

Never has there been such an exodus of clergymen from this city as Parke's office. Eight years ago she dethis summer. Vacations have grown in favor and the congregations have begun to realize that their minister brings back from his summer outing a valuable return from the investment of a few weeks' absence in the shape of renewed vigor and new thoughts and themes that brighten the year's routine. They know that from the prolonged mental strain of preparing the scholarly efforts they demand in these days, from the nerve tension of bearing the sorrows and the anxieties of his flock, from the physical wear of arduous parishional duties he must have relaxation for a brief time, or

even his machinery oiled by a divinpurpose will run down. No one grudges the clergyman his well-carned vacation. But it does seem that it would be well for the many who go out to the mountains, the lake-shore and the sea if they would previously make some arrangement with their brethren so that the town might not entirely given over to the stranger preacher within our gates. It may be a revelation to some peo

ple to know that recently not one minister of a certain denomination was to be found in the city, This may night. not seem to be the subject for depre-cation until it is explained that in case of affliction and death the abhurch. sence of all the ministers of onc's own faith may under certain circumstances

reach a point where great distress is the result. Recently two members of a certain denomination died. They were persons of such strong affiliation for their church that to go out of th world unsustained by even a prayer by their own pastors was an affliction But when the sorrowing friends at

tempted to arrange for the funeral a serious problem confronted them. Not only were their own pasters far beyond their call, but not a minister of their denomination was to be secured from less than many miles away. Finally strangers were engaged who knew absolutely nothing of the dead and almost as little of the friends who remained. It was trying, to say the

least, for both. The same experience recently was enacted in another denomination, where the dead friend was one to whom the idea of being ministered by another than his own faith would have been almost unbearable.

It would really seem that with a little trouble the clorgymen of each sect could so arrange their vacations as to leave at least one of their number in the city or within easy reach all the year. Heretofore the perishioners of several different denominations have received the ministrations of Rev. Richard Hiorns with great satisfaction during the temporary absence of their own pastors. The kindly old gentlemen, with his silvery hair and his gentle words of comfort, has been a very welcome visitor at many a bedside where his beautiful voice has been lifted in prayer and song. But this summer Mr. Hiorns lies near death's door and his presence is sadly

missed in many homes. Another incident that illustrates this condition of affairs was brought to notice by a visitor to the city on a secumission, which necessitated consultation with clergymen. He vainly sought them and toiled perseveringly rom one closed parsonage to the next. He found but one Protestant minister,

said that he found a Yale graduate Sunday School Lesson for August 14. enlist as a private. A Princeton gradinte was discovered doing hostler duty for the officers in hope of the same pportunity. . . . Miss Lillian Dietrich, a missionary to

India from Grace Reformed church, is the guest of the Misses Drinker, on Madison avenue. Miss Dietrich was formerly an assistant in Mr. W. G.

termined to become a foreign mission-ary and the scene one Sunday in Grace church when, after the confirmation services, she arose and went to the altar alone, and there, standing before the bishop, solemnly consecrated her life to mission work, was so impressive as never to be forgotten by those present. Miss Dietrich is a frail, little body and eight years of untold privation and effort among the famine sufferers have seriously broken her health. She will remain a year at home and then proposes to return to the work of her life.

Rev. Dr. C. E. Mogg, the brilliant pastor of the Central church, Wilkes-Barre, will occupy the pulpit at Elm Park church on Sunday. Dr. Mogg is ne of the most popular elergymen in he conference. More than any other member he probably enjoys the close personal friendship of the greatest pulpit orator in Methodism, Bishop Fow-

Rev. Dr. McLeod came into the city Mr. M. I. Corbett, returning the same One of his near neighbors at East Hampton is Rev. Dr. Dixon, former pastor of Penn Avenue Baptist Dr. Dixon's family is at pres-

ent affiicted with diphtheria. Mr. James Shepherd has received a letter from Rev. Dr. C. M. Giffin, who enjoying his stay in London and vicinity. He was about to visit the Isle of Wight and to spend a few days at Brighton, He will sail for home August

Religious News Notes.

