

Judge Doster's address to the class of '91

By the courtesy of the officers of your school, I have been invited to address you to-night. I may safely assume that in this place before this assemblage, having in view the fitness of things, remarks upon any other subject than education generally, or some of its special lines or branches would be irrelevant.

The subject is such a frequent theme of discourse, that when undertaken we hardly expect more than a repetition of trite reasoning and hackneyed sayings commendatory of its advantages, illustrative of its methods or explanatory of its objects. Thus it is that an address upon educational topics assumes somewhat the character of a Fourth of July speech, a repetition of history with which every body is familiar, a declaration of principles in which every body believes, an exhortation of devotion to duty which every body is fulfilling.

The divergence of my views from those usually entertained and expressed will alone prevent my falling into the common way, and pursuing the beaten path. I know nothing of the mere methods of teaching; whoever does, pardon me for saying it, while possessed of necessary information, has acquainted himself, to use a military phrase, with a species of minor tactics only, and stands in about the same relation to the great cause of education, that the drill sergeant does to the strategic points and objects of a campaign.

This expression of ignorance herein frankly made, forestalls all attempt to discuss and compare the different modes of imparting knowledge and directing the development of mind, and the assignment we have made of knowledge upon such subjects to a position of secondary importance, is a digression from the line of thought we hope to pursue, made for the purpose of separating the means from the end and viewing more clearly and carefully the thing of greater magnitude.

Whoever undertakes to point out the benefits of an education, takes to himself a task difficult only in the sense that a self-evident proposition is unexplainable. He calls attention to nothing but what is in the clear vision of every one else. He extols nothing but what is equally the subject of enthusiastic sentiment among all civilized men.

Undertaking to lead and direct he finds himself one among a countless throng who with fixed gaze and enraptured purpose are struggling forward, without the need of guide, to the fountains of knowledge. The pious gratitude to God of old Gov. Berkley that there "were no common schools or printing presses in the colony of Virginia, and his hope that there "would be none for a hundred years to come" found response in but few even of his own time and none of the present, and today the countless school houses dotting the land are the first care of the state, the highest hope of the citizen, the best conservators of the peace and order and happiness of society. So that, the advantages of an education conceded, the methods by which the mind can best be opened to receive and retain it, being only the means to a result, we have as the remaining problem, that which must be admitted to be of highest interest. What is the object of education? Curious inquiry that! Did you ever ask it of yourself? Curious in that every body supposes it capable of easy and instant answer, supposes that the answer spontaneously, as it were, follows the question, and is surprised that no exact and satisfactory reply can be framed on the instant, or even after earnest thought, and that the more thought, the greater seemingly the puzzle, as the nature and characteristics of man his purpose in this life and his destiny in the one to come, his relations to his fellows and to the infinite are perceived to be involved in the problem. Suppose we answer the question, as it might intuitively be done, before the mind began to consider the factors involved, or to realize its comprehensiveness and scope. Suppose we say the object of education is the acquisition of knowledge, granted, but what kind of knowledge and what is the object of knowledge.

The memorizing or abstract rules, the meddling prying into the secrets of nature, constitute within themselves nothing, the goal thus far reached in the course of life is nowhere. Farther on

must be another to which the burden of knowledge obtained must be carried before it can be utilized, or converted into anything but emptiness. So there must be a definite end and purpose to this knowledge, a point which it is the object of education to reach and acquire, which is education itself. Another answers the inquiry by saying that the object of education is the enlightenment of mankind, and this is substantially the same reply as the other. Granted, but what is the purpose of this enlightenment, and what is the true enlightenment itself? Another endeavoring to be more specific and exact claims that the object of education is the utilization of the forces and elements of nature to the necessities of mankind. This cannot be the sole object because it leaves out of view entirely the spiritual, the ideal, the humane as aspirations or parts of man's nature to be satisfied and drives him ceaselessly the rounds of mere animal desire and physical enjoyment. Others of reverent and devotional mind might answer that the object of education is the drawing of man more closely into communion with the infinite Powers, fashioning him more nearly into the likeness of divinity, and fitting him more fully for divine companionship. But this cannot be true entirely, because if so it would be casting wholly upon the intellectual the equal burden of the spiritual and ethical faculties. And so it goes; the question which every body thought carried its answer with its asking unfolds itself at each interrogation, as a mighty and seemingly insoluble problem; the replies to which either comprehend only part of its terms, or are vague and aimless guesses. The answer to the question lies only with him who knows what man is, what he needs, and in what proportions, who knows the elements of his physical and mental and spiritual nature, and who can compass him in all his relations in life, and to the eternity beyond; in short only with him who may know the purpose of his creation and the place he fills in the universe. It would be presumption in me while thus pointing out the difficulty of defining education and assigning to it a separate and definite object to claim ability in myself to accomplish the feat.

