

## AN AGED SUPERSTITION.

How Friday is Feared in Love, Law and Commerce.

Washington Star.

Friday, as every one knows has for many years been regarded by many as an unlucky day. But gradually the superstition regarding the day is disappearing, and no longer is it generally considered an evil omen to commence an important work on that day. A few go even to the opposite extreme, and select Friday as the best day for good luck. Some of these persons who so defy tradition and superstition have satisfied themselves by research that many of the most important achievements in ancient and modern times had their inception on Friday, or culminated that day, and, therefore regard Friday as a lucky day. There are other days of the week which are regarded as more or less unlucky, and a few of the community look upon Mondays as indicative of what they may expect during the following days of the week as to their business. One of the leading merchants of this city, who died a few years ago, would not pay out money on that day on any consideration, and would even let a note go to protest rather than pay on that day. He was, however, such a precise business man that he seldom gave a note which would become due on Monday. Among foreigners here there is a large class who will bemoan a dull Monday and some of them will court good luck by selling to the first customer who appears Monday morning at a nominal figure. Others have for various reasons selected other days of the week as lucky or unlucky. From the number of marriages on Thursdays and Tuesdays, it would appear that those days are regarded as happy ones by the matrimonially inclined. The question of the influence particular days may have upon the luck of a couple does not, however, appear to enter the minds of those who run away from their homes for the purpose of marrying. The Virginia couples who come here on excursion trains seem to regard the opportune day as their lucky day. That the matrimonially inclined generally regard Friday as a bad day to commence married life, is evidenced by the marriage-license book in the office of the court, which often remains closed during that day. Probably during the year less than a dozen licenses are issued on Fridays. The fact that in this section of the country Fridays are selected as the day for using the hangman's noose doubtless has something to do with the selection of other days for tying the matrimonial noose. Now and then an applicant will appear at the clerk's office on a Friday, and remembering the day when he gives the name, will show symptoms of backing out. Then will one of the assistant clerks intimate that if there is anything in luck it is more unlucky to postpone the procurement of the license than to get married on Friday, for that day, named after Freya, the goddess who, in the northern mythology, presides over love and marriage, is the best day of the week for candidates. This argument is generally a knock-down, and the applicant pays the dollar and receives his transportation papers to the state of matrimony. There are quite a number who, not regarding the question of luck, adopt the axiom, "The better the day the better the deed," and select Sunday for tying the knot, in which case the license is procured on the day before.

That to some extent the superstition regarding different days enters into the minds of those who go to law and members of the bar is shown by the dockets of the courts. It has often been remarked that for commencing suits Friday must be regarded as unlucky, as it sometimes happens that not a single suit is entered on that day in the district courts. This is said by some to be rather caused by habit than by any superstition that the bad luck of commencing a suit on Friday will lead to defeat.

The superstition concerning Friday is fast becoming a thing of the past, though the habit, which had its origin in that superstition, still remains.

## Admission to the Bar.

McMaster, in the second volume of his "History of the People of the United States," tells how young men were admitted to the bar in the early days of the republic. Upon payment of a fee of \$1,000 the student began his apprenticeship in the office of some "lawyer" of "note," where for two years he read law and copied briefs. The books with which he made himself acquainted were Coke on Littleton, Wood's Institutes of Civil Law, Burn's Justice of the Peace, Hawk's Pleas of the Crown, Salkeid and Lillie, and some works on chancery practice and international law. "This accomplished, his patron would 'take him into court, seat him at the lawyers' table, whisper to the gentlemen present, and with their consent, would rise and ask leave of the court to present a young man for the oath of an attorney." With much bowing the judges and lawyers consented, and the oath was administered. This done the new attorney would be introduced to the bar, and carried off to the nearest tavern where health and prosperity would be drunk to him in bumpers of strong punch." All this has been changed. Students read none of the above named works. They read half a dozen el-

ementary books and the code, stand a rigid examination in court, and are admitted. There is no junketing at the tavern. It is all a dry matter of business.

