WITH CHARITY FOR ALL

Were the Speeches and Discussion at the National Conference Tempered at Yesterday's Sessions.

Reports From Many States by Eminent Persons--Correctional Systems Discussed at Length.

Bishop Ireland Ably Outlines the Charity Methods of the Catholic Church.

Judge Prendergast of Chicago Reads a Learned Paper--Sketches of the Prominent.

The Second Day.

The thirteenth annual national conference of charities and corrections continued its sessions at the capitol yesterday, getting well down to business with three hard-working sessions. The long list of prominent delegates before in attendance was lengthened by the arrival of many others, including ex-Gov. Hoadly of Ohio and other well-known people. The work of the conference embraces the discussion of the best methods of treating the criminals of all infirmaries, jails, penitentiaries, reformatory institutions, almshouses and insane asylums. The work will be continued to-day, when a visit will be paid to the state reform school, and other institutions will come in for a visit later.

REPORTS FROM STATES.

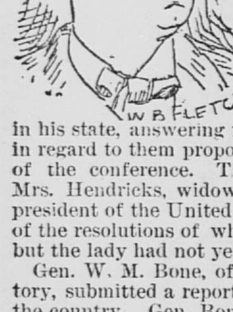
An Exchange of Ideas By Delegates From all Sections.

The National Conference of Corrections and Charities was called to order promptly at 9 o'clock yesterday morning by President Neff, only about fifty people being then in the hall, an audience which gradually grew larger until the hall was filled. Prayer was offered by the Rev. Dr. E. C. Mitchell of this city. The chair announced as the full committee on organization the Hon. Phillip C. Garrett, Pennsylvania, chairman; W. P. Litchworth, New York; F. B. Sanborn, Massachusetts; Dr. Richard Gundey, Maryland; Levi L. Barbour, Michigan.

Minutes of the previous meeting were read by A. O. Wright of Wisconsin, recording secretary.

M. Wines, chairman of the executive committee, took the chair and called out reports from his own committee and the various states.

The report of the committee on states was submitted by Gen. R. Brinkerhoff of Ohio, who gave a summary of legislation in the different states on the questions of interest to the conference. Dr. W. B Fletcher, superintendent of the state insane asylum at Indianapolis, submitted a report of progress in his state in the management of insane, etc. After his report had been read, at the request of Mr. Sanborn, of Massachusetts, Dr. Fletcher explained the management and workings of the various charitable institutions



in his state, answering numerous questions in regard to them propounded by members of the conference. The chair called on Mrs. Hendricks, widow of the late vice-president of the United States, for a report of the resolutions of which she had charge, but the lady had not yet come in.

Gen. W. M. Bone, of Washington Territory, submitted a report for his section of the country. Gen. Bone is an elderly gentleman with an empty sleeve on his right side. He is president of the board of commissioners now erecting a penitentiary at Walla Walla. He gave the progress in the erection of reformatory institutions in his territory and stated that what was most needed in the newer sections of country was information. Rev. Dr. Hill, president of the board of pardons of Oregon, submitted a summary of the methods of treating the insane, prison system, management of paupers, etc., in his state. In answer to an inquiry he explained some of the workings of the pardon board.

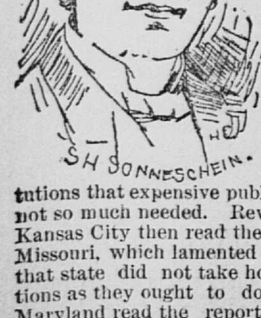
MRS. HENDRICKS CALLED FOR.

The chair again called on Mrs. Hendricks, stating that they all knew her as the wife of the ex-president, but the conference had known her for years as the friend of the criminal and unfortunate. Mrs. Hendricks arose in the audience and Mr. Wines stepped down to escort her to the stand, and after a moment's whispered conversation with her requested those that desired to hear Mrs. Hendricks to raise their hands. Every hand went up, but it did not succeed in getting Mrs. Hendricks before the conference. She deputized Mrs. Keely, superintendent of the woman's reformatory at Indianapolis (Mrs. Hendricks being president) to represent her, and that lady gave an interesting account of the management of her institution, which receives girls at 13 or 14 years of age and keeps them under reformatory influences until 18 years of age.