Rev. J. B. Sweet, pastor of the Simpson Methodist Episcopal church, will areach tomorrow morning at the Washburn Street Presbyterian church. Licentiate D. C. Thomas will speak omorrow morning at the regular service of the Sumner Avenue Presbyterian church. Service begins at 10.30 relock

F. W. Pearsall, of the Railroad (Verse 23.) Young Men's Christian association, INQUIRY .- It was with becoming courwill speak at the regular evening sersy and gratitude, the one due to a per-on of her station and the other a return vice tomorrow at the Sumner Avenue Presbyterian church. Rev. J. P. Moffatt, pastor of the

for past favors, that Elisha, without waiting for the won an's arrival, sent his servant to meet her. (Verse 24.) This act was characteristic of all genuine souls in Washburn Street Presbyterian church, ill occupy the pulpit of the Simpson oriental lands, and in all lands. The Methodist church tomorrow morning at the regular service. estow blessings and will not wait to us isked. The servant was instructed to The men's meeting at the Young Men's Christian association will be un, as if the errand required haste, an

held as usual Sunday at 3.45 p. m. alced it did. The servant's questions aught information concerning the well Good speaking and music. An men are cordially invited to be present. are of all the members of her household There will be a Gospel meeting at the er health, the health of her husband and of her child. From time immemotia Young Women's Christian association these inquiries have been the first when two friends meet. Life and health are the chief blessings to be desired far more ooms Sunday afternoon at 3.45 o'clock. The leader will be Miss Hancock; sub-

"Victory," All women and girls lect. hau riches and honor. In this instance are welcon was the same as to ask if there was ny sickness or misfortune in the family. Rev. Hugh Davies, pastor of the South Main Avenue Welsh Calvinistic Had the woman come because she was in any trouble? The answer rendered was somewhat surprising and evasive. "It is Methodist church, will occupy the pulpit of the Scranton Street Baptist hurch tomorrow evening. Service bewhich she had expressed on setting out gins at 7.30 o'clock. (Verse 23.)

Secretary F. W. Pearsall, who has cturned from Camp Thomas, will conduct the meeting at the Railroad department of the Young Men's ChrisThe Shunammite's Son.

2 Kings IV: 25-37.

BY J. E. GILBERT, D. D., LL. D., Secretary of American Society of Religious Education.

INTRODUCTION—In our last lesson we learned of Ellish's translation and of Ell-sha's introduction to the prophetic office. The impired mariative mentions very briefly a few incidents only of what fol-lowed,—the search of the men who thought Elliah might yet be living, the healing of the unwholesome water in the city well at letters in the dignity of his master, come by the grief which she had re-pressed till then, and, falling down, she clasped the prophet's feet. In deep hu-millation and carnest petition. (Mart. xxxiii: 5) This action was deemed an of-fense against the dignity of his master, come by the grief which she had re-pressed till then, and, falling down, she clasped the prophet's feet. In deep hu-milation and carnest petition. (Mart. xxxii: 5) This action was deemed an of-fense against the dignity of his master, come by the grief which she had re-treased till then and carnest petition. (Mart. xxxii: 5) This action was deemed an of-fense against the dignity of his master, come by the grief which she had re-treased till then and carnest petition. (Mart. xxxii: 5) This action was deemed an of-fense against the dignity of his master, come by the grief which she had re-treased till then and carnest petition. (Mart. city well at Jericho, the destruction of the mocking children, the rebellion of Mesha, the war with the Moabites. With Saviour rebuked the disciples. The progreater detail is related the connection of Elisha with a certain home in Saunem, a town in Issachar. In this itinerant minpliet saw that the Shunanumile was greatly distressed over some matter of which he was not informed, and he determine to give her opportunity to tell her story. (Verse 27.) It was a condescension on his istry he attracted the attention of a wealthy and influential woman in that place, whose name is unknown, but who is men-tioned as the Shunammite. Perceiving his godiy character, she, with the con-such as the Master Himself displayed on tioned as the Shunammite. Perceiving his godly character, she, with the conmany occasions. (Matt xi: 25.) Encour-aged by the prophet's favor, the woman spoke for the first time. (Verse 28.) On the first reading her words appear to be an expostulation or complaint. More careful study will show that they were becomed as a argument. She had tot sent of her husband, prepared him a room, a veritable "prophet's chamber," where at his pleasure he came to lodge. (Verse S.) In return for this hospitality blessings were bestowed upon the house-hold. One blessing was prized more than ntended as an argument. She had not seen greatly desirous for a child. The ion was not given because of her inoriny other, for a son came to gladden the hearts of the children's parents. But the little boy had scarcely passed out of the

