"How I wish I could see a fairy," sighed little Ellen, as she rested under the old apple tree in the garden, "a real, live fairy, such as I see pictures of in my books, and about which grandma has told me such beau-

little bird, which from its, place among the branches had heard the little girl's wish. "To-morrow morning, I shall give you a seed, and if you will plant it, the fairy will appear soon after."

Ellen could hardly, sleep that night for thinking about the fairy, and she wondered if it would really come as the little bird had said. Long before the sun was up the little girl ran to the apple tree, where the bird name to her, and placing a small, brown seed in her hand said: "If you plant this and carefully water it a beautiful flower will spring up, and then you shall have your wish and see a fairy."

Ellen planted the seed in a retired corner not disappointed, for there stood's green stalk, having upon it a large, red flower, much like a tulip. Pecping out of the cup of the flower was a fairy, a little creature not more than an inch high, but so beautiful that the little girl chapped her hands for joy and shouted with delight.

I have come," said the fairy, in a silvery voice, "to stay with you until a little be carried away by the ugly frog, she ran back to Fairyland."

When Ellen had taken the fairy in her hand the red flower wilted and hung its two friends. Blossom told wonderful

tory, and said that she was now waiting for the bird to take her home.

"But you will freeze out here in the cold," said the mouse "my hole is dry and comfortable, and if you will keep my home neat and clean for me, you shall live with me, and I shall see that you do not suffer from hunger." rom hunger. Blossom knew that the mouse meant to be

Blossom knew that the mouse meant to be kind to her, and although she wendered how she could ever live in a dark hole in the ground she decided to go with her new friend; for she felt that she would soon die if left alone in the forest. The mouse was anxious that the fairy should not be unhappy in her new home, and she began to make some improvements in the house. First, another room was added, several windows were made, so that the sunwindows were made, so that the sun-shine might drive away the gloom, the softest mess gathered for beds, and all the most delicate food which could be found was carried into the mouse's hole. The mouse even tried to make herself more at-tractive, and from stray bits of bright silk, which she found blowing over the fields, she made caps and aprous, which she wore in the house. Blossom soon learned to of the garden, and many times that day she in the house. Blessom soon learned to ran to the place in hopes of seeing the promised flower; but not even a sprout was to be seen. The next morning, however, when Ellen again looked for the plant she was that she might see the bird that had promise that she might see the bird that had promise that she might see the bird that had promise that she might see the bird that had promise that she might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that had promise that the might see the bird that the migh that she might see the bird that had promised to come for her. But one morning
when she had gone only a short distance
from home, she saw, not far away, the large
frog which had taken her away from little
Ellen. Remembering her former experience, poor little Blossom was greatly
frightened, and thinking that she would
rather always live with the mouse, than to
be carried away by the uply frog, she ran



THE MAGIC FLOWER.

"Since you have come to me from a flower." said Ellen, "I shall call you Blossom, and I shall take the best care of

The little girl kept her word, and Blossom did not suffer from any lack of atten-tion. Her bed was a large walnut shell, with a mattress of violet leaves, and rose petals for a coveriid. A large porcelain dish, filled with water, served for a lake, and when the fairy wanted to take a sail Ellen would fasten threads to the walnut shell and pull the small boat over the

One night when Ellen was sleeping in her little bed, and Blossom on her couch of violet leaves was dreaming dreams of Fairyland, a large frog hopped in through the window, and seeing the fairy thought: What a beautiful bride she would make

And taking the bed between her thick lips, hurried away to the pond, where she made her home. When Blossom awoke, she was startled to find that she had been carried away in her shell from Ellen's home and was on a large lilly pad near the shore of a stream. The little fairy wept bitterly, and thought she would surely die of fright. The freg hearing her cries, went to her, and said: "Here comes my son, who wishes you for his wife."
When Blossem saw the son, who was even

uglier than his mother, she cried louder than before and begged to be taken home. But the frogs paid no attention to her wishes, and threatened if she was not quiet to throw her into the water. The fish hearing all this commotion wondered what was the trouble. They poked their heads above the water, and seeing the distress of the the water, and seeing the distress of the fairy, determined to help her. They tugged away at the stem of the lily pad until it broke, and the great leaf floated out into the stream, beyond the reach of the frogs. The little fairy sailed past villages and cities, and the birds on the trees, when they saw her, said: "What a beautiful maiden."