## A Noted "Revival" in Kentucky.

In the second volume of McMaster's History of the United States, just published, thus begins the story of a noted Kentucky "revival" meeting: "Two young men began the great work in the summer of 1799. They were brother preachers, and on their way across the pine barrens to Ohio, but turned aside to be present at a sacramental solemnity on Red River. The people were accustomed to gather at such times on a Friday, and by praying and singing and hearing sermons prepare themselves for the reception of the sacrament Sunday. At the Red River meeting the brothers were asked to preach, and one did so with astonishing fervor. As he spoke the people were deeply moved, tears ran streaming down their faces, and one, a woman far in the rear of the house, broke through order and began to shout. For two hours after the regular preachers had gone the crowd lingered and were loath to depart. While they tarried one of the brothers was irresistibly impelled to speak. Herose and told them that he felt called to preach; that he could not be silent. The words which then fell from his lips roused the people before him to a pungent sense of sin. Again and again the woman shouted, and would not be silent. He started to go to her. The crowd begged him to turn back. Something within him urged him on, and he went through the house shouting and exhorting, and praising God. In a moment the floor, to use his own words, 'was covered with the slain.' Their cries for mercy were terrible to hear. Some found forgiveness, but many went away 'spiritually wounded' and suffering unutterable agony of soul. Nothing could allay the excitement. Every settlement along the Green River and the Cumberland was full of religious fervor. Men fitted their wagons with beds and provisions, and traveled fifty miles, to camp upon the ground and hear him preach. The idea was new; hundreds adopted it, and 'camp-meetings' began. At the Cane Ridge meeting 20,000 were encamped.

"The excitement surpassed anything that had been known. Men who came to scoff remained to preach. All day and all night the crowd swarmed to and fro from preacher to preacher, singing, shouting, laughing, now rushing off to listen to some new exhorter who had climbed upon a stump, now gathering around some unfortunate who, in their peculiar language, was 'spiritually slain.' Soon men and women fell in such numbers that it became impossible for the multitude to move about without trampling them, and they were hurried to the meeting-house. At no time was the floor less than half covered. Some lay quiet, unable to move or speak. Some talked, but could not move. Some, shrieking in agony, bounded about, it is said, like a live fish out of water. Many lay down and rolled over and over for hours at a time. Others rushed wildly over the stumps and benches, and then plunged, shouting 'Lost! lost!' into the forest."

## Chauncy M. Depew's Eating and Drinking.

From the Cook.

It takes a certain degree of self-denial for a person to go night after night to sumptuous repasts and not gorge himself into torpidity on viands made tempting to the eye and seductive to the palate by the art of the chef. The king of the after-dinner speakers, the Hon. Chauncy M. Depew, enjoys health that one cannot reconcile with his constant attendance at banquets. Self-denial is his explanation of it. His own way of putting it is: "If a man cannot deny himself at entertainments, he has no business to go to them."

Mr. Depew looks over his menu the first thing on taking his seat at the table, and selects what he shall eat. His selections make up a plain, simple dinner, such as he would have served at home. The entire dinner, in all its elaborate details, is served to him, but he partakes of only the dinner that he has fixed upon. He does not indulge in pastries and ices, and does not drink coffee at night, although he does at other times. "All vegetables," using his words, "I eat in season—or out of it as for that matter, in these days of cans." Fruit he likes at all times, and he does not believe in the old tropical adage, that it is laden at night. Fruit at dinner in the evening, he thinks, is sometimes pleasant, and not harmful at all.

As in eating, so in drinking. Some persons can partake of what others cannot. Only one kind of wine, Mr. Depew thinks, should be drunk. Champagne he regards as the safest, because it is the purest. But if a person has a speech to make, he is a fool to drink over half a bottle. Mr. Depew's axiom is: "Touch only one wine, but for the sake of peace permit all the glasses to be filled, and let them stand around the plate like sentinels in all the colors of the rainbow."

The Rev. Dr. Baldwin, the well-known Baptist clergyman of Troy, who is about to retire from the ministry, has probably united more persons in marriage during his long and honorable ministry than any other clergyman in the State.

## Brother Gardner on Matrimony.

"I should like to spoke a few remarks to Brudder Skinner," observed the President, as the dust began to settle in Paradise Hall.

