INDIGESTION.

Eupepsia Tablets Promptly Relieve and Permanently Cure.

An Effective Remedy for Nervous Dyspepsia, Indigestion, Catarrh of the Stomach, Heartburn and Similar Troubles.

YOUR MONEY BACK IF THEY FAIL.

By increasing nature's supply of digestive fluids Eupepsia Tablets make rich blood and create sound flesh. A condition of cheerfulness, good spirits and mental brightness succeeds depression, nervousness and irritability.

George W. Crockwell, traveling representative for the L. B. Price Mercantile Co., Kansas City and Hannibal, Mo., writes as follows: "I found immediate relief from indigestion after using Eupepsia Tablets, and shall take pleasure in recommending them to my friends.

Druggists sell Eupepsia Tablets under the manufacturers' guarantee to refund purchase money if the tablets are found ineffective.

Price 50 cents a box. Small tablet, convenient to carry, easy to take. Every box contains two weeks' treatment. Forwarded by mail if desired on receipt of 50 cents in postage stamps by The Eupepsia Co., 322 Clark avenue, St. Louis, Mo.

Caution—There is nothing "just as good" as Eupepsia Tablets. The only remedy sold under absolute guarantee. Always insist on getting what you ask for, and don't take a substitute for Eupepsia Tablets.

The bargains at Barr's are so attractive that the street cars from north, south, east and west will be crowded with eager shoppers, bound for Barr's, Sixth, Olive and Locust streets. It's a good place to make up for lost shopping hours, profitably, too.

SHIRTWAISTS AT "SWELL" BALL

Fashionable Seaside Hotel Sets the Pace for Comfort.

REPUBLIC SPECIAL.

Charleston, S. C., Aug. 19.—The most conservative city, perhaps, in the country has officially and socially welcomed the shirt-waist man.

A few nights ago a fashionable seaside hotel gave a german, complimentary to visitors from Macon, Ga., and it was announced that the affair would be very "swell" in its way. There was a large attendance, and the dancing hall was beautifully decorated and lighted. The hotel is on the front beach of Sullivan's Island, and usually there is a stiff sea breeze, which makes the place delightfully cool. The breeze last night, however, was dead, and it was oppressively warm.

There was talk at the german about the shirt-waist man, and it was decided to put the new scheme into effect. Accordingly the young men departed and returned in negligee, looking cool and comfortable, even if they did appear in costume weird for a ballroom. One visitor wore duck trousers, white shoes, a white stiff shirt and high standing collar, and was not adorned with a cravat. He was at home with the others, however, and with their coats discarded the young men danced away the better part of the night. Now there is a move on foot here to make the shirt-waist man a regular institution.

Democrats!!!
ON TO SEDALIA.
$2.50 round trip. August 20th.
Train leaves 8:16 p. m. and 11:30 p. m., via M., K. & T.
ROUTE SELECTED BY JEFFERSON CLUB.

GERONIMO TO WED.

Another Rumor Concerning the Aged Indian Chief.

Guthrie, Ok., Aug. 19.—Geronimo, the noted Indian chief, recently reported to have become insane, is, it is now said, about to marry a young girl with a bank account of $40,000. The old warrior is declared to be in his usual health.

Our Commercial Sign Department
Is in charge of competent artists.
WILLIAMSON-GUNNING CO.,
516 Walnut St.

Troops for the Orient.

Cincinnati, O., Aug. 19.—The Third Battalion of the Second Regiment Infantry, 552 officers and men, will leave Fort Thomas to-morrow for San Francisco via Chicago, Colonel Corliss commanding. From San Francisco they will sail for the Orient, probably China.

$10.00 Put-in-Bay and Return
Via Clover Leaf Route; August 30th only. Ticket Office, 506 Olive street.

SPECIALTIES.

SAFE DEPOSIT BOXES, per year, $5
MISSISSIPPI VALLEY TRUST COMPANY.

WAGONER UNDERTAKING CO.
H. H. WAGONER,
Surviving member of the late firm of SMITHERS & WAGONER, President.
FUNERAL DIRECTORS,
1127 OLIVE STREET,
Tels., Main 2840; C655. St. Louis, Mo.
DAY AND NIGHT SERVICE.

Mr. H. H. Wagoner, administrator of the estate of the late firm of Smithers & Wagoner, will settle all claims pertaining to said partnership estate at their old office, 1127 Olive st.