J. H. Mills of North Carolina was called upon and convulsed the audience with his humor, which was set off by his voice, which is a very deep bass, commensurate in volume to the size of the speaker, an enormously large man. His report contained some direct thrusts at some methods in his state which were highly entertaining to the audience. He stated that the Knights of Labor had forced the contractor for boots and shoes made by convicts at Raleigh to break his contract, told how the grand jnry once a year at $1 a day visited some institutions, asked one question, ate a big dinner and went home, etc., all of which was highly entertaining to the audience. O. C. McCulloch of Indiana read a report from California, prepared by Mrs. Sarah Cooper of San Francisco. Judge Follett of Ohio read a report from his state, prepared by C. M. Carrington of Toledo, with which he did not entirely agree, and which he elaborated with ideas of his own, in which the last legislature got a mild roasting and some of the state institutions and their political management, or rather frequent change of management were done brown. Mr. Letchwater of New Jersey moved, inasmuch as all the members from Ohio did not agree with the report, that it be referred back to the delegation for correction. This led to some explanation from Gen. Brinkerhoff of Ohio, who had to further explain the political features of managing Ohio's benevolent institutions, at the close of which Dr. Gundry of Maryland gave Ohio politics a push, and told how the outs always wanted the ins not to take politics into state institutions.

FROM COLORADO.

Chaplain Brooks of the Colorado penitentiary read a report from his state prepared by Mrs. J. S. Sperry, superintendent of the Woman's Benevolent union home at Pueblo. He also gave particulars of the convicts' school under his charge in the penitentiary, where there was now not a man who cannot write and read. There are only two almshouses in the state, at Denver and Pueblo, and an army of tramps was fed at the back doors. Being called out by the chair, Rabbi Sonneschein of St. Louis made a short speech on the progress in reformatory institutions made in that state, which was not so great as he hoped could be reported in the future. Rev. Alexander Bergholds of New Ulm, Minn., stated that he had been in Missouri a great deal, and there were so many private reformatory institutions that expensive public buildings were not so much needed. Rev. T. P. Haley of Kansas City then read the formal report for Missouri, which lamented that the press of that state did not take hold of these questions as they ought to do. Dr. Gundry of Maryland read the report from his state,



prepared by G. S. Griffith, Baltimore, which dealt in the abolishment of waiter girls from saloons and opium joints, being the first one of the reports to allude to these questions. Dr. C. S. Hoyt of Albany submitted the report for New York, which was devoted to the improvements in various institutions since the last conference. Mr. Wines stated that only ten minutes remained to consider state reports, and some of them would go upon the minutes without being read, but called on Judge Prendergast of Chicago who explained methods of confining persons awaiting adjudication on a charge of insanity by which one-third of all those arrested on this charge were cured before trial by being treated as sick persons. In response to a question of H. Galvin of Chicago Judge Prendergast stated that he favored a jury trial of insane cases, and that the details of them be not published.

President Neff at this point announced that the time had expired for this business, it being 11:30, and that it would be continued at each morning hour until completed.

BOARDS OF CHARITIES.

H. H. Giles of Wisconsin submitted the report on board of charities. He said that eleven states had boards of charities—Connecticut, Illinois, Massachusetts, Michigan, Minnesota, New York, Ohio, Pennsylvania, Rhode Island, Kansas and Wisconsin. A bill to establish one in Iowa failed of passage at the last legislature. Mr. Giles explained the difference in the powers of these boards, and outlined what the duties of these boards should be, visiting all reformatory or penal institutions, etc., furnishing statistics, obtaining full descriptive account of each person certified, etc. He thought they should have supervising control of all private charities and benevolent institutions, and power to condemn jails and lock-ups. Boards should not contain persons whose minds always run in ruts, hobby riders, cranks, people who were always right, etc. Their motive power must be philantrophy and sentimentality, based on good common sense. Old members should never be replaced by new ones if avoidable, and the state should be willing to pay well for good service.