It would be presumption in me to assert the inaccuracy or incompleteness of the definitions of others, and at the same time frame one myself to include with dogmatic precision all its factors, and I shall not undertake to do so. But while we may not be able to satisfactorily answer the question, what is the object of education, we may at least be allowed to insist with a modest degree of earnestness upon what it is not, and as the known false becomes in the process of our thought eliminated from the problem the lists of possible truth become so decreased that we may begin to form conceptions and shape outlines of the object of our sight.

Before undertaking even negatively to discuss the design of education let me recur again to the illy defined ideas of what it is and what its use and value are. If we could but be impressed upon this as the other great problems of life or human interest that we are ignorant, that our span of knowledge carries us but an infinitesimal distance away from ourselves, instead of leading us with directness and certainty to the distant and almost inaccessible peaks where truth dwells, we would be in fitter condition to begin and to prosecute the study of the question.

Did it ever occur to you what education is and why you wished it? Did you ever form in your mind a conception of the proper use to be made of it by one who possessed it, and if so did you ever try to compass within your theory all the factors properly entering into its consideration? What do you want an education for? Let us talk this over, and see what your desire is and whether it is a worthy one, and whether you comprehend in your idea all things which go to make up an education and all the relations in life which will be affected by your having it. Start in now. You want an education that you may learn the great and hard locked secrets of nature, that the curious and wonderful things of the creation around you may open before your eager eyes and no longer vex you with their mystery and doubt. Granted that the very infinite and unknowable have unfolded themselves before your astonished vision have you accomplished more than the satisfaction of a prying and meddling curiosity? Such an object, specifically so confined, is the very vanity and emptiness of idleness, and can be no true end of education.

But you say that you do not wish an education merely or at all, as a door key to the store house of mystery; but that you would utilize the knowledge gained to the advantage and betterment of your fellowman. That you would harness the lightning and confine the steam and compress the air and tunnel the mountains and water the desert places and circle the globe that the good things of the earth might be gathered and spread upon the

tables and wrapped around the bodies, and perfume and brighten the homes of men. You would have an education that you might help draw the forces of nature into the services of man and compel them to minister to his comfort and happiness. Magnificent ambition! but the aspiration is keyed to a conception of the material and sensual as the course and end of life, to an engrossing round of earthly satisfaction which turns upon and consumes with swinish complacency the very genius and largeness of soul which gave it birth.

You would have an education that you might relieve yourself from the drudgery and common round of physical toil. Perceiving that the places of ease, and largely of profit were filled by those who through the aid of knowledge had lifted themselves into positions of apparent exemption from the primal curse of eating bread in the sweat of brows you would live by your wits as it were, and perforce must sharpen them in order to do so. I exaggerate in no degree whatever when I assert that the prevailing conception of the object of education is tinged more or less, and largely in most cases, with the idea of escape from the ills of common existence, and grows out of a deliberate intention to sneak out of the fighting line in the battle of life, and to get in the rear and play general behind a tree, or set up as a sutler. Who but can call to mind not only one but many instances of fond fathers and mothers whose later years were burdened by the effort and consumed before time with the desire of giving their children an education that they might be able to live without the experience of toil through which they had passed; so they could "take life easier than they had done," to use their hopeful expression.