Brother Skinner, a young man of 23, with a mild eye and a lilac necktie, advanced to the front, and the President continued:

"Brudder Skinner, de news has reached my ears dat you am about to mar'd. I trus' dat de report am true, becase I believe it am de dooty of ebery young man who kin support a wife to take one."

"It am true, sah."

"Den let me compliment you wid one hand, an' spoke a few remarks to you wid de odder. Gittin' mar'd has its verry serious side. Fur instance, am de gal gwine to marry you becase she loves you, or to spite her folks becase dey kept her away from de skatin' rink? Am you gwine to marry de dooty of love, or becase her father has some wealth which you hope he'll shell out for your benefit?"

"Love am a powerful emoshun, Brudder Skinner, but love widout pork and 'taters to keep it goin' am like de froth on top of sodawater."

"Doan' marry a gal hopin' dat her father will set you up in de barber business. Most fadder-in-laws not only want all dey has got, but am willin' to struggle fur another \$20,000."

"Doan' sot down an' figger dat fo' taters, a loaf of bread, half a pound of meat, an' a quart of apples am goin' to run you for a week. You will want all de salary you kin aim, an' you had better look aroun' an' find somebody who will lend you a dollar now an' then."

"Doan' flatter yerselves dat all you hey got to do am to hug in de house an' kiss ober de gate. You'll be hungry fur co'n befan' baked beans; your cloze will w'ar out; your flour an' butter will waste away, an' a bill fur two months' rent will send a chill down yer back. De man or woman who specks dat mar'd life am a green an' shady lane, lined wid orange blossoms on one side an' \$10 bills on de odder am gwine to wake up some day an' find de rats leavin' de place in disgust."

"Think of dese things, Brudder Skinner. You kin get a wife in about five minutes, but it takes five y'ars to get shed of some of 'em. Expeck about one day's sunshine fur a week of cloudy weather. Reckon on house rent comin' due de fust of ebry month an' de grocer an' butcher keepin' an eye out fur you each Saturday night. It will amaze you how de woodpile decedes an' how de flour gits outen de bar'l so soon. Doan' walk into matrimony like a lobster into a box, but figger on whether de bait am wuth de risks. If you conclude to marry you kin depend on dis club attendin' de obsequies in a body, bringin' along a bounteous supply of ham sandwiches. If you decide not to, it am probable dat you will soon be promoted to some posishun of trust an' responsibility."

## The Plague of '93.

The terrors of the yellow fever plague at Philadelphia, in 1793 are thus graphically described in the second volume of Prof. McMaster's History of the United States:

"The patients died by scores. Their medicines was rarely administered, their food was scanty and ill-prepared, their persons were never washed, their filth was suffered to stand for days in the very rooms where they lay. Such was the popular horror of the pest-house that, rather than go into it, the afflicted hid the first symptoms of their malady as long as they could, and, when unable longer to do so, locked themselves in their rooms or rushed out of the city, and perished under haystacks and in ditches. Nor did those who quitted the city in perfect health fare much better. For, once out, it was almost impossible to go on. At every seaport along the whole coast a quarantine was laid on packets and sloops from Philadelphia. Some towns forbade the stages to pass through them. The inhabitants of one burned a wagon, loaded with furniture, on the highway. Those of another fired on a stage-coach. Others put up rude huts on the outskirts, where each stranger was carefully examined before he was suffered to go on. At every ferry stood an armed guard to keep back suspected persons. If a hungry fugitive begged for food at a farmer's door, he was given a crust on the end of a pitchfork and bidden to hurry away. Postmasters would handle no letters till they had been seized with a tongs and steeped in vinegar. Inkeepers would admit no traveler till he had shown beyond a doubt that he did not come from the infected city. But the saddest of all sights were the little children who, hungry, orphaned, and homeless, wandered through the streets. No one would feed them. None would go near them. One, half dead from starvation, was found in a deserted blacksmith shop."

St. Louis is getting the love-making business down pretty fine. A young man who was caught flirting with the female pupils of Kirkwood Seminary has been fined \$20 and costs, notwithstanding some of the young ladies appeared as voluntary witnesses in his behalf and testified that the fun of seeing him dressed in a swallow-tail coat and crawling through a hole in the back fence afforded them so much merriment that it lightened the labors of the school-room for a full month.

