## FASHIONS IN FOOTWEAR.

ABORBING SHOE QUESTION.

the Leather Covering of Wa ower Extremities He Low and Sen-bie or High and Frenchy?-A Most portant Question Discussed.

[Special Correspondence.] W Yonn, July 10.—Which is it to which is it—high heels or common-is heels, correts or health waists, fangled or old fangled arrangements inderwear? There are people who have that low heels and broad soles sained no wearing worth speaking at French heels are as much the worites now as they ever were; that mets and other orthodox underwear II command the faith and the affec-me of all the feminine sex save a few nky exceptions who are not worth attoning when the subject of apparel ander consideration.



WHICH SHALL IT BE? 1. High and Frenchy. 2. Medium and popular. Low and sturdy.

And there are others who declare with t as much calmness and conviction hat the commonsense shoe has placed is heel on the neck of all other styles; that the corset is going the way of the hoopskirt, and that the combination suit and the divided skirt having combined their forces are entering upon an undi-vided field of feminine favor.

You can take whichever one of these views you prefer, or you can hold each one on alternate weeks. The newspaper pader is pretty sure to see one or the ther triun her triumphantly advanced about that nce for all articles of this character. If they contain merely assertion, with no facts gathered together to back the the writer wears the kind of clothing whose rapid progress or whose firm hold on feminine affection she champions.

For myself, I have been particularly sused and sometimes mystified by the frequency and contradictory character of these articles on the subject of shoes. If one week I read an article which con-winced me that the feminine world was stering around on heels of the highest and Frenchiest description, and that ng less than the stake could induce it to lay them aside, the next week I would be forced to believe just as firmly that the French heels were a thing of the past and that femininity was thumping about in shoes whose soles and heels were of almost equal thickness. So one day before the summer exodus began I started out to do a little census taking and get at the truth of the matter. I anted to find out just what kind of

women really are wearing. It was a Saturday afternoon, when the nable part of Broadway was wded with well dressed women, and s brisk breeze whisked its way down the street and aided my investigations. From Broadway I passed up Fifth ave-me through the region of the city's most exclusive wealth and fashion. From Courteenth street up to Sixtieth I countby fell easily into three distinct classes er the manner of the accompanying ns-very low, medium and wy high. And out of every hundred heels there were on an average about ten very high ones, thirty very low and sixty mebut they are very near the percentage developed by the count. Except on upper Fifth avenue, where the possessors of the heels belonged to that class whose attire is always reckonod as the very glass of fashion, the mem heel was the favorite. But there the lowest and sturdiest of heels and the broadest and thickest of soles were the rule. For a dozen blocks on this upper ith avenue only two pairs of French heels were seen and they were both on the feet of nurse maids. The medium heel passed through quite whriety of form, sometimes being so low and so upright of bearing as to approach very near the common sense type, and sometimes being so tall and so clanted that it neared the other extreme. It was noticeable, though, that a majority of these heels showed the former ncy. Still another fact my love of candor compels me to chronicle, and that is that about half the women who wore igh heels limped and half the remainder, though they walked firmly, wore ed and preoccupied looks upon their

from one extreme to the other. For some hundreds of years low heels and high heels have been battling for the maneery very much as they are doing now, with sometimes one in favor and sometimes the other. At first, however, changes of fashion were in the toes and not in the heels.

be fashion bestridden as the other never was, I want to step aside long enough to tell how a chronicler of the Fourteenth contury remarks that the shoes of the ladies did not begin to compare in CI-travagance of shape with those worn by men. Another writer, of the time of Richard II, grumbles about the fashions of shows in this way: "Their shoes and

of shoes in this way: "Their shoes and pattens are snouted and piked, more than a finger long, crooking upwards,

which they call crakowes, resembling devil's claws, and fastened to the knees

A little later these crakowes were forked and were worn almost as long again as the feet, "so long snouted," one old writer declares, "that we can hardly kneel in God's house." I give a picture

of the toe part-the crakowe-of one of

these shoes. Sometimes they were stuffed

with tow or moss to keep them properly

curled, but usually they had to be chained

to the knees to, make walking pleasant

or possible.

with chains of gold and silver."