A white butterfly lit on the leaf, and after hearing Blossom's story said:

hearing Blossom's story said:

"If you will tie your sash to the leaf, and then around my body, I can fly over the water and we shall soon reach the shore," Blossom did this, and soon the little boat was gliding merrily along. But it had not good far, when a large beetle buzzed near, and after gazing curiously at the fairy for a moment, he thrust his claws around her slender waist, and flew with the frightened little creature to a high tree on the bank. The bestle was very kind to Blossom. He brought her honey from the flowers, and other dwinties to tempt her appetite. Thus, the fairy came to regard the homely insect as her dearest friend. All the beetles for miles around came to see Blassom, who sang sweetly and did her best to entertain her visitors. But after a few days, the beetle vew tired of giving so much attention to is guest, and one morning he carried her to the moss under the tree, and left her.
All summer the poor little fairy lived in
the forest. None of her friends came to
find her, the flowers seemed new and
strange and even the beetles paid no attention to her cries for help. All day alle would wander about through the forest, and at night would seek shelter under some large lear, which had fallen across her path. Autumn came. Chilling winds began to blow through the forest, and cold rains drizzled through the trees. Blossom thought the would certainly perish, and she watched the more eagerly for the little bird, which was to carry her back to Fairyland. A field mouse, peeping from its hole, saw the lenely little creature, and seeing how she sulvered with the cold, went to her and

"I have heard of fairies, and think you hars he one of them. Why do you live here alone, when you must have such a beautiful home somewhere?"

Blessom, when she heard these words, could not keep back the tears, and between stories of Fairyland, and the mouse would relate her exploits in the field. Spring came, and the mouse began again to make came, and the mouse began again to make her trips in search of food. One evening when she returned, she said:

"Little Blossom, I have some good news for you. The bird for which you have been looking so long, came to me to-day and asked about you. It will be here in the asked about you. It will be here in the morning to take you away. I shall be very lonely without you, for I have learned to love you dearly; but I know you will be much happier in your own home, for this hole is no fit place for a fairy."

And the next morning Blossom was carried back to her own dear Fairyland, where the was received with great iny. Little

she was received with great joy. Little Ellen had long since ceased to search for her fairy, but often wondered what had be-come of her. The moment Blossom reached Fairyland, the large, red flower raised its head and bloomed brightly year in and year out, never beeding heat nor cold.

SOME ENIGMATICAL NUTS.

Puzzles for the Little Folks That Will Keep Their Brains Busy for Most of the Week if They Solve Them Correctly-Home Amusements

to E. B. CHADBOURN, Lenvision, Maine



Combine one of the above pictures with each of the others in succession, and obtain:

1. Commenced. 2. To happen. 3. To insuare.

4. To remove the top part. 5. Gracious. 6.
The shortest way from one place to auother.

7. To deceive.

1706.—A STRANGE RESULT.

Where are greater men than I?
Where is there a man more free?
Who would sooner, quicker die
That his land, as 'tis, shall be?
No, I cannot yield; my name
Stands for freedom o'er the world;
Never shall decrease my fame,
While our flag is still unfuried.

One inserted in their stead,
One inserted in their stead,
What a work the change has done!
Into slavery I am lend.
Little freedom do I know,
All my path is dark and dread;
Tolling on my way I go,
Hoping light shall soon appear.
H. C. Burgar.

1707-TRANSPORMATIONS. L Add an L to a small house, and it becomes a young animal.