Secretary McCullough then read a paper on "Action of the Conference Suggested in Behalf of the Extension of Boards of Charities to all the States and Territories," which was prepared by Hon. John W. Andrews, the head of the Ohio bar, though now retired from practice, and vice-president of the Ohio board of charities. The paper recited several states in which boards of charities existed, New Jersey being the one added to Mr. Giles' list. It suggested that a committee be appointed to communicate or visit the different state legislatures to explain the workings of state boards and induce their establishment where they do not now exist. Tables apended gave the total number belonging to the defective, delinquent and dependent classes in the country as 445,351, the expense of supporting whom is $70,000,000 annually. The paper was referred to the business committee.

Philip C. Garrett of Philadelphia announced that F. B. Sanborn had been appointed treasury of the conference by the executive committee. He also offered a resolution to the effect that each conference provide for the payment of its own expenses and that all surplus be put in the treasurer's hands to be held in trust for the general purposes of the convention; also that Mrs. Isabel C. Burrows be appointed the official editor of the conference, and that the proceedings do not exceed a volume of 450 pages. Mrs. Spencer offered a substitute for the last resolution, that a membership fee of $5 be required to defray expenses, but as a simple subscription for the proceedings was all that was requisite, the resolutions of the executive committee were adopted, and the convention adjourned until 2 o'clock.

AFTERNOON SESSION.

Dr. Byers' Paper on Poor Houses and Jails.

Promptly at 2:30 President Neff rapped his gavel on the desk and Secretary Wright read the minutes of the morning session. Dr. Byers not having appeared to read his paper, the reports from states was continued, F. H. Wines taking the chair. He called on Mrs. Marsh, of Chicago, who told the workings of the school for dependent and homeless girls in her city, the only school of the kind in the state. As one of the results she said that eighteen out of twenty of the children were reclaimed, whereas only two out of twenty adults were reformed, which was a point worthy of the attention of all, especially the taxpayers. The law governing her school only provided for girls, but it should include boys as well, and be a state institution. She wanted the equality of women before the law; if she violated the law let her have the penalty of the law and provide places for them to be taken care of. One bad woman was a terrible member of society. Husbands, brothess and friends must shun her. She hoped the delegates from Illinois would pay particular heed to the wants of the school.

THE FIRST PAPER.

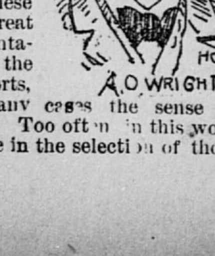
President Neff then called on Dr. A. G. Byers, secretary of the state board of charities of Ohio, who read the paper of the day, on "Administration of Poorhouses and Jails." He said:

Our inquiry is aimed directly at the administration of poorhouses and what is best in any law. Whatever we do must be directed at the front door, the abuses inside being often incidental or accidental. The injustice of taxing a thrifty community to support the vicious has become so common that it is passed over, but the injustice is evident upon a philanthropic people. The door of the poorhouse wide ajar is to the indigent poor what the pool of Bethesda was to the afflicted, but often he who needed it most was kept out by him who needed it least stepping in before. He who stands at the door of a poorhouse should closely scrutinize every applicant, but difficulties will arise even then. Of the heterogenous assemblage within a well-arranged poor house a perfect registry was desirable, of name, age, habits and cause, near or remote, of dependence. If the manager be equal to the task, printed rules are a hindrance, but one rule, "let everything be done decently and in order," was sufficient—the rule of Dr. Gundry, who had become noted as the manager of public institutions. I have recently visited many county poor houses in Wisconsin, and in none did I find, either on the premises or persons, any disregard of order. The plan of letting the management of the poor house to the lowest bidder is contrary to all principles of reform. The manager should be paid a good salary. The duty of dismissing inmates should be promptly attended to, but not to send them into temptation and worse circumstance. The administration of an infirmary requires character and talent beyond what is usually found there, and this neglect explains the condition of so many such institutions. The institution should be under the absolute control of the manager, and under a non-political, non-sectarian board of visitors. The administration of jails in this country suggest to us a hopeless field of reform, so long as the jail is a county institution. The jail belongs to the state, and should be managed by it. It is due to the prisoner there that he be secured from all possible contact, such as is common in county jails. Our jails have been hurdy-gurdy pens into which the mass have been thrown together, schools of crime, of instruction in the methods of criminals. They should be constructed to admit of the entire separation of prisoners. If convicted, let him go to the work-house, of a more serious offense, to the penitentiary, but a reformatory should be provided, and if of hopeful age, he should go there and the sentence should be indeterminate. In Ohio we think we have secured wise legislation, which require that, on the third conviction for crime—when the character of a criminal is established—the prisoner go to the penitentiary for life, to be released only by recommendation of the prison board.

