## An Expensive License.

Th

Marshfield, Mass., which was once he home of Daniel Webster, and which has always been a prohibition town, voted affirmatively on the license ques-tion last week. A member of the defeated Prohibition faction thereupon introduced in the town meeting a resolu-tion to make the license fee \$1,000,000 and the measure was adopted. None but a millionaire, therefore, can afford to go into the liquor business in Marsh-field, and most of the millionaires of that town of 2,000 inhabitants are otherwise engaged.

# Labor-Saving Device.

"Are you the man who answers the questions?"

"Yes, sir. What can I do for you?" "I would like to ask how you pronounce the word 'sacrificable'?

"That is easily settled. May I trouble you to hand me that dictionary? Thank you. 1 am a triffe meumaticwill you please open it at the right place'

"Certainly, . . . Why, it's accented on the 'crif,' isn't it?"

"Yes." "How curious! I could have hunted It up at home, I suppose, but it's so much trouble to look through the big dictionary when you want to find out about a word. Ever so much obliged to you."

"Not at all, Good day."-Chicago Tribune.

# From Washington

### How a Little Boy Was Saved.

Washington, D. C.-"When our boy was about 16 months old he broke out with a rash which was thought to be measles. In a few days he had a swelling on the left side of his neck and it was decided to be mumps. He was given medical attendance for about three weeks when the doctor said it was scrofula and ordered a salve. He wanted to lance the sore, but I would not let him and continued giving him medicine for about four months when the bunch broke in two places and became a running sore. Three doctors said it was scrofula and each ordered a blood medicine. A neighbor told me of a case somewhat like our baby's which was cured by Hood's Sarsaparilla. I decided to give it to my boy and in a short while his health improved and his neck healed so nicelythat I stopped giving him the medicine. The sore broke out again, however, whereupon I again gave him Hood's Sarsaparilla and its persistent use has accomplished a complete MRS. NETTIE CHASE, 47 K cure." St., N. E.

#### So. 13.

#### Spanish Traditions in Italy.

Spanish traditions still reign in sevtral of the southern provinces of Italy. There are many little towns in the Neapolitan district, for instance, where the women of the upper and middle classes cannot go out on foot by themselves, no matter what their age may be. Failing a male escorthusband, brother or friend-they are followed by a duenna! These Castillian customs are dying out; but even the great centres of the south, where the habits and manners of modern life seem well established, they have left their traces, and where even a small modicum of liberty for women is still in dispute, how is the public mind to be persuaded to consider seriously a social transformation having for its object the equality of the sexes? The young women of to-day considers herself already fairly well off when she remembers that her mother dared not walk alone in the streets of Naples. Enjoying her new independence, she never thinks of aspiring to the dignity of a vote, and her dreams are not troubled by any desire to see herself clad in he cap and gown of Portia .- The Contemporary.

# Dr.TALMAGE SERMON THE GREAT DIVINE'S ELOQUENT MESSAGE.

Subject: Drama Discussed-It Cannot Be

Suppressed-Cheistianity Should Con-trol and Reform Public Amusement-The Church Should Go to the Theater. [Copyright 1900.]

[Copyright 1900.] WASHINGTON, D. C.—At a time when the whole country is in controversy as never before concerning the theater and some plays are being arrested by the police and others are being patronized by Christian people this sermon of Dr. Talmage is of much interest. The text is I Corinthians vii., 31, "They that use this world as not abusing it."

abusing it." My reason for preaching this discourse is that I have been kindly invited by two of the leading newspapers of this country to inspect and report on two of the popular plays of the day-to go some weeks ago to Chicago and see the drama "Quo Vadis" and critleise it with respect to its moral of-feet and to go to New York and see the drama "Ben-Hur" and write my opinion of it for public use. Instead of doing that I propose in a sermon to discuss what we shall do with the dramatic element which God has implanted in many of our natures -not in ten or 100 or 1000, but in the vast majority of the human race. Some people God has implanted in many of our natures —not in ten or 100 or 1000, but in the vast majority of the human race. Some people speak of the drama as though it were something built up outside of ourselves by the Congreves and the Goldsmiths and the Shakespeares and the Sheridans of literature and that then we attune our tastes to correspond with human inven-tions. Not at all. The drama is an echo from the feeling which God has implanted in our immortal souls. It is seen first in the domestic circle among the children three or four years of age playing with their dolls and their eradles and their carts, seen ten years after in the parlor charades, after that in the elaborate impersonations in the academies of music. Thespis and Eschy-lus and Sophoeles and Euripides merely dramatized what was in the Greek heart; Terence and Flarquhar merely dramatized what was in the English heart; Baeine, Congreve and Farquhar merely dramatized what was in the French and Italian heart; Shakespeare only dramatized what was in the great world's heart. The dithyrambic and classic drama, the sentimental drama, the romantic drama, were merely echoes of the human soul.