dinate importunity. When, then, after her motherly affection had been awakened, was it taken from her? RELIEF .-- If Elisha did not attempt to

xplain what had occurred, he did what was far better-he proposed to restore he dead to life, and thus to assuage the mother's grief. Turning to Gehazi, he gave orders to take his staff (Elisha's) and to hasten to the home of the Shu-nammite, to salute no one by the way which would consume time, (Luke X: 4.) and to lay the staff upon the dead child's free (Verse 2.). It is difficult to ascience been God a gift, promised by the prophet, (verse 16) and the most desired to know, as all mother's do, the significance of the Frovidence by which the young life was taken. Who could explain so well as Elisha? With rapid driving she came to face. (Verse 29.) It is difficult to assign a reason for this order. Evidently there was supposed to be some virtue in the was supposed to be some virtue in the staff, as in the rod of Moses (Ex. vii: 19 and 20,) and in the mantle of Ebjah. (II Kings, -1: 8.) Seme think they see here a remnant of feticism; others suppose that by certain objects God condescended Mount Carmel, (verse 25) where at that time the man of God was sojourning. (II Kings ii (25.) As she was approaching, Elisha, looking down the way, recognized her in the distance, and announced the to help the faith of men in an earlier fact to his servant with evident surprise or curiosity. The mountain was a retired and stony place, frequented by seldom, day. (Ex. iv: 2 and 3.) But the mother of the child was not satisfied with this mode of relief. She refused the proxy. we for religious purposes. There Ahab ad established heathen worship, and here Elijah had builded the aitar of Jeeven with the staff, and declared that she would not have Elisha until he put forth als personal effort m her behalf. (Verse ovah and sterified. Why has this Shu-ammite come? What does he seek? It a) Her spirit was not unlike that of facob, (Gen. xxxii: 26.) and of the woman not the season for religious devotions of Cannan (Matt. xv: 28.)

> ATTEMPT .- The woman's steadfast glad his heart.

surpose moved Ellsha. What man can exist the pleadings of a bereaved moth-r? Together the two started for Shi-REFLECTIONS .- The house at Shu-Following the original purpose, Geien was a tabernacle of God among mea There dwelt faith and love. Among those whose lot it is to have wealth there are azi set out, staff in hand, before them. He could go more rapidly, as a man in those days could outrun a beast of bur-den. There may have been the thought many who do not trust in riches who do not forget God. In the house of such the minister will always find a welcome and till lingering that an early visit would the most successful, that a servant could be all the work. The attempt was at least proper. (Verse 11.) But all in vain. No touch of Elliah's staff sufficed to bring back the dead boy, and Gebazi returned to meet in the way his approach-ing master and to report the fact. It then appeared that the mother's pleading His prayers are of untold value, for they urned to meet in the way his approachand purpose were wise. She had clung bring God near and He will do what to the one in whom her hope and faith Him seems to be best. If our dead entered and would not come to her home are not restored it is according to the without him. When they entered the dead was lying upon his bed ready for burial. (Verse 32.) All human effort appleasure of a good Father. In ancient times, when little was known of life and the future, unusual evidence of Divine seared then to be in vain. What can man lo but lay the body down in its last ove was needed. But now we have the coumulated proof of centuries as well as he complete revelation to make us know well," founded evidently upon her faith | resting place? he goodness of God. And we may trust Him and wait until that good time when death shall be swallowed up in victory. RECOVERY .- Elisha did not falter. He

DISTRESS.-Having advanced into the store. He who gave life could wake the (I Cor. xv. 54)



A WOMAN WAS THE INVENTOR.



to officiate at the funeral services of | tender years when he sickened and died. APPROACH .- In this hour of bereavement the mother naturally sought Elisha Her confidence in bim as a holy man, he acquaintance with him as an occasiguest, and her knowledge of his wonder fun deeds, were sufficient reasons for be eving that he, more than any other might render some service, either of comfort or help, Besides, the son had

and he was the pastor of an obscure church in a suburb. "But I noticed." the visitor remarked, "that the saloon and gambling places were all open and evidently running as usual." . . .