TOPICS OF THE DAY.

Brief Remarks by Some of the Conference Leaders.

The discussion of the topics of the day was opened by A. O. Wright, secretary of the board of corrections and charities of Wisconsin, spoke briefly on the management of poorhouses. Bishop Whipple was called to the stand amid applause, and said he was afraid that with all our humanitarian efforts we at times overlook the truth, that, underlying these efforts, is the great fact of the accountability to God of the objects of our efforts, and that in too many cases the sense of this has been lost. Too often in this work mistakes are made in the selection of those



who administer this work, and in too many cases the clergy pass by on the other side. Ex-Gov. Hoadley of Ohio, said that he knew of a jail in his state that was the disgrace and shame of the county in which it was located. There was in the state of eighty-eight counties but one jail that was what it ought to be. With a majority of our jails the outside is made for an advertisement for the architect and the inside merely to prevent the escape of the inmates Jails should not be nurseries of crime as most of them are to-day. Bishop Knickerbocker of Indiana, followed remarking that the influences sent out from meetings like this would soon produce great and needed reforms in this field. Mrs. Hayes was called upon but declined to speak. Gen. Bone of Oregon, said the thing to do was to get at the legislators, and all know they are

NOMINATED BY THE SALOONS

and groggeries of the towns. Get at his heart and then at his head and then write the bill for him and stay right with him until the bill is passed. Mr. Haley of St. Louis spoke against the system of a common jail, and urged the importance of separate apartments for hardened criminals, boys, women and those suspected of crime. Bishop Gillespie of Michigan spoke briefly. Gen. R. B. Hays was called upon and responded by saying that it was important that every body of this kind should accomplish some practical result, and no more important subject for the efforts of the conference can be found than that of state boards of corrections and charities. Rev. Myron Reed of Denver talked for a few moments on tramps. He was of the opinion that the community was largely responsible for unfortunates becoming criminals.

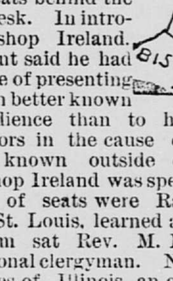
Rev. Dr. Hill of Oregon was followed by Mr. Burnell of Chicago. He said he had watched arrests in that city for years, and had found that g great many were unjust and utterly without mercy. In the Van Buren street station a devoted woman had given her time for four years to the care of females who were arrested. The committee on time and place of the next conference was then announced by F. H. Wines of Illinois, chairman, as follows:

Colorado, Rev. Myron W. Reed; Connecticut, Mrs. Virginia T. Smith; Dakota, Dr. Archibald; District of Columbia, H. C. Spencer; Illinois, W. J. McGarigle; Indiana, Rev. O. C. McCulloch; Iowa, Dr. Margaret Cleaves; Kentucky, P. Caldwell; Maryland, R. J. Kirkwood; Massachusetts, H. S. Shurtleff; Michigan, J. J. Wheeler; Minnesota, Gen. D. H. Berry; Missouri, Rabbi Sonneschein; Nebraska, Rev. Dr. Robert Doherty; New York, Rev. Dr. Isaac Gebhard; North Carolina, J. H. Mills; Ohio, Gen. R. B. Hayes; Oregon, Miss Helen F. Spalding; Pennsylvania, Dr. J. W. C. O'Neal; Rhode Island, Mrs. J. R. Barney; Texas, Rev. Dr. J. G. Buckner; Washington Territory, Gen. M. M. Barry; Wisconsin, Rev. A. O. Wright.

BISHOP IRELAND SPEAKS.

An Eloquent Address on Charities in the Catholic Church.