It cannot be that the goal and end of education or even a minor and incidental purpose is the accommodation of those who would thus shirk the equal burden and the common lot of man. It may be thus used it is true, but young man, young woman, if that is what you want an education for, though you may acquire it, and by it accomplish the aim it will at the end be like the dead sea fruit, it will turn to ashes on your lips. But if no gross or selfish motive thus stimulates your ambition you would perchance educate for the strengthening of soul and purification of spirit which it is conceived accompanies enlargement of understanding. You would breathe that high rare ether which lies above the clouds and storms of lower air, and would mount to clearer sight and closer communion with the infinite and eternal; would fill yourself with the harmonies and beauties of nature, and feel the inspiration of the eternal years gone by and yet to come.

This is that exaltation of soul which every student has felt, that Promethean fire drawn from heaven to warm the chilling rugged road to knowledge, and which I venture to say has no more specific design than to lighten the path and magnify the pleasures to be found at the goal. I can conceive of no more extatic feeling than the experience of this divine affluence as it is termed, or one which so far as considerations of self are concerned is purer in its character, but let us not take for granted because the ambition is worthy and the feeling rapturous that the two in combination have discovered for us the object of our search.

Not to pause here for the purpose of pointing out the error of this last opinion of the purpose of education, more than that of the others mentioned it must be observed by the closely reflectively mind that in all these conceptions of the object of knowledge there is a distinctly felt want, a something lacking, vaguely defined it may be nevertheless a real and conscious demand for another factor to complete the equation or maybe to take the place of all others. The mind refuses in its search for ultimate ends to rest upon curiosity or materialism or selfishness or selfishness or mere rhapsody of spirit, and asks again and over repeatedly, what is the object of knowledge. In its never wearying search for truth it at last perceives as a basis for dissatisfaction with the solutions proposed that they are in every case keyed to considerations of self alone. They are born and turn upon and end in personality. Nothing outside that which appeals to or is related to the individual as a unit of society is involved in any of these replies, and it draws at last upon the consciousness that the answer to the problem must be sought for in fields apart from the individual and must be found in the relations which he sustains to others and not in affairs which concern himself alone.

Knowledge is not for the man who has it, but for those who can be benefitted by its use, and as the impression of this truth takes hold upon the mind and its larger field for the play of powers expands before the vision the dwarfed and insignificant points upon which we tried to focus the light of knowledge become lost in the glory of its blaze.

Do not imagine now that I am about to preach a sermon on the beauties of benevolence and charity and self-sacrifice, and to announce that the purpose of education is the attainment of

that lofty spirit of altruism which sinks all considerations of personality in the general love of others. I do not conceive such to be the case. The demand of education is not sacrifice to others but benefit to others. We do not educate that we may immolate ourselves upon the altar of other peoples' happiness, but that we may help them to happiness, and it is in this sense I wish to be understood when I say that the purpose of education lie outside the range of individual desires and gratification. I have hitherto attempted no statement in precise terms of the object of education but have admitted the difficulty of doing so in words that would converge to a point its various and separable lines of purpose. Let me do so, however but with misgivings as to its completeness and clearness.

I have not in trying to name the purpose of education used the term citizenship to express mere relationship of a political character. That would be giving it a sense entirely too restricted. In the seeming lack of a word of more comprehensive meaning I use it to express the idea of the proper discharge of all the duties we owe to others. Thus used it covers too vast a field and is to be worked out in too many relations in life to permit the mention of all its requirements, and the mention of any would seem like magnifying some in comparison to others, and I will specialize none. Within the circle of private morals, good citizenship flows forth in the upright lawyer, the learned doctor, the devout minister, the laborious, patient teacher, the generous giver, the loving husband, the tender parent, the faithful friend, the honest man; and within the wider fields of public relationship it takes on the rugged virtues of patriotism and shines out in incorruptible officials, in independent conscientious voters; in Men whom the lust of office does not kill.

Men whom the spoils of office will not buy,
Men who have opinions and a will,
Men who have honor, men who will not lie,
Men who can stand before a demagogue
and damn his treacherous flatteries without winking.