of the human soul. I do not speak of the drama on the poetic shelf or of the drama in the playhouse, but I speak of the dramatic element in your I speak of the dramatic element in your soul and mine. We make men responsible for it. They are not responsible. They are responsible for the perversion of it, but not for the original implantation. God did that work and I suppose He knew what He was about when He made us. We are nearly all moved by the spectacular. When on Thanksgiving Day we decorate our churches with the eotion and the rice and the only sour gratitude to God is stirred; when on Easter moraling we see written in letters of flowers the inscription, "He Is Risen," our emotions are stirred. Every parent likes to go to the school exhibition, with its recitations and its dinlogues and with its recitations and its dialogues and its droil costumes. The torchlight pro-cession of the political campaign is merely its droll cession of the political campaign is increasy the dramatization of principles involved. No intelligent man can look in any secular or religious direction without flucing this dramatic element revealing, unrolling, demonstrating itself. What shall we do with it?

the romantie drama, were merely echoes

Shall we suppress it? You can as easily suppress its Creator. You may direct it, you may educate it, you may purify it, you may harness it to multi-potent usefulness, and that it is your duty to do, just as we cultivate taste for the beautiful and

That is a political drama. Here it is in the book of Job. Enter Eliphaz, Bildad, Zophar, Elihu and Job. The opening act of the drama, all darkness; the closing act of the drama, all sunshine. Magnid-cent drama is the book of Job.

Here it is in Solomon's Song-the region, an oriental region: Vineyards, pomegra-nates, mountain of myrrh, flock of sheep,

and women connected with the drama whe are pure in heart and pure in speech and pure in fife, it is because you have not had very wide acquaintance. Wholesale denunciation of all dramatists

Wholesale denunciation of all dramatists will never elevate the drama. Yonder stand a church and a theatre on opposite sides of the street. The church shouts over to the theatre, "You are all scoundrels?" The theatre shouts back, "You are all bypo-crites!" And they both falsify. Dropping all indiscriminate jeremiads against dra-matists and realizing that the drama is not necessarily connected with this institution or with that, I want to show you how the dramatic element in our natures may be harnessed to the charlot of civilization and harnessed to the charlot of civilization and Christianity.

Fifty essays about the sorrows of the poor could not affect me as a little drama of accident and suffering I saw one slip-pery morning in the streets of Philadelof accident and suffering I saw one slip-pery morning in the streets of Philadel-phia. Just ahead of me was a lad, wretch-ed in apparel, his limb amputated at the knee; from the pallor of the boy's cheek, the amputation not long before. He had a package of broken food under his arm-food he had begged, I suppose, at the doors. As he passed on over the slippery pavement, cautionsly and carefully. I steadled him until his crutch slipped and he fell. I helped him up as well as I could, gathered up the fragments of the package as well as I could, put them under one arm and the crutch under the other arm, but when I saw the blood run down his pale cheek I burst hit bears. Fifty essays about the sufferings of the poor could not touch one like that little drama of accident and suffering. Oh, we want in all our different depart-ments of usefulness more of the dramatic element and less of the didactic. The tendency in this day is to droze religion, to eronk religion, to sepulcharize religion, to croak religion, to sepulcharize religion, to eronk religion, to renat religion, to specific more the suffering and the present it in animated and spectnequar manner.

religion, when we ought to present it in animated and spectacular manner. What we want, ministors and laymen, is to get our sermons and our exhortations and our prayers out of the old rut. The old machaneed with the and our prayers out of the old rat. The old hackneyed religious phrases that come snoring down through the centuries will never arrest the masses. What we want to-day, you in your sphere, and 1 in my sphere, is to freshen up. People do not want in their sermons the sham flowers bought at the millinery shop, but the japonicas wet with the morning dew, not the heavy bones of extinct megatherium of past ages, but the flying reindeer caught last August at the edge of Schroon Lake. We want to drive out the drowsy and the prosale and the tedious and the humdrum and introduce the brightness and the vivacity and the holy sareasin and the sanc-tilded wit and the eggrammatic power and the blood red enruestness and the fire of re-ligions yead, and L do not hence from the the blood red carnes near another power and the blood red carnes near and the fir of re-ligious zeal, and I do not know of any way of doing it as well as through the dramatic. But now let us turn to the dramat as an grammatle power and ness and the fire of re-

musement and entertainment. Rev. Dr. Bellows, of New York, many rears ago in a very brilliant but much crittyears ago in a very brilliant but much crift-elsed sermon took the position that the theater might be renovated and made aux-iliary to the church. Many Christian peo-ple are of the same cpinion. I do not agree with them. I have no idea that suc-cess is in that direction. What I have said heretofore on this subject, as far as I can ramember, is my sentiment now. But to-day I take a step in advance of my former theory. Christianity is going to take full possession of this world and control its maxims, its laws, its literature, its selence and its amusements. Shut out from the realm of Christianity anything and you give it up to sin and death.