The evening meeting of the conference was held in assembly hall at the high school building and when at five minutes after 8 o'clock President Neff called the audience to order the room was well filled. The speaking was from the lower platform, not from the stage, and beside President Neff, Capt. Russell Blakeley of this city, and D. C. Bell of Minneapolis, occupied seats behind the speaker's desk. In introducing Bishop Ireland, the president said he had the pleasure of presenting a gentleman better known



to the audience than to himself, whose earnest labors in the cause of temperance was well known outside of St. Paul. While Bishop Ireland was speaking, on the front row of seats were Rabbi Sonnenschein of St. Louis, learned and eloquent. Next to him sat Rev. M. McG. Dana a Congregational clergyman. Near them was F. H. Wines of Illinois, an old time Presbyterian, these showing simply as examples of the make-up of the audience gathered to hear a Catholic bishop expound "The System of Charities of the Catholic Church," and when in his introduction the speaker stated that he was not the eulogist, but the relator of the system, he was heartily applauded, as indeed were many of his after sentiments. Bishop Ireland spoke as follows for forty minutes:

A high honor has been conferred upon me in the invitation to read before this disguished body a paper on the "System of Charities in the Catholic Church." I will be permitted to express my sincere appreciation of the honor, and to bespeak public recognition of the generous and high-minded spirit in which you approach the study of charity, lofty, all-embracing as the spirit itself of the truest charity—refusing your impartial attention to none of the several agencies, whatever their peculiar connections, that are engaged in the holy task of helping suffering humanity. You make no mistake in numbering the Catholic church among those agencies. From principle and tradition the Catholic church is one vast storehouse of charity; Catholicism is nothing if it is not charity. The vital doctrines of the church demand works of charity as the necessary external evidences of inward faith; her most loyal and most devoted children are known by their consecration of will and energy to works of charity; her most glorious monuments strewn along the course of time and marking her passage through nations are the homes of charity—her monasteries, her hospitals, her asylums, the decrees of her councils, the letters of her pontiffs, the lessons of her theological and ascetic writers, urge, command charity. You will hear from me brief statements of teachings and facts in the Catholic church which bear upon the question of charity. This, and nothing more, we all understand is the duty of the occasion. I make no argument, I make no comparison, I pronounce no eulogy, I am the relator not the champion of a cause. One of the catechisms of the Catholic church says: "The first fruit of the Holy Ghost is charity." Then it tells what charity means, namely; "To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, to bury the dead." The church's cardinal principle of justification is the necessity of good works. In her mind, faith without works is dead, utterly incapable of producing fruits of eternal life. "Religion clean and undefiled," she repeats with St. James, "before God and the Father is this: To visit the fatherless and widows in ther tribulation and to keep one's self unspotted from this world." Love for the neighbor the Catholic makes profession of in the same formula of morning and evening prayer, which contains the declaration of his love for the Creater. "O, my God, I love Thee above all things—— and I love my neighbor as myself for love of Thee." His neighbor, his catechism explains to him, is

EVERY CHILD OF ADAM.

Differences of race, language, creed or personal merit authorizing no distinctions, and the meaning of this love for his neighbor, he is furthermore reminded, is determined by the scriptural words: "He that has the substance of this world and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?" Doctrines of this practical nature must needs result most favorably, and bring forth in no stinted measure living charity. The church, in all her preaching, lays the strongest emphasis upon the supernatural motives that go to build up charity. She issues no dry formal command to perform werks of charity. On her lips the practice of charity becomes the hopeful sign of predestination, the forerunner of divine clemency and grace, the title to heavenly glory. In the supreme judgment the just shall be rewarded, because when the Lord was hungry they gave him to eat, when he was thirsty they gave him to drink, when he was imprisoned they came to him, and the reprobate shall be driven from the presence of the judge, because their record has no mention of these deeds of mercy. Charity to a neighbor puts on the highest value a human act may claim; it is the tribute of pure, disinterested, personal love from the redeemed to the Redeemer. Christ appears personified in the poor and the sick. Their own merits or demerits sink out of sight; their faces shine with the beauty of Christ; their wants are the wants of Christ; their words of gratitude are words of Christ. "Amen, I say unto you as long as you do it to one of these, my host, brethren, you did it to me." Those supernatural motives are the whole foundation of the system of charities in the Catholic church. Without them the system falls at once to the ground. The personification of Christ in suffering humanity invests it with the divine halo, and the hearts of Christians believing in this personification are drawn to the poor with power magnetic, which they dare not resist under penalty of refusing tender love to the Babe in Bethlehem and the Savior of Calvary. Those of you who have read something of Catholic hagiology are aware that the conviction of this union of Christ with the destitute and the suffering has sunk most deeply into Catholic tradition and completely colors the Catholic feeling of charity. The Roman soldier, Martius, meeting on the roadside a beggar shivering from cold takes his mantle from his shoulder, cuts it in twain, and with one-half clothes the beggar. The succeeding night his biographer narrates, he sees Christ, the Lord, one-half of Martin's own garment wrapped around his sacred limbs. St. Elizabeth of Hungary in her forgetful zeal nurses a leper upon the couch of the landgrave Tonis, her husband. He is told of the occurrence, and hastens in rage to the palace, but uplifting the coverlet his eyes are dazzled, the legend says, with the brightness of Christ's own countenance. St. Jane of Chantol, the daughter of a princely house of France, was wont to speak to the poor with the reverence due to sovereigns, for she beheld in them, she declared, the King of Kings. The Catholic church aims to be in her action consistent with her teaching, and she supports this teaching with the force of a powerful organization. She not only teaches the duty and value of charity. She officially urges the practice of charity, prepares the way for it, organizes it. The priest for his parish, the bishop for his diocese, the sovereign pontiff for the whole church is, by virtue of his position, the father of the poor, the consoler of the afflicted. What he cannot do personally he is bound so far as circumstances allow, to have done by others. The church's entire organization, with its ten thousand ramifications and the manifold