Tall men sun crowned who live above the fog
In public duty and in private thinking.
Those parts of learning which do not conjoin
to mould and fashion the student into a man of
morals, have failed to accomplish in him the
end of education. "This Nation," says Mr.
Monger, of the American republic, "is founded
on morals, and on hardly anything else, it
rests on morals and feeds on morals, nor does it
live by any other bread."

And by the term is not meant the private virtues only but integrity of public conduct as well. It is a mistake to suppose that the forces of education confine themselves within the narrow grooves of personal use and advantage rather do they find their free play and move to their predestined end over those lines of human interest which radiate from the individual and connect him with all his fellows.

True education responds to no growling, clamorous cry "Teach us how to get a living," but heeds instead the profounder call, "Teach us how to live" which issues from the deep heart of humanity itself.

I wish I could have taken time to develop this thought, to illustrate it rather than express it in general terms. I have wish since these lines were penned they had all been devoted more specially to its presentation. It is difficult to do so in any manner that will convey the full force of the idea, and though imperfectly done, as it has been this evening, I must be content.

HE WORKED HARD.

Old gentleman—"Aren't you sorry now that you didn't work for your money like other people?"

Druggist—"I've worked hard for all the money I ever made, sir."

Old gentleman—"I thought you made your money on soda water."

Druggist—"So I did. I made \$2,000 in one year. I have one of Chapman & Co.'s Fountains, made at Madison, Ind., and my customers like my soda so well they just keep me hard at work drawing it all day for them. Didn't work for my money? Ah! Well I guess I did. You will find the advertisement of that Fountain in the COURANT. Its a good one."

INGERSOLL ON CALIFORNIA.

In a recent magazine article, Mr. Ernest Ingersoll, the noted writer, says: "The climate of southern California in winter closely resembles that of Egypt. Its equability is constant, and its dryness is proverbial. The only complaint made is, that it is too nearly perfect. Residents bred in the Eastern States confess now and then that a rousing storm would give them a grateful sensation. But this sentiment meets with no favor from the man who has just fled from a superfluity of wetness and chilling gales. To him perpetual summer seems perpetual paradise, and to the invalid dreading the advance of disease the still and arid atmosphere is as the breath of life." The most comfortable way to reach the Pacific Coast is via Santa Fe Route. Weekly excursions in Pullman tourist sleepers at low rates. Apply to G. T. Nicholson, G. P. & T. A., Topeka, Kas., for folder.

PERSONAL NOTE BY EDITOR.

We have traveled a few miles in our lifetime, and know what it is to be uncomfortably housed in a poorly upholstered car and rudely tossed up and down on old iron rails that are laid on a dirt road bed. We have been there; but it was always on other roads than the Santa Fe. Their main line between Chicago and Denver is hard to beat. The rails are of heavy steel, the track smooth and rock-ballasted; and the through "Cannon-ball" train that flies at a 50-miles-per-hour speed over this elegant roadway is as pretty a bit of workmanship as Messrs. Pullman ever turned out. Each vestibule sleeper is a model of luxury, and as easy as a cradle. Chair cars, library cars, and day coaches are all carefully adapted to the traveler's every want. The Santa Fe is rightly named "the most comfortable line."