DEATHS.

BOBBITT—Suddenly, Wm. T. Bobbitt, 4321 Page avenue, beloved husband of Mary L. Bobbitt (nee Carroll), at 1:45 a. m., August 18, 1900. Funeral services from family residence, No. 4329 Page boulevard, on Monday, August 20, at 2 p. m.

GALLAGHER—August 19, 1900, at 3 o'clock a. m., after a lingering illness, Bridget Gallagher, aged 46 years, beloved mother of Mrs. Mary O'Donnell (nee Gallagher), Mrs. Margaret Hensiek (nee Gallagher), Julia Gallagher, John Gallagher and sister of Owen Moran. The funeral will take place from residence of her daughter, Mrs. Hensiek, No. 1401 North Ninth street, August 21, at 1 p. m., to St. Patrick's Church, thence to Mount Olive Cemetery. Friends are invited to attend.

KAUFMAN—Saturday, August 18, 1900, at Meramec Highlands, Abraham Kaufman, aged 51 years. Funeral from residence of his father, No. 4627 Maryland avenue, at 9 a. m., Tuesday, August 21. Interment private.

KOEHL—Suddenly, on August 19, 1900, Frank Koehl, beloved son of Frank and Mary Koehl, aged 19 years. Funeral on Tuesday, August 21, from residence, No. 2716 North Ninth street, to Calvary Cemetery, at 2 p. m. Friends invited to attend.

O'BRIEN—Sunday, August 19, 1900, at 3 p. m., Margaret, beloved daughter of Michael and Bridget O'Brien and sister of Catherine and John O'Brien, aged 18 years, 7 months and 19 days. Funeral from family residence, No. 2020 Division street, Tuesday, August 21, at 2 p. m., to St. Bridget's Church, thence to Calvary Cemetery. Friends are invited to attend.

O'LEARY—Sunday, August 19, 1900, at 11:30 a. m., Bridget O'Leary, beloved mother of Mrs. Margaret Armbruster. Funeral from the residence of her daughter, No. 4587 Evans avenue, Tuesday, August 21, at 8:30 a. m., to St. Bridget's Church, thence to Calvary Cemetery. Friends are invited to attend.

SMITH—Willie Joseph Smith, born May 7, 1877, Died August 19, 1900. Son of Joseph E. and Elizabeth E. Smith. Funeral private from family residence, No. 2825 St. Louis avenue. Please omit flowers.

SMITH—On Sunday, August 19, 1900, at 2 p. m., Harry E., infant son of William W. and Nellie Smith (nee Flaherty), aged 3 years 4 months and 15 days. Funeral will take place from family residence, No. 2916 Lee avenue, on Tuesday, August 22, at 2 p. m., to Calvary Cemetery.

STUMPF—At midnight, Sunday, August 19, 1900, at residence, No. 2911A West Belle place, Mrs. Alice Stumpf (nee Woolf), wife of Louis P. Stumpf, Jr. Due notice of funeral will be given.

SERMONS AND SERVICES IN THE CHURCHES.

The Reverend W. A. Moore on "Our Boys"—"A Threefold Lust, a Single Remedy" by the Reverend William M. Jones—The Reverend Frank Lonsdale on Christ's Manliness—"The Locust" by the Reverend W. H. Bates—The Reverend S. M. Morton on "God in Nature."

At Beulah Christian Church yesterday the Reverend W. A. Moore preached upon the practical topic, "Our Boys." In his opening words he pointed out the significance of the boy as presenting the material out of which the next generation of men must be made. Then he went on to say that this fact is frequently forgotten by parents, and the boy left without their careful guardianship and guidance. His conclusion pictured out the dire consequences of allowing the boy to run wild, and suggested to fathers and mothers to "get at the inside of their boys' lives," to be to them at once companions and mentors.

"A Threefold Lust, a Single Remedy," was the theme presented at Hyde Park Congregational Church yesterday by the Reverend William M. Jones. The sermon was a warning against worldliness. The preacher said that if the original Christians in Rome had done as did the Romans, there would be no Christianity to-day. Doctor Jones's moral was summed up in a line from St. John: "Love not the world, neither the things that are in the world."

