surmount the difficulty.

There is no doubt that three first class newspapers cannot exist as a paying proposition in a town of this size. It was a question whether to try to fight it out over a period of years losing money in increasing our news service, without gaining an equivalent amount of circulation. We decided to go at once to the idea we had in making our paper a first class newspaper. This made it necessary to remove the obstruction. It was a case of spending money in competing with the Sun-Telegram at increased expense over a long period or in spending the money in a lump and removing it, leaving a normal field for successful operation.

WE BUY THE SUN TELEGRAM

We did not cut in the news either in quantity or quality, nor did we try to decrease the expenses. We increased the expense and bought the Sun-Telegram. Also to increase our news service we added a third linotype machine—an increase of fifty percent in set matter, and consequently fifty percent more news. We were the first in the town to increase our news service.

The processes of reasoning which led to this step were simple. Richmond is too small to support more than two papers carrying first class equipment in all departments. So we eliminated the third paper. It was possible to compete with the big city dailies by publishing a good newspaper. And a good newspaper can only be published under circumstances which are favorable to its growth. So having established a favorable field by buying out the Sun-Telegram we were able to increase our facilities in the news field.

scale that insures permanent remem-
brance. Other great capitals are constantly tearing down that they recover lost ground—it is only necessary that Washington continue to grow if the government be wise enough to insist on the observance of the first plan.

For a Safe Fourth of July.

From the Harrisburg Telegraph—
The approach of another 4th of July has brought a revival of the agitation in favor of shutting off some of the features of the holiday that make it anything but creditable to the persons responsible for such travesties on apprehension and actual suffering for many.

ROLE OF THE COCOANUT.

The Staff of Life to the Natives of
Sea Washed Island.

It is more than a coincidence that the tree which furnishes a greater amount of available material to man than any other in the vast kingdom of vegetables is the first to spring up on the bare rocks of the newly arisen coral reef. The coconut, so formed that it may be hoisted halfway across the Pacific, is thus universally distributed throughout tropical islands. It thrives best near the sea, seldom penetrating far into the interior. Its hard shell is a coat of mail for the embryo plant, enabling it to stand hard usage for a protracted period and locking up securely the precious life in miniature.

The fibrous husk which envelops it and is seldom seen on the market on account of the greatly increased bulk breaks the jar which would be inevitable should the hard nut fall unprotected from the tall tree to the ground sixty or ninety feet below.

Such a blow would scarcely fail to break the shell, occasioning the loss of the nourishing milk so necessary to the germ. The outer husk not only breaks the jar of a fall, but buoy it up on the water, while the tough outer cuticle is waterproof.

Thus is the tree which offers to man almost in the raw state all his necessities freely scattered where the warm sun and their borders offer a footing, and from it the humble native secures sugar, milk, butter, wine, vinegar, oil, candles, soap, caps, ladies' corsets, matting, thatch for roof and material for rafts, and for the most part, shelter in a single gift, continually making waste places habitable—New Am.

Sunday Services

First Presbyterian Church—Rev. Thomas J. Graham, pastor. Bible school 9:15 a. m. Mr. R. H. Nicholson, Supt. Morning service, 10:30. Preaching by Dr. E. E. Powell, professor of Philosophy of Miami University. Evening service, 7:30. Address by Dr. Elbert Russell. Special music by the Chorus Choir under the direction of Prof. Earhart. Prayer meeting Thursday, 7:30 p. m. The public is invited.

First Church of Christ Scientist—Masonic Temple. Sunday services 10:45 a. m. Subject, "Soul and Body." Wednesday evening experience meeting, 7:45. The public invited. Reading room 10 North Tenth street. Open 2 to 5 p. m.

Richmond Ministerial Association—Regular meeting at the Y. M. C. A., Monday, 10 a. m. The order of the day will be an address by Captain Lewis of the local camp of the Salvation Army on his work in India and the Far East.

Grace M. E. Church—W. M. Nelson, pastor. Sunday school at 9:00 a. m. Preaching at 10:30, subject, "Spiritual Surgery." Class meeting at 11:45 a. m. Junior League at 2:15 p. m. Senior League at 6:30 p. m. At 7:30 the League will have charge of a beautiful installation service of song and addresses. A cordial invitation is extended to all these services.