When a presiding elder dies in office it is customary for the presiding bishop of the last conference to appoint temporary successor as much business of importance is constantly awaiting the chief officer of the district. In the case of Dr. Eckman, Bishop Charles H. Fowler will have the matter to decide Bishop Fowler is now in Europe but s expected home very soon. Rev. Dr. A. J. Van Cleft, now pastor of Dunmore Methodist church and recently agent for the Preachers' Aid society has been spoken of as the probabl successor to Dr. Eckman when his term should have expired next year. It is thought that he would be Eishop Fowler's choice.

. . .

Mr. Pearsall, of the Railroad Young Men's Christian association, returned on Thursday from Maine, where he has been camping for the past wo weeks. He spent some time at Chickamauga in the Young Men's Christian Association work which has been so successfully carried on in camp, but found himself suffering from malarial fever and docided to leave for a more salubrious climate. He and Mr. Sanborn took the Maine tour together and are both now engaged in their old work in this city. Pearsall can tell many interesting incidents of his experience at Camp Thomas. With regard to the abuses which are being so much exploited at this time, he says that the sanitary conditions are certainly not at all satisfactory. He believes that some one has blundered seriously in the hospital provision as assistance is entirely inadequate. While before he left he did not see such a horrible condition of affairs as has just been reported he says that there was room for great improvement.

The Young Men's Christian Association work in camp is progressing far beyond the most extreme expectations. The personnel of the regiments is superior. Particularly is this true of the Pennsylvania troops among whom the Faith." Young Men's Christian Association gelie Etudy. workers are warmly welcomed.

In speaking of the fine class of young men in the ranks, Mr. Pearsall St. Lukes Parish-Rev. Rogers Israel,

THE BEST

WASHING POWDER

Sunday afternoon at 145 o'clock. All railroad men and their urate; Rev. M. B. Walsh, junior curate enth Sunday after Trinity families are cordially invited. St. Lukes Church-7 a. m., holy com-nunion; 9.15 a. m., Sabbath school and Dr. J. W. Williams, of Swansea,

Wales, will occupy the pulpit of the First Welsh Baptist church, on South and sermon; 1, 30 p. m., evening prayer. St. Mark's, Dunmore-8.37 a. m., holy communion; 945 a. m., Sunday chool and Bible class; 7.39 p. m., evening prayer. South Side mission, Fig street-9 a. m., Main avenue, at both services tomorrow. Morning service at 10 o'clock, preaching in the Welsh language. Eveaing service at 6 o'clock, preaching in Sunday school and Bible class, East End mission, Prescott avenue-, m., Sunday school and Bible classes. the English language.

Tomorrow's Services. Methodist.

b. m., Sunday school and Bible classes. St. David's Church-Corner Jackson street and Bromley avenue. Rev. E. J. McHenry, rector. Tenth Sunday after Trinity. 19.39 a. m., morning prayer and sermon; 11.45 a. m., Sunday school. No Elm Park Church-Prayer and praise service at 9.50. Preaching at 10.50 a. m. and 7.30 p. m. by the Rev. W. H. Mogg. evening service during August. a. m. D. D. Sunday school at 2 and Epworth

league at 6.30 p. m. Hampton Street Methodist Episcopal Grace Lutheran church, corner Madison and Mulberry-Rev. Foster U. Gift, pas-tor. Services at 19.30 a. m. and at 7.30 p. church-Services on Sunday as follows; Preaching at 16.59 and 7.39, Rev. William Parsons will occupy the pulpit and m. The pastor having returned the eveng services will be resumed. The Evangelical Lutheran-Tenth Sun

preach both morning and evening. Class at 11.50; Sunday school at 2; devotional meeting of Epworth league at 6.59, sublay after Trinity, Gospel, Luke xviu, 41 48; Epistle, I Cor. xii, 1-11; vestment color, ect "Helping Others." leader, B. Stone, fou are cordially invited to these ser-fees. Rev. Mr. Parsons is an eloquent green St. Mark's Washburn and Fourtcenth streets-Rev. A. L. Romer, Ph. D., pas-tor. Services, 10.30 a. m., and 7.30 p. m.; nd forceful speaker and all will be great-y profiled by hearing him. First Church of Christ (Scientist), No.