At Compton Heights Congregational Church yesterday the pulpit was filled by the Reverend Frank Lonsdale of Raton, N. M. His text was, "What think ye of Christ?" The preacher depicted the manliness of Christ, the firmness with which he met every temptation, the supreme will exerted by him for the right in every trial. In conclusion he argued that the thought of Christ as a man on earth should be with every man at all times, and be his constant guide in all the crises in his life.

At Webster Groves Presbyterian Church the Reverend W. H. Bates yesterday chose as his theme for the morning sermon, "The Locust." The text was Proverbs xxx, 27: "The locusts have no king, yet they go forth all of them by bands." The speaker said that many lessons were to be learned from the locust; first, obedience, since the locusts go forth by bands and yet keep their ranks; second, unity and co-operation, since they move by millions, yet move as one; third, spiritual alchemy, or the transmutation of ill into good.

The Reverend Samuel M. Morton of Effingham, Ill., preached yesterday at Webster Groves Congregational Church. His sermon was a glorification of the natural world as representing and expressing the spiritual world and his subject was "God in Nature." He spoke of the immense variety of Nature, yet the perfect harmony of the whole, the former typifying individuality, the separateness of organic things, the latter typifying God.

BOYS ARE THE MATERIAL OF WHICH MEN ARE MADE.

The Reverend W. A. Moore, pastor of Beulah Christian Church, took for his theme yesterday morning, "Our Boys." No text was announced. The sermon was, in, part, as follows:

"How can we reach the boys? How hold them? How develop them into noble manhood and qualify them for efficient Christian work? These are burning questions among pastors and other Christian workers to-day. That the boys are intentionally neglected may not be intelligently claimed, but that Christian workers are failing in their duty towards them must be admitted.

"Let us go down the street. See the crowd of boys near every saloon, in every crowd, gazing intently at flaming billboards, on every corner; everywhere we find boys. But go to the church, and we voluntarily ask: 'Where are the boys?' This is true in relation to the preaching service, the Bible school, and the young people's meeting. Little wonder many mothers sing: 'Oh, where is my wandering boy to-night?' A boy came home one night with a black eye, and his mother called in the preacher to wrestle with the Lord for him, and this young hopeful said: 'Mister Preacher, you'd better wrestle with the Lord for your own boy, for he has two black eyes.'

"And yet we should not be discouraged, for every boy is a prince, and he cost too much, and the possibilities are too great, to give him up in despair. He's the best thing on earth out of which to make a man. P. B. Fisk, the lecturer, claims that every boy at the age of 15 has cost about $5,000, and that if he attends college the amount will be doubled by the time he is 21. But is he worth all he costs? The answer of Christian faith is: 'He is a jewel to be formed and polished for the kingdom eternal.' Horace Mann once remarked in an address at the opening of a reformatory institution that if one boy was rescued from ruin the enterprise was worth all it cost. At the close of the exercises a friend asked him if he had not colored the matter a little, and Horace Mann replied: 'Not if it were my boy.'

"Boys should be given every attention in the home, in the schoolroom, in the church and in the street. A teacher in a Chicago school not long since noticed a group of boys counting holes in a piece of cardboard, and was curious to know what it meant. The explanation given was that a saloon-keeper round the corner punched one hole for every free drink of beer the boy drank, two holes for straight drinks and three for mixed drinks; that at the end of each month three prizes were awarded, as follows: First prize, a revolver; second prize a life of Jesse James, and a third, a meerschaum pipe. That saloonkeeper knew that a saloon could no more run without boys than a sawmill without logs. Said a saloonkeeper to a brewer, as he looked at a long row of drunkard's graves: 'Look here, we will have to go out of business if our best customers keep dying off like this.' To which the brewer replied, as he pointed toward the public school, 'Don't worry; there are plenty more where they came from for an enterprising man.' Shall not Christian workers be equally alert?

"Yes, the boy is noisy; that's part of his boyhood. If he's quiet, send for a physician; there's something wrong. An engine is dead when it is quiet; so is a boy. Don't worry about his wearing out the carpet; one yard of boy is worth 10,000 yards of carpet. Expect boys to be gentlemen, Christian gentlemen; but also expect that they will continue as boys.

"Let us be proud of our boys. A farmer once asked, 'Is that house yours?' 'Yes,' said the farmer, 'and that's the finest house around.' 'Is that cow yours?' 'Yes, and the finest thoroughbred in all the county.' 'Is that dog yours?' 'Well, I should say and the most intelligent setter in the entire neighborhood.' 'Is that boy yours?' 'Well, er—come to think of it, he is.' But not one word of praise. Do you know a boy, your boy? His name, age, language, manners, associates, his secret thoughts, his desires and difficulties? Does he like music, drawing, carpentry, farming? Do you really know your boy?