ENGINES OF POWER

it controls, whatever other purposes it may serve, is committed to charity, the works of which from her own declaration are the evidences of her life, end her titles to the respect of the world. Suffering anywhere and everywhere is her golden opportunity. She seeks it out, she rejoices when she has found it, and bends herself at once to the task of relieving it with all the glad hopefulness of the tried warrior stepping into the field of battle, his appearance upon which has ever been the signal that fresh laurels shall decorate his brow. Her ambition is to carve for herself in monuments more enduring than brass or stone, and more salutary far for the children of men this record: She has passed by doing good. It is not to be presumed, however high the ideal of Catholic charity, or however resolute be her will to realize the ideal, that all members of the church shall be possessed of true charity. Individual free will remains to obey or to resist; circumstances, too, of time and place may interpose obstacles, and there will be the many who will bear the name, but who will be strangers to the spirit of the church; there will be the many who will give only partial loyalty to her teachings. But due allowance made for the shortcomings of human nature in times and places where Catholic action has play, great charitable work must and does exist. Immense sums are contributed in alms deeds, asylums, schools, reformatories are numerous, each center of Catholic life, an Episcopal see for instance, is made a center of charitable institutions. He who has visited with a painstaking eye a Catholic city, or a Catholic country, or city and country, in which Catholics are largely represented, be he a friend or foe of the church, be he a believer, if you wish that he has found in other matters a hundred subjects of blame and scorn, I am sure he will bear me out in my statement as to the facts of Catholic charity. I will name but one city—Rome. A non-Catholic traveler, Mr. Eustace. (Classical Tour) writes: "No country exhibits more splendid examples of public benevolence, or furnishes more effecting instances of private charity. She has the honorable advantage of surpassing all the kingdoms of Europe in the number and magnificence of her charitable foundations. To describe these in detail would require a separate work of considerable extent; and it will be sufficient to inform the reader that there is no disease of body, no distress of mind, no visitation of Providence, to which the human form is liable, from its first appearance to its final deposition in the grave, which is not relieved with tenderness, and provided for, if beyond relief, with a prodigality of charity seldom witnessed elsewhere." From my own personal observation of the charities of Rome, I can say that Mr. Eustace's words are literally true. It would be impossible to name a want for which provision has not there been made. To protect helpless infancy and provide for decrepit age, to shield the innocent from temptation, and bring forth the fallen from crime, to spare the blushes of shrinking poverty, to assist the exertions of struggling merit, and to repair the broken fortunes of honest but unsuccessful industry, to afford consolation and relief to the sick, the prisoner and the dying, and secure the honors of Christian burial for the dead—such are the leading objects, branching out into a thousand details, of the comprehensive charity of Rome. Heroic charity blooms in the portico of the church. I mean that charity which cheerfully sacrifices life in the service of the neighbor. The missionary embarking for the island of Molaki to spend himself in the service of the lepers, certain beforehand that the loathsome disease should one day spread itself over his own body; the sisters, leaving their New York convent at a moment's notice to land on the island in the East river, where small-pox patients need their care: the priest, rushing headlong amid shells and bullets to whisper consolation into the ears of the dying warrior; scenes of this kind are ordinary, common occurrences. No one wonders at them. The marvel would be if they didn't exist. The church organizes charity, organization establishing unity of action amid members is in all matters the means to great and enduring success. The Catholic church herself, a great and powerful organization, is fully conscious of this fact, and her usual rule of conduct is to seek results through minor organizations modeled somewhat upon her ownself and governed by her own supreme power. Through history, in the world to-day, wherever a work of charity is to be performed, an evil, moral or physical, to be encountered, a battalion of devoted persons, men or women as the case may warrant, spring up if one