realm of Christianity anything and you give it up to sin and death. If Christianity is mighty enough to manage everything but the amusements of the world, then it is a vory defective Chris-tianity. Is it capable of keeping account of the tears of the world and incompetent to make record of its smiles? Is it good to follow the funeral, but dumb at the world's play? Can it control all the other elements of our nature but the dramatic element? My idea of Christianity is that it can and will conquer everything. will conquer everything.

we cultivate taste for the beautiful and sublime. Now, I have to tell you not only that God has implanted this dramatic element in our natures, but I have to tell you in the Scriptures He cultivates it, He appeals to it, He develops it. I do not care where you open the Bible, your eye will fall upon a drama. Here it is in the book of Judges, the fir tree, the vine, the olive tree, the bramble—they all make speeches. Then at the close of the scene there is a corona-tion, and the bramble is proclaimed king. whild this work for the dramatic element of our natures. We need a new institu-tion to meet and recognize and develop and defend the dramatic element of our nature. It needs to be distinct from ev-erything that is or has been. I would have this reformed amusement association having in charge this new in-stitution of the spectacular take possession of some hall or neadency. It might take as

nates, mountain of myrrh, flock of sheep, garden of spices, a wooing, a bride, a bride-groom, dialogue after dialogue—intense, gorgoous, all suggestive drama is the book of Solomon's Song. Here it is in the book of Solomon's Song. Here it is in the book of Solomon's Song. Here it is in the book of Luke: Costly mansion in the night. Ah how and wall over a spectra the sons and without floor a quake with the dance. Returned son in costly garments which do not very well fit him perhaps, for they were not in ada for him, but he must swiftly leave off this old garb and prepare for this extem-porized levee. Pouting son at the back door, too mad to go in, because they are making such a fuss. Tears of sympathy rupning down the old man's cheek at the story of his readings, you did not know whether to solo or shout. Revivals of re-ligion have started just under the reading of that soul revolutionizing drama of "The Prodigal Son." Here it is in the book of Revelation-<text><text><text><text><text><text><text>

# BOYS THO BECAME FAMOUS.

A Swedish boy fell out of a window and was picked up severely hurt, but with tightened lips, he kept back the ory of pain. King Gustavus Adolphus, who saw the accident, prophesied that the boy who had such self control would make a man for emergencies. He was right, for the lad became the famous General Bauer.

An Italian woman fell into a dock and would have been drowned but for the courage of a boy who sprang in after her and managed to keep her afloat till a boat came to the rescue. The spectators admired the boy's promptness and kindness of heart. but commented on his recklessness, which, they said, might have cost him his life.

This boy was Garibaldi, and in considering his life one finds that these were his characteristics all through. He was so alert that no one could tell when he would make an attack with his red shirted soldiers, so brave and magnanimous that the world rang with his praises, and withal so indiscreet as to make his fellow patriots wish he were in Guinea.

A little boy used to crush flowers to obtain their color, and would then paint all sorts of pictures on the white walls of his father's cottage in the Tyrol. He became known to the world later on as the great artist Titian.

#### What Finger Nails Teff.

In days when superstition was more prevalent than it is now, the shape and appearance of the finger nails were considered to have reference to one's destiny. To learn the message of the finger nails it was necessary to rub them over with a compound of wax and soot, and then to hold them so that the sunlight fell fully on them, Then on the horny, transparent substance certain signs and characters were supposed to appear, from which the future could be interpreted. Persons, too, having certain kinds of

nails were credited with the possession of certain characteristics. Thus a man with red and spotted nails was sup posed to have a hot temper, while pale, lead colored nails were considered to denote a melancholy temperament. Narrow nails were supposed to betray ambition and a quarrelsome nature, while round shaped units were the distinguishing marks of lovers of knowledge and people of liberal sentiment. Conceited, narrow minded and obstinate folks were supposed to have small nails, indolent people fleshy nails and those of a gentle, retiring nature broad

Every one of experince knows that a wheel does not run as well in its sec-ond year as in its first. The bearings are worn and the tires have lost their life and the chain and sprockets do not pull as well because of wear. These things do not show much, but they take

Beauty Is Blood Deep.

How Are Your Kidneys ! Dr. Hobbs' Sparagus Pills cure all kidney ills. Sar a ale free. Add. Sterling Remedy Co. Chicago or N. (

Special bells are now being made for automobiles. They can be attached to the footboard and can be reached by the foot of the operator.

Dyeing is as simple as washing when you se PUTNAM FADELESS DIES. Sold by all druggists.

Physicians are in great demand in Brazil. They are well paid, but their life is a hard one, as they often have to ride all day to reach a patient.

Educate Your Bowels With Cascarets. Candy Cathartic, cure constipation forever. 10c, 25c. If C. C. C. fail, druggists refund money.

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Mrs. Winslow's Soothing Syrup for children teething, softens the gume, reducing inflama-tion, allays pain cures wind colic 25c a bottle,

VITALITY low, debilitated or exhausted cured by Dr Kline's Invgorating Fonie Fraz 91 trial bothe for 2 weeks' treatment Dr. Aline, i.d., S31 Arch St., Phi adeiphia, Founded 1871

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