"Get at the inside of your boy's life. Said a little fellow, 'When grandma was alive I used to stay at home and have the best time, but now I come down street.' 'Have you no sisters?' he was asked. 'O, yes, but they entertain and have no time for me.' 'But have you no father?' 'Well, he comes home too tired to see me.' 'But where's your mother?' 'See here, mister, you don't understand. My mother is one of these reform women, and visits prisons and slums and writes articles for the magazines on "How to Raise Boys" and has not time for me, so I come downtown.' Ah, it is easier to save fifty boys from falling than it is to get one man out of the gutter. It is better to build a fence above the precipice than it is to carry away those who fall and perish for the want of it."

WORLDLINESS CONTRASTED WITH TRUE GODLINESS.

"A threefold Lust; a Single Remedy," was the theme of the Reverend Doctor William M. Jones at Hyde Park Congregational Church yesterday. His text was: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world." I John ii, 16.

Doctor Jones said in part:

"Lust is depicted in our text as a threefold stream whose tendency is downward, and whose origin is not from above. World influences are all-prevailing and well-nigh omnipotent, and the masses of men are swept along by the onrushing current. It is easier to drift with the stream than to swim against it, and herein lies the temptation that meets, and often overcomes, the sons of men. With all our natural tendencies and inherited prejudices it is extremely difficult for us to be in the world, and at the same time not of it. There are popular maxims afloat which sway us, however pernicious they may be as ethical principles, and before we are aware of it we are far afield in a religious way.

"'When in Rome do as the Romans do.' This is our common vindication of our wayward acts. We not infrequently neglect to consider that often our 'Romans' do things which are neither edifying nor right. Everybody does it' is a lame excuse, but it is one which is frightfully common; and to make matters worse, we are in danger of deeming it not a weak-backed apology but a stalwart justification. This is by no means a new condition of things—the affliction is as old as humanity. There is no fault in us, and so we blame the other party, and if there is no one to blame we saddle it on our environment. In any event, we are innocent, and if there is trouble it always emanates from somewhere else. Adam ate the fruit and laid it to the woman; Cain killed Abel and assumed an air of injured innocence; Aaron cast the gold into the fire and there came out the calf! Poor, abused man; he has always been maligned, and he has ever been sensitive to what may be called the world spirit.

"We have, so far, described the unregenerate individual. There is also a new man who is born from above. He is in the world, but not of it, and has set his affections on things which are above. John contrasts these distinct types in the context, and differentiates them on this principle. 'If any man love the world, the love of the father is not in him.' Here two seas meet, and man must choose between the carnal and the spiritual.

"'By their fruits ye shall know them.' This is the natural and the divine test in the premises, and it holds good in the material and spiritual realms. This rule we must recognize, as we must also recognize free moral agency in man. He cannot be coerced, but he may be moved by motives; and we must confess the strongest that is the highest motives do not always prevail. What is is not always what ought to be, and the controlling principle with man often is not self-denial, but self-indulgence, and the glamour of the transitory not unseldom blinds him to the glory of the eternal.

"The human heart is capable of two affections, a higher and a lower; hence John enjoins us as follows: 'Love not the world, neither the things that are in the world.' The world lover is not a lover of God—this is the core of John's contention. He insists that the lower shall not supplant the higher in the heart of man. Earthly things are neither precious nor permanent, but the heavenly things abide forever. We must, therefore, discern between the ephemeral and the perennial, and not permit time to outweigh eternity.

"There is a conflict for supremacy between the forces of light and those of darkness. There can be no compromise, for we cannot serve God and mammon. God demands the whole heart, and will accept no secondary place. Love of the world implies that God is not to be on the throne, and there can be no feeling of sonship, whereby we cry, 'Our Father.'

This threefold lust mentioned in the text is not necessarily exhaustive and all-embracing, but it is sufficiently full to be representative. There may be other forms of sin no less inimical to growth in grace and equally ruinous to filial love for God which may not be strictly classified in the terms of our text, yet they are broadly covered by the general word worldliness. These worldly things are not to absorb our minds and make us heedless regarding the things of the Spirit. Carnal passions have their place in our human nature; they have been planted there by the all-wise Creator. They are, however, to be held in check, and not to hold sway over us. There is a legitimate appetite to be gratified, but overindulgence leads to gluttony. Gluttony is intemperance, intemperance is sin, and sin is enmity against God. Thus, the lust of the flesh must be repressed in all its forms that we may not be separated from the fellowship of the Father in heaven.