THE BAPTISTS IN GREAT BRITAIN. The Home Mission New Consists of were in the toes and not in the heels. For a long time there were no heels, but the toes were ridiculous enough to make up for all the heel absurdities which their wearers might have thought of but didn't. And right here, for the benefit of the sex which is supposed to be fashion bestridden as the other never Eighty-six Mission Churches and Forty

AMONG THE CHURCHES.

SOME INTERESTING FACTS ABOUT

Conjoined Mission Churches-The Baptist Building Fund. Baptists in America may like to learn something of the sayings and doings of the brotherhood in Great Britain. The Baptist union this year had for its chair-man the Rev. James Owen, of Swansea. The topic of his annual address was "An Effective Ministry of the Word." It showed some of the things which tend to impair the efficiency of the pulpit, and urged that profound convictions and a fearless expression of them are necessary to an effective ministry, also that there must be enthusiasm.

During the sessions of the union strong ground was taken against measures which would work to place public edu-cation more under the control of the Episcopal church. Opposition was made to the enumeration of the religious profession of the people in the census. course those who attend no church would be reckoned as Episcopalians and a false idea would be given of the numbers adhering to the state church. The discussion on adult Sunday schools was of a practical and useful kind. Thus far English churches in general have no such Sunday schools as are found in America. Col. Griffin, well known in the United States, was elected vice president, which means that he is to preside and deliver

the address next year. He is the first layman to be called to the chair. At the Home Mission meeting the report read by Rev. Dr. Booth showed that there are now eighty-six mission churches upon the list of the council, and that the conjoined mission stations stand at forty. Sixty-five mission pastors are provided for the 126 churches and the stations. The figures as to membership, and the contributions of the mission churches to various funds, were in a high degree cheering, showing that the work done is thorough as well as extensive. The Rev. Hugh Price Hughes, Wesleyan, preached the annual sermon.

The Baptist building fund, which helps much in the crection of new houses of worship, granted loans amounting to about \$50,000 during the year. It had an inspiring anniversary. The Baptist Missionary society rejoiced in the return home of its secretary, Mr. A. H. Baynes, who had spent six months in India and insisted in payones, forbidding shoes of extreme breadth ing his bills of travel himself, a sum of and shortness to any but these favored \$2,500. Owing to sickness he was una-

ble to be present at the meeting. The The next century brought high heeled income of the society for the year was shoes, and along with them the "cho-pines," which as instruments of torture \$400,000, but the expenditures exceeded this sum by about \$12,000. The admust have out outdone everything else dresses were of a fine order. The annual sermon was preached by the Rev. which was ever invented for woman's deforming. They were brought to Eng-T. Vincent-Tymmes. land from Venice, and what wideness The Bible Translation society still conof general popularity they failed to tinues a useful work. Its receipts for the achieve they made amends for in in-dividual height. The nobler a lady's year were about \$2,000. The Denominational Total Abstinence society had a rank the higher she wore her chopines, good meeting, and the temperance moveand the more impossible it became for ment gathers strength every year .--

Christian Intelligencer.

## The Christian Increase.

much taller when she stood up, but if she attempted to stand or walk alone A net increase of nearly 877,000 Chrisshe quickly changed from tall to long. The chopines didn't last long, but the tians for the year is no insignificant return. The deaths among the 19,790,323 high heels that came in at the same time Christians of last year must have made were received with delight, and grew a large figure. This loss and all other higher and higher until a little more losses have been made good by conversions and immigration, and nearly 900,ions in England fell into a sudden dis-000 gained in addition. We now have favor and high heels went out with a 142,767 churches and 98,322 ministers, snap. But the low heeled era lasted showing a net gain of 3,882 churches and 3,865 ministers. A clear addition only about ten years, and ever since then the battle between the two has been of an average of between ten and eleven churches and as many ministers every times one the victor and sometimes the day in the year does not appear to inother. Just now it looks to me as if the to of nower o

ity in this country. If in addition to

the grand totals of churches, ministers

each for the year we could give the

grand total of the millions, yes, billions

of money invested in Christian churches

and Christian institutions, and the mill-

ions upon millions more raised for the

spread of Christianity's gospel, we might

hope to convince even the Theosophists,

who think that now is the opportunity

for Buddhism to take America, that

Christianity has still some hold upon the

people of this country .- Independent.