Luther league, 6.30, Sunday school, 12 m. Holy Trinity, Adams avenue and Mul-berry street-Rev. C. G. Spicker, pastor. 19 Adams avenue-Sunday services at 0.30 and 8 p. m. Testimonial meeting Services, 10.30 a. m.; Sunday school, 12 m. Wednesday evening at 8 oclock. All welome. Sents free. Providence Methodist Episcopal church No evening service. Zions', Mifflin avenue-Rev. P. F. Zize!

mann, pastor, Services, 10.30 a. m.; San--Rev. William Edgar, paster. The usual ervices will be held. Preaching by Rev. loseph Madison at 10.50 a. m. and 7.50 p. day school, 2 p. m. St. Paul's, Short avenue--Rev. W. C. L. Lauer, pastor. Services, 10.20 a. m. and 7.29 p. m.; Sunday school, 2.30 p. m. m.; Sunday school at 2 p. m.; Epw rue at 6.45. Scats free. All are wel-Christ, Cedar avenue and Beech street-Cedar Avenue Methodist Episcopal

Rev. H. F. Lisse, pastor. Services, 19.30 urch-F. P. Doty, pastor. Serinous by pastor at 10.20 a. m. and 5.0 p. m. Sunday school, 2 p. m. St. Peter's, Prescott avenue-Rev. J. W. Sunday school at noon. Epworth league service, 6.30. A welcome to rich and poor and a free seat for each. Randolph, pastor. Services, 10.30 a. m.: Sunday school, 5.50 a. m. Emmanuel, Reese street-Rev. John Kowala, pastor. Services, 10.30 a. m.; Sunday school, 2 p. m.

Presbyterian.

mon; 7 30 p. m., evening prayet

Lutheran.

and a free seat for each.
Howard Place A. M. E. church-Rev. H.
A. Grant, B. D., pastor. 19.30 a. m., subject. "Rest"; 250 Sunday school; 7.59 p. m. first in a series of scrimons on I Corinibians 15: 28. All are cordially invited to any of these services.
Dummore Methodist Eoleopal Church-Bev. A. J. Van Cleft, pastor. Preaching service at 19.39 a. m. and 7.59 p. m. Class meetings at 11.30 a. m.; Sunday school, 2.59 p. m.; prayer meeting at 6.59 p. m. First Presbyterian Church-Rev. Joseph T. Smith, D. D., LL. D., will preach morning and evening. Sabbath school af-

ter the morning service. Sumner Avenue Presbyterian Church-Corner of Summer avenue and Price street. Rev. L. R. Foster, M. A., pas-tor, Morning service at 10.30 o'clock; Sunday school at 11.39 o'clock. Evening Subject for evening sermon, "Anervice at 6 o'clock. Senior Christian En-leavor service at 7 o'clock. Licentiate D Thomas will speak at the morning ser-

ice and F. W. Pearsall, of the Railroad Young Men's Christian association, will speak in the evening. Band of Hope, Tuesday evening at 7 o'clock. Prayer meeting, Wednesday evening at 7 o'clock.

Taylor Presbyterian Church-Taylor, Pa. Rev. L. R. Foster, M. A., pastor, Prayer and praise service at 10.30 o'clock, Green Ridge Presbyterian church-Morning service at 10.30. Evening service at 7.45. Sermons by Mr. A. V. Bower.

at 7.45. Sermons by Mr. A. V. Bower. Bible school at 12 o'clock. Walburn Street Presbyterian church-Rev. John P. Moffat, pastor. Service at 10.50 a.m.; Bible school at 12 m.; Chris-lian Endeavor young people at 620 p. m.; prayer meating Wednesday, 7,30 p. m. The Rev. J. E. Sweet of the Simeson Metha-diat Episcopal church will preach at the morning service. In addition to the regi-lar choir for next Sunday morning. Miss

Baptist. Baptist. North Main Avenue Eastist church-Rev. W. G. Watkinzs, pastor. Preaching at 10.30 a. m., and 7.30 p. m. School at 2 o'clock. Morning subject, "The Shunam-mite Wrestling With Elisha, and Elisha Wrestling With Death." In the evening the pastor will give his second discourse in the discussion "The Decay of the

The subject is of great ish born, and the Fascio dei Lavor mportance to all Sunday school workers juertions which are submitted will be answered. There will be rood special music and the entire service will be interesting Eible clases; 10.39 a. m., morning prayer and brief. All are invited. Shiloh Baptist church, 3% Center street Rev. J. H. Bell, pastor. Morning subject, "Follow Me." Sunday school at 2 p. m. Baptist Young People's Union at 7 p. m Evening subject, "Fallen From Grace." All are welcome.