2. Give a dog a new head, and all that remains is hair, which becomes soft and fine.

8. Give a wild animal a new tail, and it becomes globular in form.

4. Take a vegetable from a garden, and the ground will be left.

5. Add a small measure of length to useless material, and it becomes a sweet-voiced bird.

6. Draw a control of the 1. Add an L to a small house, and it be

bird.

6. Draw a small nail from piles of hay, and leave an abbreviation used in legal documents.

ETHTL.

1708-DECAPITATION. many sobs, she related her wonderful his- "He that hath lasts to total, let him whole,"

1,709-DIAMOND. 1. A letter. 2. The black beetle, or the hedge chafer. 3. Regards. 4. Running of moving rapidly. 4. Those who darken. 6. Corresponding similarity of relation. 7. Acted again. 8. Blown (Obs.) 9. Attempted 10. Turf. 11, A letter, Iowa Box. 1710-CHARADE.

What changes come from year to year?
What hopes are gone, ne'er to return!
What other hopes, to us now dear,
With other hopes must we inurn!
"Tis well the future lies beyond—
"Tis well 'tis velled from mortal sight
Else grew the human heart less fond,
Else fears would cloud us as the night
But mow, when sorrows cross our way,
When strife and turmolis all have ceases
Sweet first her clive-branch doth lay
Down at our feet, and shows the East.
There whole the glorious Sun doth rias,
To shed its beams to light the world;
And hearts once sad, now final prizes
That Hops, whose life is there impeared,
Yes, other hopes and other scene
To human hearts again grow dear;
And light our darkness intervenes,
And serves our weary hearts to cheers.

H. C. Bursen.

1711-A WON-ABSOPIAN TALK. A small animal and a screent were one day in company. The screent had done the little creature some act of kindness, whereupon the latter, acting upon an impulse of gratitude, generously offered the screent his head. The screent hesitated at first, but finally accepted the offered cift, when he at once became very much reduced in size and was much less harmful than before, though still an unpleasant companion. The small animal was no longer the graceful little creature of former times, but became an artist's assistant and becuriful.

ETHYL.

1719-TRANSPOSITION. The vessel labored in the storm, And we could just discern each form, That wildly to the rigging clung As round the sea-lashed rocks sheswung.

"O horrors." cried I in despair,
"O is there not a man to dare,
These poor distracted souls to save
And one them from a watery grave."

But as I spoke a sailor bold. With sinews iron, and heart of gold. Had launched his craft upon the tide And all the elements defied. "I'll do or die," he beavely said, And o'er the seething waters sped.

Inspired by his example brave.

More ventured on the treacherous wave,
And strove, regardless of their doom,
To snatch them from a living tomb,
Sparing no labor and no skill,
Behold the grand results of will!

Despite the raging of the sea.
Despite the wind's flerce jubiles.
This wretched and despairig crew.
Soon reached a harbor safe and two.
ADTL

1718-OBLIQUE RECTANGLE. 1715—OBLIQUE RECTANGLE.

1. A letter. 2. Undivided. 3. To deliver a public discourse. 4. A "flat" familiar to solvers. 5. An ancient country of Europe. 6. A part of the ear. 7. A balcony. 8. A listener. 9. A bird. 10. A kind of cod. 11. Pertaining to castor oil. 12. A weapon in early England. 13. One who makes holes in the ground for seed. 14. A point. 16. A tumor. 16. A letter.

BOGAJA.

1714 CURTAILMENT. Primal and final were two final branches. Who arrived in this sad world together, Or, in order to make my meaning me They were twins, born in fair summ Prime flourished and soon world exceedingly strong.
While final was sickly and weak;
But aside from this defect, they
near like
As two peas in a pod, so to speak. But, alast for fond hopes, one unfo

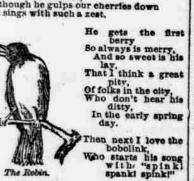
day Sweet Anal grew worse and soon died; While the mother stood near, as in agentre voice, "Final, darling, sweet final," she cried. NEW PRIZES FOR SEPTEMBER.