RELIGIOUS GLEANINGS.

dent in the state of Minnesota.

There are 455 Lutheran ministers resi-

At the late grand rally of the Salva-

tion Army in New York Marshal Booth

reported that the army in the United

The efforts of the American Sunday

School union to organize new Sunday

schools have led during the past two

yea:s to the founding of nearly 200

States has about 350,000 members.

HYMN BERMON.

[Text: First Stanza of "Safely Through Another Week."] Week."] Seven days' dangers have gone by-Peris strewn from earth to sky; Chods within whose chambers deep Fire and flood together sleep; Air in ambush, which, set free, Might a cyclone pasther be; Earthquakes in the results below, Prowling flercely it and fro; Bickness that, with stealthy tread, Brings the grave it is hapless dead; So the words in song we speak -"Safely through another week."

Who could sail without the waves Who could sail without the waves? Who could breathe without the air? Men were only walking graves. But that God is every where. Stars that travel fast and slow Through the countries of the sky. On His errands come and go-With His viewless wings they fly. Each true spirit shines a star Fed by one ciernal ray; So the words we sing afar-"God has brought us on our way."

Lo the diamond-metal sun! But by toil and pain 'twas won. Learning comes the world to bleast It was purchased with distress. See a fame in glory rise! It was bought with sacrifice. Feel a love that passeth thought! But it never came unsought. With exercise and desire. Souls must clamber and accuire-Souls must clamber and acquire-So we sing, in accents meek, "Let us all a blessing seek."

Did you view the morning rise? To the eye a wondrous feat: Precious stones bestrewed the skies-Heaven's own gate hung in the cast. Can you see the mountains grand? Do you hear the robin sing? Worship, O my soul!-you stand In a palace of the King! Splendor lurks in every spot Of this Sabbath morn's display; Fellow singers, are we not "Waiting in his courts today?"

You whose life webs weigh like lead, Weave today a golden thread; You who bend 'neath labor's rod, Bow this day to none but God; You whem study's bounds control. Read today your child's sweet soul; You whose heart is doomed to bear For whose near is coolies to be Serrow, shame and needless care, Come today and lay them prone On the white steps of the throns. Properly is this confessed, "Day of all the week the best."

Do not lie in slumber's thrall, You who would with heaven rise; Do not let 'mid rubbishdall This gold ladder to the skies. You must join the childlike throng. Yearning for a father's love; You must help to make the song That is waited for above. Toil, that others you may see, By the powers of goodness blessed; Then your Sunday life will be, "Emblem of eternal rest." --Will Carleton in Christian Advocate.

NELLIE'S GIFT.

A Misspelled Word That Reached Right Up to Heaven.

The following story was read to a great Sabbath school missionary meeting in Broad Street church, Burlington, N. J., by a little girl whose clear, sweet voice could be heard in every part of the room, and it thrilled every heart:

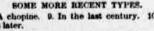
Did you ever want anything awful had and then have it come? Then you know how I felt when that package came from my auntle in New York and I opened it and found a pair of real silk mitts. Jack said they were just "splendor-if-ic," and Jack's my brother and he knows. I had wanted some for ever so long, but I didn't say much about it, 'cause when you live in a little cuddledup house and your papa has to buy bread and shoes for so many, the money

all flies away before it gets around to what little girls want.

I don't know how auntie found it out unless Santa Claus told her, and it wasn't near Christmas time, either. They were such pretty brown mitts. Tilly Jones said they were just the color of my hands, but I didn't care for that. Little hands will get brown when they weed the garden and do so many things. I looked at them 'most a hundred times in two days, I guess, and then it came Sunday. Wasn't I glad! I put them on and walked to church, just so. Jack said I



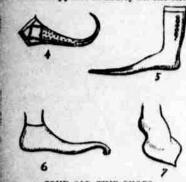
S and 10



viously been long and narrow and snouted. The sumptuary laws which had forbidden long toes to all but the rich and noble were supplemented by new