"There are many forms of evil, but they all emanate from the same source, and culminate in the same destiny. But there is only one antidote for sin, and that is the atonement of Jesus Christ. By him shall the Prince of this world be cast out,' and by him shall the wounds of sin be wholly healed. Albrecht Ritschl of Gottingen, in the height of his critical splendor, condemned Paul Gerhardt's favorite passion hymn, 'O Lamb of God Once Wounded,' as being too physical in conception; but when the great Ritschl came to die he leaned for support on this very hymn. 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.' This is a graphic picture of the Lamb of God, which taketh away the sin of the world."

MANLINESS OF CHRIST EXAMPLE FOR ALL MEN.

The Reverend Frank Lonsdale of Raton, N. M., preached in Compton Heights Congregational Church yesterday morning. His sermon was based on the text: "What think ye of Christ?" He said, in substance:

"When we think of Jesus the Christ, we think of him mostly as the one who was crucified. We seldom think of him as a man—a man of like passions with ourselves. In this character, and this only, lies the source from which, as men, we can draw strength. To realize fully that Jesus the Christ was tempted in all points as we are and overcame each temptation in his manliness is certainly a source of power from which we can draw in the hour of our need. We would not lessen his divinity, but his being divine does not help us in our extremity only as we grasp the fact that through this he is able to give strength and grace to the manliness of the man who seeks it from time to time to emulate the character of the man of Nazareth.

"The question has been often asked: 'What would Jesus do under such and such circumstances?' The question would be better put: 'What would Jesus have me do?'

"We are all too much influenced by our environments. Jesus Christ was not. No environments influenced his life. A principle—a divine principle—was daily worked out by him. The working out of this principle brought him sorrow, suffering and death, but, nevertheless, it was carried out.

"Character is perfected through suffering Christ's manly character was perfected through suffering. So each one who professes to follow the Christ will find the necessity laid upon him. The manliness of Christ is often directly opposite to the spirit of what we call manliness. So many of us think it cowardly to take an insult. But Christ took many, bore them patiently and thus lifted manliness to a higher standard. The world still believes in an eye for an eye and a tooth for a tooth, but Christ said this should not be. The church, the very body of Christ, is itself to-day in direct opposition to itself.

"The first Adam failed, but the second Adam, Christ, took the manliness which God had given him and bore it aloft into the region of godliness, and thus made it possible for men to live lives of purity and stand fast under the direct temptation. There is no source of power like that which comes from keeping a steadfast hold on Christ. The world yearns for the disposition of Christ to be seen everywhere. We cannot shut our eyes to the fact that it is not seen anywhere. Then you say, 'Christianity is a failure.' No, indeed. Human nature is a failure. Christ has shown that it is possible for man to live as God would have him live, but we say, 'I won't live that way.'"

VALUE OF CO-OPERATION AND DUTY OF OBEDIENCE.

The Reverend Doctor W. H. Bates, pastor of the Webster Groves Presbyterian Church, preached yesterday morning on "The Locust," taking for his text Proverbs xxx, 27: "The locusts have no king, yet they go forth all of them by bands." He said, in part:

"If it were not for bringing politics into the pulpit, I would say the locusts are Democrats; at least, they are anti-imperialists, for, says the text, 'they have no king.' But evidently they are expansionists of the most pronounced kind. Though so multitudinous, they are no mob; 'they go forth all of them by bands,' like an army with unbroken ranks and under the strictest discipline. St. Jerome tells of what he had seen: 'When the swarms of locusts came, and filled the lower region of the air, they flew in such order, by divisional appointment, and kept their places so exactly as not to be a hair's breadth out of their several ranks.'

"The first lesson to be learned from the locust is that of obedience to authority. The locusts go forth by bands, all of them and keep their ranks. They yield obedience to strictest discipline. There isn't an anarchist or kicker among them. I don't know where their seat of authority is located, but it is not in a king, for they had none. It may have been implanted in the inner consciousness of each one of them, a divinely formed instinct, but wherever it is was obedience is rendered.