For this month there will be six winners. The prizes are six annual subscriptions to "Gardeu Notes," a neat little monthly full of

1694.—The House of Seven Gables, 1695.—I. Oc-our. 2. Pat-tern. 3. Hag-taper 4. Man-drill. N abo B

I nur R
G yra L
H ora L
T far A
8 api D
H oll O
A spe N
D iva N
E xfr A
1704—Slave, veals, salve, laves, vales. The Robin and the Bobolink

[WRITTEN FOR THE DISPATCH. Of all the birds in our town
I like the robin best,
For though be gulps our cherries down
He sings with such a zest,



The Robin. He comes in May.
Oh happy day,
That brings him to us from the South;
And the meadows resound,
With the jubilant sound,
Which rings with glee from out his mouth.

In corn plant-ing time He always is near, And his funny rhyme
I was glad to
hear,
Of "drop it
down!pick
it up!
quick!
quick!
Advice I was
veryapt to veryapt to take, When many grains I'd drop by mistake, For we were told not to Robert of Lincoln.
AUNT CLARE.

They Speak From Experience "We know from experience in the use of Chamberlain's Cough Remedy that it will prevent croup," says Messra. Gadberry & Worley, Percy. Ia. They also add that the Remedy has given great satisfaction in that vicinity, and that they believe it to be the best in the market for throat and lung diseases. THE BLIND MAN SAW.

Christians at all, and have never been baptised according to a certain peculiar ritual. Now it is a particular musical instrument which makes discord in the Christian congregation. Again, it is the necessity of inserting a certain word in the Constitution of the United States. Shall the Christian man belong to a secret society? After what pattern shall the ideal Christian Church be organized and governed? In our way, say

Good Seeing Finds a Difference Between a Man and a Tree.

THE ONE HAS A SOUL, THE OTHER NONE

(WRITTEN FOR THE DISPATOR.) "And he looked up and said, I see men; for I behold them as trees, walking." That is what a blind man saw.

The man was blind-like the rest of us. We may have better eyes than he had; but we do not see with our eyes. Everybody knows that. We see with our minds. The mind looks out through the lens of the eye, as through a glass, and so sees. But how much we see with our eyes depends upon the seeing mind. Every summer crowds of people go over to see Europe, but what they see depends upon what they know. The most expert oculist cannot make a dull mind see. There was a wise man in the old time who put out both his eyes, and even then saw more than anybody else- in all Greece. It is the mind that sees. And when we come to think of sight as mind-seeing, we cannot escape the confession of blindness. For clear seeing means clear thinking. And who will claim the prize for that? We are all brothers of the blind

HIS EVES HALF OPEN.

This blind man, who at first saw nothing but a universal blackness, presently got his eyes half open. And Christ said, "Do you see anything?" and the man answered "I see men, for I behold them as trees, walking." He saw men, and he was quite sure that they were men because they were walking about like trees. Whether the men looked to him like trees, or the trees seemed to him to be walking about like men, it would be hard to say. But it is evident what a hazy, blundering visiou he had.

We can see better than that. We can tell a man from a tree. Anyhow, we think we can. But can we? Is that sure?

Isn't it true, now, that a man is more of a man if he owns a tree? Suppose that he owns a hundred trees, and a great green acre of smooth lawn in the shadow of them; suppose that he has got a lot of big trees

acre of smooth lawn in the shadow of them; suppose that he has got a lot of big trees together and built himself a fine house out of them, isn't he more of a man on that account? And so, isn't a tree a part of a man? Doesn't it go to the making of manhood? Ought we not to regard him as the first among men who posses the most trees?

DETERMINATION OF STATION. You will not say that, nor will I. We know better than that. We know very well that not what a man has, but what he is, makes him more of man or less of a man, and settles his real station in the company of men. We know that character means manhood, and that the man of best character is the best man, and that trees have nothing to do with it. We do not mistake trees for men. But can we say as much of all our neighbors? Is that the common way of estimation?