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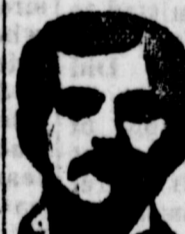
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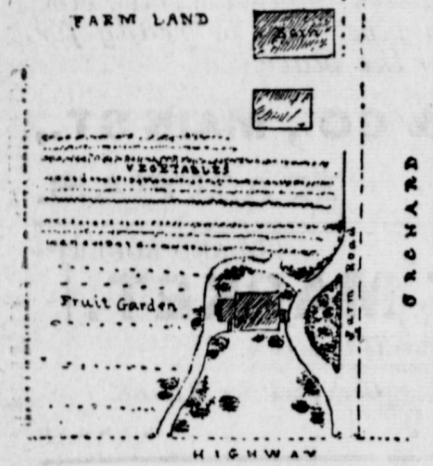
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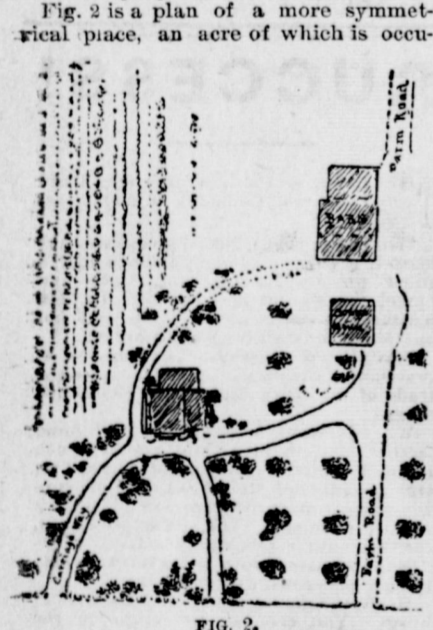
YARDS AND GARDENS.

Plans That May Be Adopted by Country Residents Generally. Some of the leading points to be observed are the following: 1. Make as few foot walks and carriage ways as may accord with proper convenience...



is continuously practiced, it will become a fixed habit more easily maintained than by allowing everything to run to disorder. A few examples where these rules are variously carried out may afford some useful suggestions to owners of farms in moderate circumstances...

Fig. 2 is a plan of a more symmetrical piece, an acre of which is occupied with ornamental trees and shrubs, with the lawn between them to be made and kept smooth by passing the hand lawn mower once a week.



This is split at its upper end, the end of saw blade inserted (saw teeth pointing toward you), and thus fastened with a nail driven through the center of stick and the hole in the blade.

ABOUT HARVEST WORK.

It Should Be Done Rapidly and Thoroughly and in Good Season.

It is very important after growing the crops to harvest them in good season. With all of the hay and small grain crops, at least a very few days' delay will make a considerable difference in the quality of the product.

Wheat is generally the next crop to harvest after clover. The best stage for cutting is just after the seed begins to harden. If allowed to get too ripe the grain will bleach and will shatter out more than if cut earlier.

Oats should be put up in small shocks so as to cure out well, and will generally need to stand several days before they can be hauled in. If they are to be fed in the straw oats should be mowed away in the barn.

GOOD PRUNING SAW.

How to Make One That is Sure to Work to Perfection.

Many of the pruning saws bought in stores have the fault that they pinch and work hard when used in green sappy wood. It is easy enough to make a saw that will work to perfection.

This is split at its upper end, the end of saw blade inserted (saw teeth pointing toward you), and thus fastened with a nail driven through the center of stick and the hole in the blade.

AMONG THE POULTRY.

LET the young poultry have free range as soon as possible. FEED only soft feed in troughs, scatter grain of all kinds on the ground.

By supplying a good variety of food the necessity for feeding condiments is largely avoided. PULETS that are well fed will begin laying earlier than if left to look out for themselves.

M'KINLEYISM IN CUSTOMS.

New York Custom House Officers Trying to Kill Foreign Trade—Extra Duties, Penalties and Delays—An Angry Importer.

McKinley is dead politically, for the time being, but his soul goes marching on. The war which he declared against our foreign commerce is being prosecuted vigorously and ruthlessly by the New York custom house officers.

One curious provision in the McKinley law is that whenever there is any doubt as to which of two duties applies to any article the higher duty is to be assessed. Not long ago a merchant in New York imported some \$800 worth of wets for making gloves.

Not long ago a New York firm of clock manufacturers received from Paris a small invoice of marble clock cases, which were invoiced at the same price that the firm had been paying for years and which had always been passed at that price by the custom house officers.

"On this re-appeal the last figures were confirmed, advancing prices about 17 per cent. on some of the patterns. The invoice was a small one—only \$550—and we made no further objection."

The importer is but an agent of the people who buy his goods; the injustice and the hardships which McKinleyism heaps upon him it heaps upon the American consumers of his goods. Do those consumers like it?

M'KINLEYISM IN CARPETS.