"It is quite the fashion now to extol the freethinker, the one who flippantly attacks all that is settled, sacred and reverent. He is dubbed broad, progressive, up-to-date. He is the man who voices modern times; while the conservative thinker, who has respect for the past, who has regard for the authorities in nature and grace, and who doubts and questions the novel and untried, is scouted as a blind slave to tradition, a back number. Thus it is forgotten that authority is the great basic principle of the universe, that the creator is first, and that his will is law.

"Now, man has the ability to reject this authority, and to acknowledge no supremacy above himself, and in a sense to do as he may please. Thus, he may exalt liberty until it becomes anarchy, resulting, as in the recent street railway strike, in the maltreatment of men and the denuding of women. This same spirit reigns in too many homes, and the children are given their first lessons in disregard for authority and take first steps toward anarchy. It has even come to pass that in the church the authority of the most solemn vows is lightly set aside to suit individual convenience or pleasure.

"A second lesson from the locust is unity and co-operation. They move by millions, yet move as one. Each co-operates with all the others for the accomplishment of the single purpose of the campaign. Thus in union there is strength. We have seen the same principle at work in a great business enterprise, and again we have seen the opposite. The allied forces in China were kept back in their march on Pekin by the lack of a commander-in-chief. The same thing holds true in the church and her work. I once heard a church member say that a lot of the members of the church to which he belonged had 'knives up their sleeves for each other,' Boxers, so to speak. It is needless to say that little good could be accomplished there.

"A last lesson is that of spiritual alchemy, or the transmutation of ill into good. The presence of the locust is not an unmitigated evil. John Baptist ate 'locusts and wild honey.' In Palestine and other countries the locust affords food for thousands.

"Friends, by the chemistry of life everything through which we have passed has had some effect upon us, an effect which remains, and it depends upon us whether the effect is good or ill, a blessing or a curse. It is our duty to yield ourselves to God's discipline and learn of him, in order that even the failures and disappointments and sins, yea all the ill of the past, may be transmuted into the means of spiritual life. Thus shall it be proven that 'all things shall work together for good to them that love God.'"

GOD'S POWER AND DIVINITY SHOWN IN NATURE'S WORKS.

The Reverend Samuel M. Morton, D. D. of Effingham, Ill., preached yesterday morning at the Webster Groves Congregational Church, taking for his theme, "God in Nature," and for his text, Romans i, 20. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."

He said in part: "God is a spirit, and therefore cannot be directly perceived by the physical senses. We can know him only as he reveals himself to us. There are three general ways in which he reveals himself, in nature, in his word, and by the direct influence of his spirit. In this first chapter of the epistle to the Romans Paul teaches that with the heathen who possess neither the word nor the special influences of the spirit, the light of nature alone is sufficient to reveal the existence of one supreme God, and the chief attributes of his character. He also declares that this revelation is sufficiently full to make their idolatry inexcusable. The outline of his argument is in the text.

"The facts of history confirm the truth of this declaration. The Greek philosophers did deduce from the study of nature a religion which recognized a supreme being, the creator of all things, endowed with many of the true attributes of divinity. And we who have both the word and spirit to enlighten us may have our faith strengthened and illumined by a devout study of nature.

"In all the works of nature we are struck by the constant exhibition of unity and variety. Absolute similarity of individuals nowhere exists; and yet classification is easy. Individuals closely resembling each other constitute a variety; many varieties form a species, many species, a genus, many genera a kingdom, and three kingdoms comprehend all known objects on our earth. The work of classification goes even further than this, extending to suns and systems, until we reach the ultimate unit, the universe. The lesson from these facts is plain; one plan, one scheme, one creative mind and purpose, one creator. The details of this wonderful creation reveal the marvelous resources of the creator, his unmatched skill, as well as his love and benevolence. Man himself, his body, with its different members so fitly adapted to their uses, and his mind so transcendent in the grasp of its powers, so god-like in reason, so lofty in emotion—what a tribute is man to the wisdom and goodness of his creator!

"Turning from man himself to the open volume of nature which lies spread out before us and around us, we see everywhere proof of the wise design and goodness of the Creator. The configuration of the land, the lofty mountain towering in sublimity and grandeur, the flower-decked plain, the shady vale, the broad ocean, stormtossed and boundless, the lakelet, tree-girt and peaceful; what variety here, what suggestions of wisdom and power! And the mineral wealth of land and sea! Iron to gird the earth with iron railroads and gems to deck the coronets of kings. The vegetable kingdom also brings its noble tribute of praise to its Creator. From the giant tree to the tiny flower and the microscopic plant, all the myriad forms tell of his unstinted resources.