Look closely at this blind man of Beth-saida, and see if you don't know him. Isn't his name Society?

What this blind man needs is that Christ shall touch him and set his eyes wide open, so that he may know a man when he looks at him. Aristocracy is an abiding charac-teristic of human life. It has always ex-isted; it exists everywhere and it will conisted; it exists everywhere, and it will continue on into the world to come. For the aristocrats are simply the best. That is what the word means. And there will alwhat the word means. And there will always be the best. There will never arrive a day when we shall all be perfectly equal saints and heroer. But best in what? The ideal aristocracy—who shall belong to it? Sometimes it has been made up of the men with the stoutest muscles; sometimes of the descendants of the oldest settlers; sometimes of the people with the fullest pocketbooks. But Christ leaves no doubt as to

THE IDEAL ARISTOCRACY. Society, looking about with open eyes and clear vision, to choose its best, will base its choice not upon any of these condi-

hand clear vision, to choose its best, will base its choice not upon any of these conditions. Christ cared not for strength, except for strength of character. It mattered not to Him though a man's great-grandfather was the patriarch Abraham. And He loved the poor man just as much as He loved the rich man. Look at the men whom Christ chose as the actual aristocracyin His own ideal commonwealth. The Twelve Apostles were selected not even for their wisdom, but simply for their devotion to their Master. They were men who gladly followed Christ. They were the friends of Christ.

The Bible makes short work of conventional aristocracies. The proudest prince gets no praise in that impartial and just history if he were a man who followed not the will of God. The standard of approbation in the Bible is the rule of righteousness. And when society looks out of dim eyes no longer but sees with clear vision, touched by the healing hand of Christ, then he will have praise and welcome who brings manhood with him; Christian birth or bank account. There will be no longer any doubt

count. There will be no longer any doubt as to the identity of a man.

KNOWLEDGE OF DIFFERENCE. One of the most important advantages of sight is that it gives a knowledge of difference. It makes it possible for us to distinguish between a man and a tree. And

tinguish between a man and a tree. And this knowledge of difference is one of the most useful pieces of information that anybody can have. Because it tells us what is valuable and what is not. We know what things are really worth. And that is the beginning of all sorts of success.

A large part of the battle of life has been fought and gained when one has learned the difference between a man and a tree. For that is the difference between the great and the small, between mind and matter, between the eternal and the transitory between earth and heaven. Success begins with a recognition of the value of things. It is conditioned upon a sense of proportion. Nobody ever made a fortune who expended any considerable amount of "\$5 time" upon any considerable amount of "\$5 time" upon "60 cent jobs." Nobody ever succeeded who habitually mistook small things for great, or great things for small.

who habitually mistook small things for great, or great things for small.

ANOTHER BLIND MAN.

Look again at this blundering blind man. Isn't his name the Churen?

This, anyhow, is exactly what the Church is doing—making a mistaken valuation, reading life with a wrong emphasis, setting small things in the place of great things. Some people think that the adoption of colored bookmarks is a sign of the advance of true religion. A vested choir is a regiment enlisted against the armies of the devil. The growth of ritual is a growth in righteousness. Other people think that those things are earthly, sensual, and of the pit. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is men. The mischief is in caring about these things at all. What the Church wants is most significant. Contrast it with the care about the color of the open air, and all free poems the parson's clothes, is nothing but a blind man's blunder.

QUARRELS ON SMALL THINGS. There are few hindrances which offer worse obstruction to the progress of Christians. And if you will think what these dissensions are about you will see that they are very little things indeed. Some people say that the rest of us are not good Christians because we sing "psalms and hymns and spiritual songs," instead of singing the psalms only, in Francis Rouse's version. Some people say that the rest of us are not some people say that the rest of us are not some people say that the rest of us are not some people say that the rest of us are not organized and governed? In our way, say the Anglicans: in our way, say the Roman-ists; in our way, say the Presbyterians; in our way, say the Baptists. Down in the southern countles of this State

THE NUMBER OF BUTTONS which a man shall wear upon his coat is a matter of religion. Over in Russia the number of fingers which the priest shall hold up when he pronounces the benediction is a matter of religion. Mint, anise and cummin! These are the things about which we can't agree. We are at one in the essentials. We can say the Apostles' Creed together. But we fight each other when we ought to be fighting the enemy because our ought to be fighting the enemy, because our different regiments wear different regiment-als. Blind! blind! The Christian Church is a mighty giant.