A Leading Manufacturer on the Carpet Wool Tax—It Makes Higher Prices and Heaps Cotton and Shoddy in Carpets—An Arrangement of McKinleyism By One Who Knows.

When anyone who is not engaged in manufacturing criticises our high tariff policy the McKinleyites brush aside his objections with contempt. "What does he know about manufacturing?" they ask. "He is not in practical business; he talks like a college professor. His opinion does not count."

Mr. Lyman has recently stated the case of the carpet manufacturers against the tariff as follows: Substantially all of the wool used in making carpets comes from abroad and chiefly from Russia, Asia Minor, Persia, India and South America.

The tax on this admirable material considerably increased the cost of the carpets used so largely by the people. Of course the temptation to cheapen the fabric by the mixture of substitutes for wool was great. But until within a few years the machinery employed would not admit of the extensive use of what has of late years been called hair, pretty much like that used for mixing with mortar.

THE PENSION SCANDAL.

A Natural Result of the Republican Policy of Plunder.

The latest pension scandal is but the natural outcome of the Raun regime in the pension office. When the father has been running a patent refrigerator scheme and a private pension annex in connection with the office, it was not surprising that the son should endeavor to feather his nest in his own way.

These increased difficulties and impediments, and the largely increased duties, obliged carpet manufacturers to advance the prices of carpets after the passage of the McKinley bill—an advance of about 10 per cent. The effect of an increased cost of wool is at once to give an advantage and an opportunity to those who use cheaper materials, and so it greatly stimulates the increased use of cotton and cattle hair and of all kinds of waste and shoddy and torn up carpets.

The increase of price by the manufacturers may not have been fully felt in the retail shops, because on staple articles the retailer is slow to advance prices until his old stock is gone, and because his margin of profit enabled him still to sell without loss, which was not the case with the manufacturers, or because he substituted for the all-wool carpets those with a greater or less proportion of cheap substitutes for wool.

Of course if a person cannot afford to pay for a wool carpet there is no reason why he should not have a cotton carpet, if he wants it; but then he might also put down common cotton cloth. There is no moral reason, perhaps (though Ruskin would not admit it), why he should not buy a tapestry carpet, made chiefly of jute, with a veneering of printed wool; but if the duty on wool had been taken off, instead of having been largely increased, the price of the best Brussels carpets, instead of being put up ten cents a yard, might have been reduced ten or fifteen cents a yard, and an all-wool ingrain or extra super carpet might have been sold for less than a (largely) cotton and shoddy ingrain may sell for now.

Thus an article of general use has been largely and needlessly increased in price, although it might well have been improved in quality and largely reduced in cost by the free admission of carpet wools, which would have hurt almost no one and would have benefited every one.

THE TIN PLATE LIAR.

He is Being Exposed in All Parts of the Country.

The tin plate liar is being exposed in all parts of the country. Not long ago an Iowa republican paper started the report that Norton Brothers, of Chicago, were furnishing two-pound tin cans at \$1.87 per hundred, against \$2.25 last year. State Senator J. M. Gobbie, who is a merchant in Muscatine, saw this statement and has let in some pitiless light upon it.

Two Enemies of Progress. According to a trade journal the tailors of New York are strenuously objecting to what is known as the Reece Buttonhole machine, claiming that it does too much work, or, in other words, as it works much better and faster than the other machines now in use, it will throw a number of operatives out of work.

	1890.	1896.
8x10 inches, 31 quality.....	\$1.95	\$1.99
8x10 inches, 4th quality.....	1-0	1 1/4
10x14 inches, 2d quality.....	2-40	2 7/8
12x18 inches, 3d quality.....	2-10	2 1/2
12x18 inches, 1st quality.....	3-00	3 1/2
18x24 inches, 3d quality.....	2-40	2 7/8
18x24 inches, 2d quality.....	3-20	3 1/2
24x36 inches, 2d quality.....	5-60	5 3/4
Total.....	\$20 85	\$19 1/2

THE DECLINE OF QUAY.

Republican Leaders in Training for a Grand Reform.