"But it is when we turn away from our earth and look out into space that we see the most wonderful proof of our Creator's wisdom and power. The numbers, the magnitude, the distances, the motions of the heavenly bodies are startling, almost bewildering to the mind. Each fixed star is a sun, similar to our own, though many of them are much larger. And they are all in motion. The system of the milky way, to which our sun, with its attendant planets, belongs, is supposed to include all the fixed stars visible to the naked eye, and many thousands more, the light of which has been winnowed through the telescope. Did the Almighty refer to this when he asked Job, "Canst thou find the sweet influences of the pleiades?" But this vast cluster of the milky way, this universe to which we belong, is not all of the creation; indeed, it is only a small part of it. For out beyond the limits of our great system the telescope reveals faint layers of light, minute luminous clouds, scattered here and there in the trackless regions of space. The highest powers of the telescope resolve these nebulae into multitudes of distinct stars, revealing the astounding fact that each of them is a system or universe, possibly as large as our own."

SODALITY SILVER JUBILEE.

Young Men of St. Augustine's Church Celebrate.

The silver jubilee of the Young Men's Sodality of St. Augustine's Church, at Lismore and Hebert streets, was celebrated yesterday. Solemn high mass was sung at 7:30 a. m., at which the sodalists approached holy communion in a body. The sermon was preached by the Reverend Peter Wigger. He reviewed the history of the organization. At 7:30 p. m. several new members were received. The officers of the society are: Spiritual director, the Reverend Peter Wigger; prefect, Adolph Reum; consultors, Clemens Fister and George Shwitzer; secretary, Edward Knoll; treasurer, Joseph Blackfellner; marshals, Edward Doppler and A. Forst.

FEAST OF THE ASSUMPTION.

Celebrated With Solemn High Mass and Benediction.

The patronal feast of the Church of the Assumption, at Ninth and Sidney streets, was celebrated yesterday. Solemn high mass was sung at 10 a. m., followed by a procession through the aisles of the church, headed by a priest carrying the Blessed Sacrament. After the procession benediction was given. The sermon on the occasion was preached by the Reverend T. Dempsey, pastor of St. Patrick's Church.

CHICAGO EXCURSION.

G. A. R. Stands for Grand Army of the Republic and also for the Great Alton Road. The line of the latter is the great highway to the encampment of the former.

Round-Trip Tickets to Chicago will be sold,

Good Going August 25th to 29th, 1900.

Limit Returning Extended to September 30th, 1900,

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OR WRITE TO

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Miss Mary E. Wilkins has written one of her "true to nature" stories for next Sunday's Republic. "Eliza Sam" will appear next Sunday, and if you want to read a good, old-fashioned story about some good, old-fashioned folks you must look for Miss Wilkins's story. The author is distinguished for her clear perceptions and vigorous though tender handling of rural New England types. As the author of "Pembroke" and many other popular books, Miss Wilkins has won much fame. "Eliza Sam" is in the author's happiest style, with all the pleasant humor which is so characteristic of her work.

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PORTO RICAN COIN.

Philadelphia Mint Receives Millions of Dollars for Exchange.

REPUBLIC SPECIAL.

Philadelphia, Aug. 19.—There has been unusual activity at the mint the last few days owing to the arrival of millions of dollars' worth of Porto Rican coins, which are being exchanged in this country. A large force of clerks has been kept busy counting the coin as it arrived. The rapid exchange shows an eagerness of the Porto Ricans to have their currency in American coin, and in a short time the old "pesos" and "centanos" will be regarded as curiosities.

Thus far 1,722,000 pesos, which is equivalent to $1,722,000, have been received in this city, making a grand total of $4,882,798.30 now safely stored in the mint. The exchange is at the rate of 60 cents in American money. The coins are well made and of almost exactly the same fineness as our American dollar, the silver being 96.5 per cent of that in the American coin.

Superintendent Boyer says that decision has not yet been made as to the disposition of the money as far as governmental accounts are concerned. It has not been settled whether it shall go into the "recoinage" account or be charged up as the purchase of so much bullion.

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