St. Paul's Episcopal Church—Cor. 8th and North A streets—Rev. David C. Huntington. 7:30 a. m. Holy Communion. 9:15 a. m., Sunday School. Mr. H. E. Robinson, Supt. 10:30 a. m., Ascension Service, Knights Templar participating. The special musical numbers will be a solo, Frank H. Brackett's "King of Kings" rendered by Miss Josephine Cates, and West's anthem, "The Lord is Exalted," rendered by the choir. 7:30 p. m., Evening service and sermon. The public cordially invited.

Second Presbyterian—North Nineteenth street, Robert H. Dunaway, pastor. Morning worship at 10:30 with sermon on "Preparation for a Crop." Evening worship at 7:30 with sermon on "Righteousness that Exceeds the Righteousness of the Scribes and Pharisees." Sabbath school at 9:15, with Bible classes for all. Christian Endeavor at 6:45 for all young people of the church and community.

East Main Street Friends—Allen Jay, pastor. Bible school 9:10 a. m. M. Charles, superintendent; meeting for worship 10:30 a. m.; Christian Endeavor 6:30 p. m. All are cordially invited to attend any or all of these services.

United Brethren—Corner of Eleventh and North B streets, M. Hobson, pastor. Preaching at 10:30 a. m. and 7:30 p. m. Morning subject: "Seeking the Old Paths." Evening subject: "The Mystery Revealed." Christian Endeavor 6:30 p. m. A cordial invitation is extended to all to attend any and all of these services.

First M. E.—The services will be held regularly. Sunday school at 9:15 a. m.; class meeting at 11:45 a. m.; sermon by Rev. Geo. H. Hill D. D. 10:30 a. m.; Junior League 2:30 p. m.; Epworth League 6:30 p. m.; sermon by Rev. O. S. Harrison 7:30.

South Eighth Street Friends—H. R. Keates, pastor. 9 a. m. Bible school, John H. Johnson, superintendent; 10:30 a. m. meeting for worship; 6:30 p. m. meeting for worship. A cordial invitation is extended to all, especially to any who may be without local church membership.

Reid Memorial—Corner Eleventh and North A streets, Rev. S. L. Lyons, pastor. Preaching by the pastor 10:30 a. m. and 7:30 p. m.; Sabbath school, 9:15 a. m.; Christian Union, 6:30 p. m.

St. Andrew's Catholic—Fifth and South C streets. Mass at 7:30; High Mass at 9:45; Vespers, sermonette and benediction at 3 o'clock. Rev. Frank A. Roell, rector, Rev. H. J. Gadlage, assistant.

St. Mary's Catholic—Masses every Sunday at 8 and 9 o'clock and High Mass and sermons at 10:30; Vespers and benediction every Sunday at 3 p. m. Rev. J. F. Mattingly, rector, Rev. Thomas A. Hoffman, assistant.

The Salvation Army—Meetings will be held in our hall, 402 Main street, at 3 and 8 p. m. At the evening service men that have been saved from drink and other evils will speak of their past lives. One of them was known as Wild Bill, but now a good citizen. The other, Amos Gray, says before he was converted he would rather fight a man than eat. Bro. Gray was recently converted in the Salvation Army in this city. Every body welcome. Children's services at 10:30 a. m.

Psalm Twenty for next Thursday evening. A word and a work for every one.

Earlham Heights—Public school building, Robert H. Dunaway, minister. Sabbath school at 2:15, J. W. Snyder, superintendent. Short sermon at 3, on the Golden Text, Miss Cunningham and Earlham college girls are rendering valuable assistance to the local Sabbath school workers.

Second English Lutheran—Corner of Pearl and North West Third streets. Rev. G. Emerson Harsh, pastor. Sunday school at 9:15 a. m. Preaching by the pastor at 10:30 a. m. and 7:30 p. m. Morning subject, "Divisions and Versions of the Bible." Evening, "The Passing and the Permanent." Prayer meeting on Thursday evening at 7:30. All are invited to attend.

First Baptist—Corner Main and North Eleventh streets, H. Robert Smith, pastor. Preaching by the pastor at 10:30 a. m. Subject, "He is Able." Sunday school at 9:15 a. m.; Juniors 2 p. m. At 7 p. m. a program of interest will be rendered by the Junior B. Y. P. U. Come and worship with us.

Fifth Street M. E.—J. C. Graham, pastor. Sunday school 9:15 a. m. J. O. Foss, superintendent; morning worship 10:30; Epworth League 6:30; evening sermon 7:30. You are invited.