The Christian Church is a mighty giant.
There is no end to its strength and its
power, and no limit to the possibilities of
its victory over the world, the flesh and the
devil. But the giant is blind, and cannot
tell the difference between a man and a tree,
between the little and the big. And the
giant is breaking twigs, when he ought to
be unlifting nations.

be uplifting nations.

Christ healed a great many people in the years of his blessed ministry, but the writers of the gospels seem especially fond of telling us how he opened the eyes of the blind. For that is one of

THE SACRAMENTAL MIRACLES. Beneath the outward gesture and deed lies the spiritual meaning. We are all more or less blind. We are all feeling our way about in the haze, not seeing everything clearly, and often making blunders, taking men for trees. And Christ came to be the light of the world. He came to open our blind eyes, and to show us what things are—to teach us the eternal difference between trees and men.

It is all very well to talk about the short-

between trees and men.

It is all very well to talk about the shortcomings of society and the faults of the
Church, but we must, remember that there is
no such thing as abstract society, nor an abstract Church. These names mean us. Society means all of us considered socially.
The Church means all of us considered ecclesiastically. Every time we are counted
in. Society is blind, and the Church is
blind, because you and I do not see as clearly as we might. ly as we might.

Look once more at this mistaken blind

man. Is there not a certain familiarity in the features of his face? Where have we looked into his blind eyes before? Ah, yes; in our own mirror.

I know a great many people, and could set down their names end residences upon a sheet of paper, and would only hesitate about the stopping place, who are as blind as that blind man was at Bethsaida. They are taking the small things of life to be the great things.

CHURCH-GOING AS A TEST.

They are very busy, day after day, in car-ing for what concerns their bodily comfort; they are neglecting their souls. I would they are neglecting their souls. I would not say that church-going is an essential duty of the Christian life. There is scarcely anything about it in the Christian Scriptures. But church-going is a pretty sure test of the Christian life. I have never known anybody about whose real Christianity I was certain, who did not want to go to church. And when I see people busy and interested on Saturday, and busy and interested on Monday, and invisible and asleep on Sunday, I take it that that means something. And I know not what it means unless it is that these Sunday sleepers are forgetting that they have any soul.

unless it is that these Sunday sleepers are forgetting that they have any soul.

My friends, if there are any of you within reach of these words—honestly now, what are you doing for your souls? I know pretty well what you are doing for your minds, and what you are doing for your business, and what you are doing for your business, and what you are doing for your pleasure. But you have a soul; you know that. And your soul is

THE MOST VALUABLE POSSESSION that you have, isn't it? This alone, of all that you have, isn't this alone, or all that makes up your life, will determine your eternal future. And your soul needs care, doesn't it? Your body does, your business does, your mind does. The soul business does, your mind does. The soul

business does, your mind does. The soul won't grow, left to itself, like a tree. If you don't care for your soul, your soul will simply go on in the way of all things that are uncared for; it will die. And you will lose your soul.

There is a big difference between a man and a tree, and the biggest part of the difference is in the fact that a man has a soul, while a tree has only trunk and branches. But there are always people blind enough to miss that. Somehow, it takes pretty clear sight on the part of all of us to see that distinctly, and really to get it into our understanding. To set the emphasis on great things rather than on small things, to value the spiritual side of life at its right valuation, to keep the Kingdom of God and His righteousness first and foremost every day we live, is the order of things with all people who know a man from a tree.

George Hodges.

THE GOOD IN BASEBALL

A Lawyer and a Minister Find a Good Many Things in It to Commend.