Jackson Street Baptist church- 9.50, prayer meeting: 10,30 a. m., Rev. James Hughes, of Kimberly, Africa, will preach; 2 p. m., Sunday school, George Nichols, superintendent; 7 p. m., song and praise service for twenty minutes, after which Rev. Dr. Lloyd, of Taylor, will preach Good singing. Seats free, Everybody welcome to our meetings. Our pastor, Rev. Thomas de Gruchy and family are ojourning in the country.

Miscellaneous.

Grace Reformed Episcopal Church-Wy-oming avenue, below Mulberry street. Prayer and praise service, 9.30 a. m.; dl ine worship, 19.39 a. m. and 7.30 p. m Preaching by the pastor. Morning, "Imiators of Christ," Eph. v. 1-2; Evening Studies in Thessalonians," I Thess. in 2-13. Sabbath school, 12 m.; Young Peole's Society of Christian Endeavor, 6.30 6 m. Scats all free. Strangers always asteame

Welcome. Church of Jesus Christ of Latter Day Saints-Regular service at II a. m. and 7.50 p. m. Sunday, Finley's hall, No. 710 Lackawanna avenue. Subject for the evening's discourse will be "Baptism, Is Essential to Salvation; and Was ying Thief a Baptized Convert?" All ire invited.

Calvary Reformed Church-Corner Mon e avenue and Gibson street. Rev. G. W. Welsh, paster. 10 a. m., catechetics; 10.55 a. m., morning service. Subject, Struggle of Evil for Existence." 11.45 Sunday school. 7.15. Christian Endeavor Mrs. G. W. Welsh, loader. 7.45, evenin service, Subject, "The Shadow of Christ,

Scats froc. All welcome. First Welch Congregational Church-South Main avenue. Rev. David Jones, pastor. Services, 10 a. m. and 6 p. ta. The pastor will occupy the pulpit at both serices. Sunday school at 11.50 a. m. All velcos

The People's Prohibition church-Rey The People's Production church-Rev. Dr. Bird, rastor, There will be regular preaching services on Sabbath evening at 7.39 p. m. in Co-operative hall, Hyde Park, Subject, "How Far Are We Re-moved From the Savage?" All welcome.

SOUTH AMERICAN SOCIALISM.

The Argentine Republic Is the Center of the Movement.

The Argentine Republic is the centre from which the new Socialist doctrines endeavor to permeate the southern part of this hemisphere, says the New York Tribune. The National Council of the labor party in La Plata regions was preparing at the latest advices by mail to hold a congress, in which several agglomerations were to participate besides the regular groups of the Argen-

tine labor party. That congress will be the first one in South America called to discuss questions of general interest and to adopt resolutions and a unified policy intended to govern the laboring classes from the Caribbean Sca to Terra del Fuego.

Up to the present time the Spanish-American Socialist movement was on too small a scale to permit the "comrades" to unite into a solid organiza-

tion. It must be borne in mind that the Argentine Republic is inhabited by men of all nations belonging to the Latin race. In the Socialist congress to be held at Buenos Ayres there will be, among other organizations, the Centro Socialista Obrero, numbering three hundred members, most of them Span-

an association exclusively composed of Italians. The numerous French colony will be represented by delegates to the congress, as well as the numerous group of Socialist students of the Argentine Republic. One of their number, Dr. Juan B. Justo, who has translated into Spanish the works of Karl Marx, will be one of the most influential delegates to the Buenos Ayres Socialist Congress,

he prophet repeated the act.

Green

tive. (John xi: 43.)

WOMAN AND TATTOOING. Feminine Interest in a Gruesome

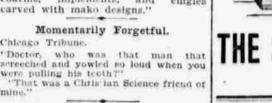
Maori Collection.