ALREADY SUITED

to meet the emergency is not in existence, and pledges in the name of charity, strength and life—thoroughly disciplined, inspired by the highest motives, with an eye single to the purpose in view. I speak of the religious orders in the church. You have read their name in story and legend, you have espied their members moving through the streets of our cities with odd dress and manner demure. I will tell you the secret springs that control and maintain these organizations. Their members have spoken before the altar their vows, binding for life, of virginity, poverty and obedience. The vows fit them for and confine them to their vocation. They are freed from all family ties and obligations, they are freed from all care of worldly things, from all desire of worldly advancement, from all promptings of selfish interest. Their time, their love is undivided—all going into the service of God and the neighbor. Poor themselves by choice, they love those who are poor from necessity, and the latter love them, knowing well what sacrifices have been made by them. Belonging by birth and association to all classes in society, often the highest, they are the intermediaries between the rich and poor, drawing from one to relieve the other, and bringing all into mutual contact and love, fusing all hearts by the warmth of their own into one brotherhood. Obedience which is however limited by the terms of the rule of each community, and which never, as the world sometimes supposes, brings the surrender of conscience, gives unity of direction to the energies of all, putting each one in the right place, obtaining movement at the right time, with the order, precision and certainty of the best drilled armies. Each religious order is an entirety of itself, having its own rule and government. All are subjected beyond their own immediate superiors to the chief governor of the church, and under him, with certain well defined limitations, to the heads of dioceses. The three vows are common to all orders. Special details in the rules. Special training of the members secure adaptability for the special work assigned to each one. Whence the holy and daring courage of those soldiers of charity, for courage is needed to leave homes and lands, to close the soul to visions of earthly happiness, which come unbidden before the fancy of youth. Courage is needed to bind oneself to the perpetual disinterested service of beings to whom the world seems repulsive and rejects from its presence. The courage comes from faith. Gold could not purchase it; glory could not inspire it. I know well our religious orders; their cloisters are familiar to me. I see their work daily. I receive often in the name of church the vows of strong men, of timid maidens, and you may believe me but one motive brings them to the convent, but one motive holds them to their work—the love of their Savior. I do not ignore, or despise social, economical or humanitarian grounds upon which charity may be made to rest; but, when I desire in its name great sacrifices, I place the human heart upon the wings of faith, sending it upward even to the throne of the Immaculate Lamb, and it returns to me burning with His love, strong with His strength, and then all things are possible to it. May we never permit the divorce of charity from Christian faith. Man is by himself a sorry object, and if we behold in the poor and the rich and the prisoner but man alone, we will not love him, we will not serve him. Charity is to-day widespread because Christian faith promotes our civilization, forms our thoughts and directs our feelings. There are those who profess to set aside religion, they cannot divest themselves of its power, and the breathe, despite themselves, its invigorating atmosphere. There was a time when there was no charity, there was a time when whatever Roman soldiers might do towards subjugating nations, whatever