"The future historian of the manners and oustoms of the people at this latter half of the nineteenth century," said a lawyer whose practice is too large to permit many afternoons off, "will have to give not a little attention to the great open-air game of baseball. I wonder whether we of to-day eatch the full significance of the mania? Street gamins who 30 years ago were plotting all sorts of iniquity in imitation of dime heroes, are to-day holding heated arguments over their favorite ball players. Look at the immense educative features of the game. You will find dozens of young-sters who have never read a book fully posted on the records and features of all the great players.
"And then note the enormous disciplinary

"And then note the enormous disciplinary effects on the countless many who play the game. To hold your peace under provocation, to work against certain defeat, to obey orders, to keep cool under the most trying circumstances. America will never lack for military talent so long as its youth have

Yearly Meetings Are Now Discussing the Hireling Ministry.

THE PECULIAR MARRIAGE CEREMONY

WHITTEN FOR THE DISPATCH. The Quaker stood under his smooth, broad brim.
In a plain, drab suit, that, simple and trim, Was better than royal robes to him Who looked to the inward part.

The Quaker is still with us, although the "smooth, broad brim" and the "plain, drab suit" no longer mark nine out of ten of the present day followers of Penn. This distinguishing feature in the garb of the early Friends is still quite common in the City of Brotherly Love, and scattered up and down all over this great country are little hand-fuls of people whose religious faith is known by the shape of their hats and bon-nets and the peculiar plainness of their coats and gowns. But if the Quaker census of to-day was to be taken by the rule of dress and speech alone, the prevailing opinion

that these people are surely dying out would be justified by the figures. The Quaker is still in the land in greater numbers than ever before, but the "thee" and the "thou," the "first day" and the "second month," the broad-brimmed hat and the cutaway coat, with straight collar, are not prominent features of modern Quakerism.

The Society of Friends, commonly called Quakers, is now known as the Friends' Church. Its representatives are found in every State and Territory of the Union, but where William Penn built his city and George Fox preached, and Quakerism for two centuries flourished, the society as a church is to-day the weakest. The annual convocations known as "yearly meetings" for this year began in April with Philadelphia, followed in regular order and a rew weeks apart by Dublin, London, New York, New England, Canada and North Carolina, Ohio yearly was in session at Mt. Pleasant last week, and the annual meetings of Iowa, Western and Eastern Indians will be held this month, followed by Kansas in October and Baltimore in November. Each of these yearly meetings is the ultimate authority and the highest court of appeal in its own territory. It is officially attended by representatives from the subordinate meetings, but all members may be present with the privilege of taking part in the proceedings. There is no coclesiastical connection between the yearly meeting, but a system of fraternal correspondence exists throughout the entire chain, with the exception of Philadelphia yearly meeting, which stands aloof, and by action, at least, if not by word, proclaims to the others, "I am holier than thou." Many of the individual members, however, are in hearty accord with the great body of the church.

In not a few of the yearly meetings this year the important work of revising the discipline in order to make its conform more hearly to the needs of an enlightened and advancing church will claim much serious attention. The pastoral question now has a large place in the annual discussions, and the people who only a few decades ago were a unit in their opposition to a "hireling ministry" in all its forms, are to-day asking for pastors to whom they are willing to give liberal and stated sums, in other words, a salary. The sessions of the yearly meeting continue about one week. Not one of the great moral and religious questions of the day is WEAKEST AT ITS BIRTHPLACE The Society of Friends, commonly called

NOT WHAT IT USED TO BE Wonderful have been the changes that the Friends as a church have undergone in the last 50 years. It is within the receilection of those who count themselves still young of those who count themselves still young that silent meetings were as common as those with prea ching and prayer. Singing was sacrilege, and reading the Bible in church was no better. The meeting houses all over the land were built on the same plan. They were rectangular buildings divided into two rooms, one for each sex. The partition was so arranged with ropes and pulleys that the two rooms could be made into one for general services. On meeting days for church business, the "shutters" were closed and men and women thus formed two separate deliberative bodies.

and women thus formed two separate deliberative bodies.