After that tour of investigation I de cided that French heels, for street wear at least, are waning. The increased number of low heeled and broad soled shoes that appears in nearly all the shops



SOME OLD TIME SHOES. 4. A crakowe. 5. Difficult walking. 6. Dudism the Fifteenth century. 7. A sudden change. goes to prove the same thing. There is one large shop in New York which only the most extreme type of his kind of shoe. It has grown and its prietor has prospered amazingly dur-these last half dozen years. He ted in the business with only one ide of one narrow little room and one cort. Now he has a big establishment, a large force of clerks and a patronage that keeps his two goodly rooms well ocseps his two goodly rooms well ocpied from morning till night. His clerks sell shoes upon a new and unique plan, but one that is necessary to his heory of what a shoe is for. I saw one Atting an elegantly dressed lady, and as he passed his hand over the instep and felt of the toe I expected him to say, after the manner of the usual shoe store clerk, "That is pretty large. Don't you want to try a half size smaller?" But instead he quietly remarked: "It is of no "msp for you to take this shoe. It is not go th too small."

confterward he explained in answer to my astonished comment: "We have to may that many times a day, and frequently have to insist upon a larger size. Our patronage depends mainly upon the com-fort with which our shoes can be worn, consequently it is to our interest for us to urge such shoes as we know will be comfortable."

It would be no small wonder if the on should swing about even more rapidly than it is doing to the lowest of backs and the broadcat of soles. Ever since there were shoes and instability in fashions the style has been going

high heels were getting just a little the daily harvest of 240 souls is not sympworst of it. tomatic of that decay which certain FLORENCE FINCH KELLY. skeptics profess to discover in Christian-

her to take a step alone. The lady who put chopines under her feet looked very

than a century ago, when French fash-

waged and has rested not, with some-

Demand for Musical Instruments. There is very little demand for odd and unusual neusical instruments. The sales show that the piano is the great favorite, next the violin, next the guitar and next the flute. A great many ladies took up the mandolin some time ago, but the craze is almost completely over. If the zither was not so very difficult to learn it would be popular, and it is an instrument which will always have a slow but steady sale. The cornet has lost its popularity, and nobody ever thinks of buying a French horn nowadays. Brass instruments and the gen eral run of orchestral goods are sold almost wholly to professionals, although quite a number of Chicago ladies have bought zylophones lately. The ocarina is merely a toy, although a good many of them are sold, chiefly to people who know nothing about music. The various mechanical devices for grinding out melody always have a steady sale, which, indeed, is looking up this season. --New York World.

CHESS AND CHECKERS.

Chess problem No. 70-By Joseph N. Bab-

Black

Black-5\*, 32\*

1

White.

SOLUTIONS.

8

White to play and draw.

Chess problem No. 69.

8. P to Q 5-mates.

White-17, 24.

White. 1...B to K sq.

Black.

1...20 to 24

2.. 6 to 10

3., 2 to 27

4...17 to 22

5...18 to 22

6..12 to 19

7.. 7 to 11

8.. 4 to 11

9., 3 to 8

10.. 8 to 12 and wins.

Bradt.

P to Q4

Black.

Anything. K to B 5

White.

1... 27 to 20

2...15 to 6

8...31 to 24

4...26 to 17

6. .24 to 15

7..15 to 8

8. 28 to 24

i. .19 to 16

A fine memorial church, to cost \$400,-000, is to be erected in Philadelphia as a memorial to George W. South. It is expected that it will be the finest Episcopal church in the diocese. 1 0 While the May anniversaries have well

churches.

nigh ceased to be in America they still flourish in England and are becoming even more prosperous than formerly The London Record says that the influence of the May meetings is increasing. and that even High churchmen have

caught the enthusiasm of the occasion. The Lutheran Annual for 1890 gives the following statistics of the Lutheran church in the United States: Fifty synods, 4,612 ministers, 7,911 congregations and 1,086,048 members. An increase of about 2,000 ministers, 5,000 congrega-White to play and mate in four moves. Checker problem No. 70-By A. Lar-nach Wick. tions and nearly 200,000 members has been made in the last twenty-five years. The Chinese Sunday schools in New

York are numerous enough to have their own organ, The Chinese Advocate. The first number contains a portrait of Li Hung Chang, the prime minister of China, and an illustration of the Handwriting on the Wall. Some of the pages are in Chinese.