An exhibition of tatooing on view at the Guildhall Free Museum in London is attracting much attention. Strange to say, women are more interested in it than men. The collection consists of examples of ancient Maori tatooing, ent by Major-General H. G. Robley. Perhaps their interest is due to the fact that tattooing is a fad among European women at present; or it may be woman's instinctive love of the gruesome that attracts her to such exhibits. An English paper, in speaking of the collection, says this:

Maoris, was an art practiced by this race from the earliest ages, its records being preserved in the embalmed heads of chieftains, departed relatives, or prisoners taken in war, which it was the custom to hand down as heirlooms from one generation to another. The first embalmed head obtained by Europeans was procured by Banks in 1779. General Robley, who is the auther of a work on 'Make, or Maori Tattooing,' is the possessor of an almost unparalleled collection of these strange relics, including heads of war riors, ladies, and even infants, many of them in perfect condition, though upward of 100 years old. The form of the features is retained, and the marvellously intricate designs of the tatcooing are in perfect preservation. The practice of the art of make was a recagnized profession among the Maoris and was carried out according to given rules, each series of lines having a distinctive name. Sometimes the proces was performed by means of indentations in the skin, almost resembling carving, at others it was more coarsely executed. One of the heads in General Robley's collection bears distinct evidence of the touch of two different hands, One cannot but reflect admiringly on the fortitude those who voluntarily underwent the torture that must have been inflicted The collection further includes sketches of various fashions in tattooing, and curious specimens of ancient Maori charms, implements, and effigier

Momentarily Forgetful.

Doctor, who was that man that screeched and yowled so loud when you were pulling his teeth?" "That was a Chris ian Science friend of





Thousands have tried from time im-

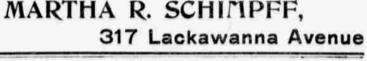
'Mako,' as it was called by the

callers at their parlors one trial bottle of their Complexion Tonic absolutey free; and in order that those who cannot call or who live away from New York may be benefited, they will send one bottle to or who live away from New York may on benefited, they will send one bottle to any address, all charges prepaid, on the receipt of 25 cents (stamps or silver) to cover cost of packing and delivering. The price of this wonderful tonic is \$1.00 per bottle, and this liberal offer should be embraced by all. The Misses Bell have just published th ir new book. "Secrets of Beauty. This valuable work is free to all desiring it. The book treats exhaustively of the importance of a good complexion; tells how a woman may acquire beauty and keep it. Special chapters on the care of the hair; how to have luxuriant growth; harmless methods of making the hair preserve its natural beauty and color, even to advanced age. Also instructions how to banish superfluous hair from the face, neck and arms without injury to the skin. This book will bo mailed to any address on request.

fections of the complexion, but none had yet succeeded until the Misses Bell, the how famous or plexion Specialists, of 78 Fifth Avenue, New York City, offered the public their wonderful Complexian Tonic. The reason so many failed to make this discovery before is plain, be-cause they have not followed the right principle. Baims, Creams, Lotions, etc., never have a tonic effect upon the skin, hence the failures. The Misses Bell's Complexion Tonic has a most exhibarating effect upon the cuti-cle, absorbing and carrying off all im-purities which the blood by its natural action is constantly forcing to the sur-face of the skin. It is to the skin what a vitalizing tonic is to the blood and nerves, a kind of new life that immediately ex-hilarates and strengthens wherever ap-piled. Its tonic effect is felt almost im-mediately, and it speedily banishes, for-ever from the skin. Freckles, pimples, blackheads, moth patches, wrinkles, liver spots, roughness, ollness, cruptions, and discolorations of any kind. In order that all may be benefited by their Great Discovery, the Misses Bell will, during the present month, give to all THE MISSES BELL. 78 Fi skin. ddress on request. FREE Trial Bottles of Wonderful Com-Protect That Bottles of Wonderful Com-plexion Tonic free at parlors, or 25 cents (cost of packing and mailing) to those at a distance. Correspondence cordially solicited. Ad-dress.

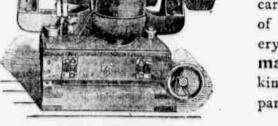
THE MISSES BELL, 78 Fifth Ave., New York City. The Misses Bell's Complexion Tonic, Complexion Soap, Skin Food

and Depilo are for sale in this city by

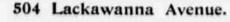


THE SCRANTON ELECTRICAL WORKS

> Have removed to No-504 Lackawanna Avenue, where they will carry a complete line of electrical machinery. Special motors made to order. All kinds of electrical apparatus repaired.



THE SCRANTON ELECTRICAL WORKS

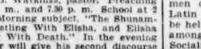


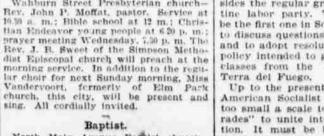


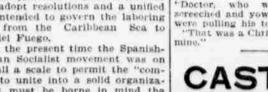
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