Marriage services were held according to
the "Ancient Order of Friends." No one
could safely look over the denominational
fence for a life partner without finding himself on the outside of the fence. An offender
in this direction was visited by a committee
from the monthly meeting. If he was willing to stultify his action, or to dissemble to
the extent of saying that he was sorry for
the step he had taken, he was further
"treated" with, and the probable result
would be a condoning of his fault. But generally the offending member had too much
spirit and honor, and sometimes too much
religion to tell a deliberate lie, so out of the
church he must go to keep company with
his "worldly partner," a term of reproach
which was as often applied to members of
other denominations as to those who had no
church connection.

THE QUAKER MARRIAGE CEREMONY.

THE QUAKER MARRIAGE CEREMONY. In olden times it was an infraction of dis-In olden times it was an infraction of discipline even to witness the marriage of a member by any other ceremony than that of the church. Getting married according to the church. Getting married according to the established custom of Friends was certainly a flery ordeal, and no greater test of loyalty could have been brought to bear upen the young people of that day or any other. At the monthly meeting just preceding the date fixed upon for the nuptials the contracting parties publicly announced their intention of marriage. A committee was appointed to take the case in hand. It was to make inquiry to ascertain if there existed any prior engagement on the part of either person that might cause grave complications. On finding no obstructions the committee finished their work by attending the marriage to see that everything be done decently and in order. But these church brethren and sisters had no commission to perform the ceremony and make the matter as easy as possible. O, no, the young people must marry themselves. No glib-tongued priest or minister, no awkward Justice of the Peace to take the lead and bear the brunt of embarrassment. Marriage in Quaker meeting meant something very different. cipline even to witness the marriage of a

different.

On the day appointed the old meeting house was filled to the very doors with an expectant throng. People had come from many miles around to witness what to them was a mere entertainment. The bridal party was seated facing the main part of the audience, and for an hour or more was the cynosure of a thousand carious, critical, relentless eyes. The young couple were getting their nerves in trim for the affair. At length the venerable head of the meeting announced that the time was at hand for the marriage to take place. The critical moment had come. The flushed and trembling couple, who had never spoken a word before an audience in all their lives, now arose and with hands clasped pilghted their vows before many witnesses. The groom spoke first, as follows: "Friends, in the presence of the Lord and before this assembly I take Mary White to be my wife, promising, with Divine assistance, to be unto her a faithful and loving husband until death shall separate ps."

The bride then repeated the same words with the necessary changes of names and pronouns, and the ordeal was passed.

EVERYBODY SIGNED THE CERTIFICATE The marriage certificate was then read to the marriage certificate was then read to the congregation and signed, first by the new married couple, followed by as many of their friends as desired to leave the re-minder that they had witnessed the solemn ceremony that had made Henry Wilson and Mary White one flesh. The company then dispersed.

Carbonic Acid Snow is Now Used to Do the
Work of Cocaine.

The use of solid carbonic acid as an anaestetic has been patented by Dr. Robert Wiesendanger, of Hamburg. When the liquefied gas is poured from the iron cylinders in which it is compressed it rushes out in the form of white mist, which may be collected as flakes of pure carbonic acid snow and pressed into solid masses that will last for several hours.

The solidified carbonic acid produces great cold, which may be made to benumb any part of the body to such au extent that minor surgical operations are made painless. In the experiments made at a Hamburg hospital it was tried on a boy of 13 with such success that he watched without shrinking while a cut five inches long was made in his leg.

ADVERTISEM'TS.

NEW ADVERTISEMENTS.

Shrewd advertisers prefer THE DISPATCH because it reaches the best class of help. 1 cent a word is all it costs.

SITUATIONS.

There is no surer way to reach employers of labor than by a Want advertisement in THE DISPATCH. I cent a word for Situations Wanted.

Secure desirable tenants by a cent-aword advertisement in THE DISPATCH.