The republican party, it is announced, will shortly indulge in one of its great periodical purifications. It is customary in some of our backwoods communities for the county desperado to "get religion" at a revival meeting once every two or three years, and behave like a Christian gentleman for at least two days.

Mr. Quay deserves better at the hand of his party. The public has been taught that the laborer is worthy of his hire, and if Mr. Quay has not performed the things that he was hired to do many untruths have certainly been told about him.

It is to be presumed that Hon. J. S. Clark is in training for the position of moral and intellectual leadership that Mr. Quay has occupied in the republican party, and a more fit and appropriate successor could not have been obtained.

Mr. Harrison's transcontinental trip was undertaken for personal reasons, and while he has not thought proper to reveal them it has been generally concluded that it inaugurates his active canvass for a second term.

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NOTES AND OPINIONS.

The last republican president at the grave of the first is another mournful example of how extremes meet.—St. Louis Republic.

When it comes to a question of people's party, what is the matter with the good, old, true-blue democratic party?—Chicago Globe.

Mr. Harrison made a hundred and thirty-nine speeches during his trip without letting anybody know whether or not he still thinks half his countrymen unfit for self-government without the coercion of a bayonet behind every ballot.—N. Y. World.

alike, it is impossible to have any admiration of any kind for a radical like Mr. Harrison, who, as a railroad attorney in Indianapolis, advocates the policy of shooting down strikers, and then, on coming to the presidency through his capitalistic alliances, exhausts his energies in an effort to disorganize society in Mississippi, Louisiana and South Carolina.

Though such inconsistencies in Mr. Harrison's character are keenly felt at the south, it was from southern democrats that he received most kindness during his tour. They did not pretend to love him in making him "at home" among them, but it is hard to see how they could have treated him better if they had loved him.

In republican states he has been received with decent formality and nothing more. The speeches he has made have been politely applauded, and when sent to the country have fallen flat. His "Old Flag and a Subsidy" address at Galveston was a type of one of the two forms of address which in various language and lengths he delivered along the route.

The tour as a whole has been without result except as it shows that personally Mr. Harrison has no hold on the country. If it had enabled him to see this, the trouble and exhaustion it has cost him will be well repaid, but it is almost certain that "now bolder grown, for praise mistaking power," he will insist more than ever on being indispensed with a renomination.—St. Louis Republic.

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WHAT LUCK!

Met with a never been a slave
Unto the tender passion:
O'er woman's charms I never rave
In wild poetic fashion.

A LITTLE CITY CHAP.

Why Miss Keziah Changed Her
Mind About a Boy.

Miss Keziah Shelton, with a red face,
was frantically engaged in driving her
neighbor's fowls from the flowerbeds
that she had lately planted.

his hand across his eyes, "but I heard
it all."
She called the cat in and saw that
everything was carefully locked and
bolted.

HOW RUBBERS ARE MADE.

Not Cast in Molds as Many People Suppose
But Made Like Other Shoes.
Many people suppose that rubber
shoes are made by melting the material
and running it into molds.

THE GENERAL MARKETS.

Table with market prices for various goods like cattle, sheep, hogs, wheat, corn, etc.

THE WATER BEAR.

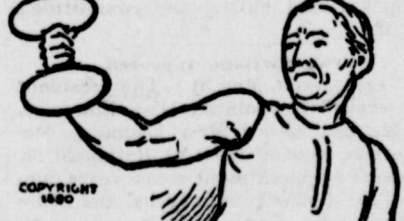
Some of the Queer Things Revealed by
the Microscope.
If in pond water you should find,
revolving slowly, some round balls

Thoroughbred
Have "staying qualities." That is,
competition does not discourage them.
Foremost in the race for popular favor,
Hostetter's Stomach Bitters took the lead

BASE BALL, THE BEST REMEDY FOR THE PROMPT, SURE CURE OF Sprains, Bruises, Hurts, Cuts, Wounds, Backache, RHEUMATISM, ST. JACOBS OIL HAS NO EQUAL. "German Syrup" MARTINSVILLE, N.J., METHODIST PARSONAGE.

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