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United Brethren—Corner of Eleventh and North B streets, M. Hobson, pastor. Preaching at 10:30 a. m. and 7:30 p. m. Morning subject: "With-out Money and Without Price." Sunday school at 9:30 a. m.; Y. P. C. U. at 6:45 p. m. All are cordially invited.

First Christian—Corner Tenth and South A streets, Samuel W. Traum, pastor. Bible school 9:05 a. m. Prof. Albert Jones, superintendent; preaching services conducted by the pastor at 10:30 a. m. and 7:30 p. m. Morning subject: "Seeking the Old Paths." Evening subject: "The Mystery Revealed." Christian Endeavor 6:30 p. m. A cordial invitation is extended to all to attend any and all of these services.

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A Barber and Post.

Jasmin, the Gascon poet, who was also a barber, was once visiting the mayor of a French town and had promised to give an informal recitation to the townspeople. The hour arrived, but the host did not appear. Several important persons assembled to accompany them to the hall, but the mayor remained invisible, busied with his toilet. Finally, fearing the impatience of his guests, he opened the door of his chamber to apologize and showed his face covered with lather.

Just a moment," said he. "I am finishing my shaving."

"Oh," said Jasmin, "let me help you."

He at once doffed his coat, gave a finishing touch to the razor and shaved the mayor in a twinkling with what he called his "hand of velvet." In a few minutes he was in the hall receiving tumultuous applause for his splendid recitations.

Modest Goldsmith.

Oliver Goldsmith was an underpaid man from start to finish. Two hundred and fifty dollars for "The Vicar of Wakefield" was bad enough, yet for "The Traveller" he got but \$100 and \$25 for his "English Grammar."

For "The Deserted Village," however, his publisher sent him \$500. This he at once returned, with the message: "It is too much. It is near 5 shillings a couplet, which is more than any book owner can afford or, indeed, any modern poetry is worth. So he died with \$10,000 worth of debt. "Was ever poet so trusted before?" said Dr. Johnson.

The Missing.

"I frequently experience a hissing sound in my ears," remarked a patient to a doctor. "What would you advise me to do?"

"What is your occupation?" asked the doctor.

"I'm an actor."

"Then I'd advise you to adopt some other vocation."

The Sunday School Commentary

SERMON, MAY 23, BY REV. D. M. STEARNS.

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Then, as now, the whole world lay in the wicked one, and to be a friend of the world meant to be the enemy of God, but from the world here and there God, by His Spirit through His servants, was gathering a people for His name, the church of God which He hath purchased with His own blood (verse 14; chapter xx, 28), a people not of the world whose citizenship is in heaven, strangers and pilgrims here because a part of Him who represents all believers before God. He is the only true center of His church, the heavenly center, but there are many earthly centers, and at the time of our lesson there were two great centers, Jerusalem and Antioch, supposed to be in perfect accord. At the former the apostles still lived, not having been scattered abroad, while the latter became the missionary center from which Paul and the others set forth on their missionary tours.

The apostles at Jerusalem were supposed to have the truth on all matters concerning the church, as they had personally known and been intimate with that Lord.

Since the days of Cain there have always been false teachers, perverting the truth, holding down the truth and teaching everything but the truth for various reasons—for self exaltation, to please men, for money, etc.—but sometimes bligly fancying that they were in the right, and to supplement it. The following passages show them up quite fully: Isa. xlii, 13; xxx, 9-12; Jer. xlii, 21, 26; Ezek. xxiv, 1, 2; Acts xx, 29, 30; II Tim. iv, 3, 4; II Pet. ii, 1-3; Jude 4, 11. The false teachers of our lesson insisted that no one could be saved unless they were circumcised according to the law of Moses, thus according to the finished work of Christ was really not finished or not sufficient in itself for salvation, but needed some goodness or obedience on the part of the believer to supplement it. These teachers were believers of some sort (verse 5), but did not understand the grace of our Lord Jesus Christ (verse 11) nor the forgiveness of sin through His blood alone. They did not seem to know that Abraham was saved before he was circumcised, that circumcision was a seal of the righteousness which he already had by faith (Rom. iv, 9-11).