## The Seven Ways of Marrying.

From the Milwaukee Journal.

There are seven separate and distinct ways in which the nuptial knot may be tied, and the attending expense of the different modes varying from \$1 to 1,000. The least expensive, and the one seldom adopted, except in cases of elopement, is that afforded by the justice's office. There a couple can be firmly united in the space of a minute for a small sum. It is customary for a groom to dress as he may please when the marriage is to be performed by a justice, and a dress suit would be sadly out of place in a musty law office. The one great advantage of the justice-shop marriage is its cheapness.

As some people object to being married by a justice of the peace, preferring the sanction of the church in addition to that of the law, the young people may visit a parsonage instead of a justice's office with the same preparation. The ceremony may be fully as informal when performed at the minister's home, the only difference being that not less than \$3, and better still \$5 or \$10, should be paid for the service, although there is no fixed sum charged. The most popular ceremony among people who do not class themselves as in "society," and also among many who do, is a quiet home wedding, where the bride is attired in a suit of plain white or a traveling dress and the groom in a plain black or brown business suit, and where only a few friends or relatives are present. The affair is informal, perhaps a modest supper or lunch being served after the ceremony is performed, and the entire expense to the groom being covered by a \$20 bill, or even less. This is the most popular wedding ceremony, and this is the way in which fully 75 per cent of young people are married.

Next in point of favor and in expense is the informal church wedding, being similar in all things except that the service is performed within the portals of the church. If the affair is strictly private, the bride and groom may be unsupported, or have bridesmaids and groomsmen, as they please. In the latter case full dress suits should be worn, increasing the expense. The "full-dress wedding," as it may be called, when the ceremony is performed at home, is next in favor. Elaborate trosses, full-dress suits, bridesmaids and groomsmen, flowers in abundance, and a host of invited guests are the requisites; followed by a reception, feast, or lunch, as the contracting parties may desire.

The seventh and last, and most popular is the full-dress affair performed in church. Among people who desire to create a stir in society this is the favorite. It is expensive, and in many cases unsatisfactory.

## The Woman Question.

Preaching about woman's work and woman's wages Mr. Talmage says:

How are these evils to be eradicated? Some say: "Give woman the ballot." What effect such ballot might have on other questions I am not here to discuss; but what would be the effect to female suffrage on women's wages? I do not believe that woman will ever get justice by woman's ballot. Indeed, women oppress women as much as men do. Do not women, as much as men, beat down to the lowest figure the woman who sews for them? Are not women as sharp as men on washerwomen and milliners and mantuamakers? If a woman asks a dollar for her work does not her female employer ask her if she will take ninety cents? You say, "Only ten cents difference." But that is sometimes the difference between heaven and hell. Women often have less commiseration for women than men. If a woman steps aside from the path of rectitude, man may forgive—woman never! Woman will never get justice done her from woman's ballot. Neither will she get it from man's ballot. How then? God will rise up for her. God has more resources than we know of. The flaming sword that hung at Eden's gate when woman was driven out will cleave with its terrible edge her oppressors.

## The Nail of the Future.

American Machinist.

Iron cut nails are fast going out of fashion. Steel cut nails are driving them out. Wire nails are coming into use with great rapidity, and the designing of machinery for making them is taxing the inventive ability of many good mechanics. It is the opinion of some who have carefully studied the mechanical and metallurgical progress that steel-wire nails are destined to come into common use in the near future. Old Bessemer rails will come upon the market in large quantities before many months have passed, because they are wearing out faster than was thought possible in the earlier days of steel tracks. Mr. Masters has shown that they can be melted in an ordinary cupola and molded into good castings, but it is believed that they can be utilized with more profit by drawing them into wire. Old steel rails can be readily worked into wire of good quality suitable for nails. A mill has been erected in Syracuse for making wire from old rails, but it has not gone into operation. How fast steel-wire nails will come into use depends largely upon how fast old steel rails are thrown upon the market.

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