## The Praise of God in the Alps.

In certain parts of the Alps, where the people live scattered about as shepherds, there prevails a beautiful and touching custom, which softens somewhat the dreary loneliness of their solitary life. Just as the sun leaves the valleys, and his last rays faintly gild the snow capped summits of the mountains, the shepherd whose hut is situated on the highest peak takes his Alpine horn, and with trumpet voice cries, "Praise the Lord." Instantly all the other shepherds, standing at the thresholds of their cabins, repeat, one Checker problem No. 69-By Percy M. after the other, the same appeal, until the echo resounds far and wide, from rock White, 14, 15, 19, 23, 26, 27, 28, 30, 31. to rock and deep to deep, "Praise the Black, 2, 3, 4, 6, 7, 12, 13, 17, 20. Black to play and win. Lord." A solemin silence succeeds the last notes as they die away, and each shepherd kneels, bareheaded, in deepest reverence and prayer. Later on, when the mantle of night completely envelops the mountains, once more the horn is heard to resound with the words "Good night," and the shepherds pencefully retire to their solitary abodes to reat from the labors of the day.

hold my paws like a scared rabbit, but I didn't ever see a rabbit with mitts on.

It isn't right to think too much about what you wear when you go to Sunday school, and by and by I didn't, for we and communicants and the gains in had such a good Sunday school I forgot everything else. A missionary man told all the folks about some poor little children away off; how the fire had burned down their school house, and they hadn't any nice houses, or clothes, or anything, but they were trying so hard to get along and to learn; and he said what was given to those little ones was just the same as giving to Jesus. Think of that! Just the same as giving to the dear Christ child! I just supposed everybody would give. Why, some of the folks are worth

as much as \$10 or \$100, and yet that basket staved 'most empty.

I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she had given her two mitts, every living mitt she had; it said so. So 1 slipped mine off and dropped them into the basket, and I was glad, if my throat ment. did all choke up. But pretty soon, when that basket was carried up, the gentleman picked them right out. "Has any little girl lost her gloves?" Nobody said anything, and he asked again: "Did any little girl drop her gloves in the basket by mistake?" It was awful still in that room, and I thought he was looking right at me, so I had to say something. "It wasn't a mistake," I told him; "I wanted to help and hadn't any money, but 1 knew how the poor woman in the Bible gave her two mitts, and so"- Then those folks just shouled, they did; and I felt as if I'd like to drop right down through the floor. I knew I had made some dreadful blunder, but I couldn't see what; for if m-i-t-e-s don't spell mitts what does it spell? Course I cried, but my teacher put her arm right around me and whispered, "Never mind, little Nellie," and she stood up and said, with her voice all trembling: "Dear friends, this lit-tle girl had given her greatest treasure: have we older ones done as much? Some way the money just poured into that basket after that, and the missionary looked gladder and gladder. They brought my mitts back to me and teacher said she would show me how to get some money to give. But O, how full that basket was! And when that gentleman counted it his eyes grew all wet and he said softly (though I didn't know what he meant), "A little child shall lead them."-Exchange. English Presbyterians.

The total income of the English Presbyterian church, numbering 288 congregations, for 1889 amounted to \$1,170,315, as compared with \$1,051,875 in 1888, being an increase of \$121,440. The membership numbers 65,055, and shows an increase of nearly 1,000. The value of the church's property is estimated at more than £1,500,000 sterling, and on it there remains \$125,000 of debt. The Sunday school scholars number 78,490 and the teachers 7,340, being in the proportion of one to nine of the membership. The Christian workers number 13,770, or nearly a fourth of the whole membership. The progress of the church's foreign mission work, chiefly in China, has been most encouraging. There are now 264 agents in the foreign mission field, having charge of 41 theological students, 180 congregations or preaching stations and 3,572 communicants. The total income for missionary purposes during 1880 was \$103,270.-Christian at Work.