There are many today who do not believe that by virtue of the atonement of the Lord Jesus He is made unto all who receive Him wisdom, righteousness, sanctification and redemption (I Cor. i, 30); that by the deeds of the law no one can be justified in the sight of God, but that Christ is the

end of the law for righteousness to every one that believeth (Rom. xii, 30; x, 4). Paul and Barnabas stood for these foundation truths and disputed with the teachers from Judaea about them, but the church at Antioch decided to send Paul and Barnabas and some others to the apostles and elders at Jerusalem about this question (verse 2). On their way they declared the conversion of the gentiles as they had seen on their first tour and thus caused great joy to all the brethren. And when they reached Jerusalem they told to the church there all things that God had done with them (verse 4; compare Acts, 27). It is indeed worth while and a soul uplifting theme to show His wonderful works that He hath done, to talk of all His wondrous works, to declare His doings among the people (Ps. lxxviii, 4; cv, 2; Isa. xli, 4). All else is forgotten as thus we magnify Him and exalt His holy name.

But we must attend the council meeting at Jerusalem, where the apostles and elders and the church have gathered officially to consider the matters about which the delegates have come from Antioch. After much talk and disputing they settle down to business more quietly, and Peter gives his testimony concerning his visit to Caesarea, to the home of Cornelius, and how as they heard the word of the gospel God gave them the Holy Ghost even as He had to the Jews at Pentecost, and he urged upon the council that there be but one salvation for Jew or gentile—namely, by the grace of the Lord Jesus Christ. Paul and Barnabas then declared the miracles and wonders God had wrought among the gentiles by them. James then summed up the case, and the result is given in the letter of verses 23-25. This letter they send to Antioch by Paul and Barnabas, commending them for their zeal, even to the laying down of their lives if necessary, and with them they send the letter to the churches, and the contents of the letter by their personal testimony (verses 25, 26, 27). They condemn the false teaching and set aside circumcision and the keeping of the law as essential to salvation, and they send the letter as not only from them, but from the Holy Ghost (verse 28).

Thus these messengers carried joyful tidings everywhere and great encouragement to simple faith in the Lord Jesus Christ. If the decisions of all church councils were as wise and helpful it would be worth while holding them, but the greater number of them nowadays may be covered by the first line of verse 7 and are too largely a waste of precious time.

Christian Endeavor--Home Missions

BY REV. S. H. DOYLE.

is more than the least about our worry.

In these two illustrations we are assured that God will provide food, home and raiment for us and what more we ask. Does the millionaire get more? When it's all over and life is ended he has had food and a home and clothing, which the humblest on earth also possesses and which God promises to all His children. He will not feed us with a silver spoon, but will open up the way for our procuring food, and so with all other necessary things. Never doubt Him, only trust Him, and He will bring it to pass.

THESE READINGS.
Ex. xix, 4-6; Ps. cxlii, 1-5; ciii, 1-5; cvii, 1-8; S. of Sol. ii, 14; vi, 1-3; Matt. iii, 12-17; vi, 24-34; xxiv, 22-28; Rev. xii, 14.

Samoa and Japan.

The pioneer Christian Endeavor society in Samoa has established sixteen others and has sent from its own number more than 100 missionaries to evangelize other islands, most of them going to the difficult field of New Guinea, where some have already died.

Once the Juniors of the Christian Endeavor orphan asylum in Okayama, Japan, decided to perform at least one Christy act each week and report it. Here is a sample of what they did. Three of the Endeavor girls were out walking when they met some drunken women. They mastered up courage to go to them and beg them to stop drinking. "Don't drink has done for us," they pleaded. "It has made us all orphans." The women were moved to tears, poured out on the ground the liquor they were carrying and gave the children \$30 as a thank offering.

"Brave Virtue."

A Christian Endeavor Chinese girl was to be married and refused to take part in the usual idolatrous ceremonies, though her relatives struggled with her all of one night. She insisted on observing the Christian Sabbath, and when her mother-in-law would not let her have money enough to pay the ferry fare over to the Endeavor meeting place her Endeavor friends paid the way. At last she started a Christian school in her home, and a church has grown out of it. Her name, translated into English, is "Brave Virtue."

Paid the Fine.

A policeman in a country village where "cases" were rare one day came across his landlord in an incapable state. The chance was too good to be missed, so the landlord was summoned and fined to the amount of 14s. 6d. The fine was paid, but the policeman's feelings can be better imagined than described when, on reaching home, he found his rent had been raised six pence per week, and so it continued for twenty-nine weeks, when the landlord coolly informed him that he had paid the fine and could have his home at the former rent.—London Answers.

We have noticed that after a man has been married a year or two he begins winking the distance for his wife's toes for the floor. What we need

is more than the least about our worry.

There is a constitutional case for this trouble. Mrs. M. Summers, Box W, Boise, Idaho, will send free to any lady her own home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chance are it can't help it. This treatment does come often and good people troubled