THE POWER OF CÆSARS

to build palaces, the surprise in their magnificence of succeeding generations, however eloquently Roman orators and philosophers spoke, a conference of charities would have been an impossibility. It was a time when fashionable philosophy declared pity for the unfortunate, a weakness, a vice, and the maimed and the aged were, by imperial edict, consigned alive to watery graves. It was the time of Paganism, before the love of Christ and the faith of Christ had come to save the children of men. The religious sentiment, intensified by the breathings of the church, produced our Catholic religious orders. I do not know the name of all; it would require a long time to repeat them if I did know them. Suffice it to say there does not exist an ill for the relief of which an order has not been created. Sometime ago, when African corsairs led many Christians into slavery, the order of Trinitatians arose, whose work was the redemption of captives, the monk being obliged by his vow, if no other means of liberation were at hand, to take upon himself the chains of the captive and emancipate his fellow man through his own slavery. On the summit of the Alps, where the air is so rarified that a few years exhaust a life, the monk of St. Bernard has pitched his tent to save the unfortunate wayfarer from the death-dealing avalanche. The brother of St. John of God, the brother of St. Alexius tends in the hospital the sick of their own sex. The sister of charity, the sister of St. Joseph, take under their charge hospitals and orphanages. The sister of the Good Shepherd consecrates her own pure heart in love for the unfortunate outcast of society. The little sister of the poor gathers around her the aged poor and feeds them tenderly with the fruits of her begging, her rule not permitting her to eat until the children, as the old people are lovingly called, have had their fill, and then if nothing remains she fasts until Providence comes to the rescue. The sister of Bon Secours nurses the sick poor in their own cottages. The little sister of the working people looks after children and women employed in factories and encourages them to habits of purity and thrift. But enough of mere names. We claim peculiar advantages from the system of Catholic charities. In secures in the service of charity what is most valuable and most difficult to be obtained, the sweetness and tenderness of love. It is not bread and medicine that is most prized by the indigent and the sick, it is the smile, the soft caress, the kind, hopeful word. The heart, rather than the mouth, must be the soul rather than the body must be warmed. All this is done without effort, and done with exquisite delicacy when the heart of the laborer is in the work. The Catholic brother and sister are inspired by love; they could not endure the religious life unless the heart were all on fire with love; love streams from the heart and ignites all hearts coming within the circle of its influence. We have read in military annals how the dying soldier fancied a mother or a sister to be standing over him as the daughter of St. Vincent bade him confide in the Savior of Calvary, and poured refreshing drops upon his parched lips. The Little Sister of the Poor lifts her finger and a hundred querulous and quarrelsome old men, a hundred old women, will be silent and respectful while they would be untamed before a regiment of policemen. The mere rustling of the gown of a Good Shephard nun distills fragrance of heavenly purity around a crowd of poor creatures whose souls the chilling blasts from off horrid sin had seemed to drive all vestige of the divine image. And why should not these things be? Love is the conqueror. I read a few days ago that at the late annual exhibition of pictures in the Palois l'Industrie at Paris, one by M. Cabanel attracted universal attention and crowds of spectators remained still as fixed to the ground before it. It was the portrait of the founders of

THE LITTLE SISTERS

of the poor. The costume was austere, unbeautiful, but the face—"it was," said the critic, "an inspired work of art, one might say of faith, for seldom has the beauty of divine love and humanity and self-sacrifice been more vividly and delicately expressed than in this portrait of the humble woman who from heroic charity conceived the idea of helping the poorest of the poor by begging for them day by day the crumbs from the rich man's table." The picture but faintly represents the living beauty of love and faith which daily walks and works amidst our hospitals, asylums and refuges. There is economy, too, in our system. The sister receives for herself food and clothing; her vow refuses her all other temporal advantages. She feels for the poor, and for their sake she has learned to misuse nothing, to waste nothing. The rich give to her willingly; they recognize that she has no profit of her own in the gifts, and that the needy will be the sole beneficiaries. Special training and long experience brings skill. Nor is the lesson of experience confined to the lifetime of the individual; the whole order is as one being receiving knowledge from many countries and standing up for the benefit of each member the treasures of experience accumulated through generations. And finally permanency is given to works. However active and intelligent the zeal of an individual may be, he dies and his influence departs. An organization lasts; the individual drops out from the ranks, his place is quickly filled, there is no interruption of the task of mercy. I should add that besides the fair boundaries of charity in the Catholic church these are her regular army. There are her volunteer associations of charity, composed of men or women, the married or the unmarried, who without leaving the ordinary walks of life, bond themselves into associations of various natures and give to them what time their occupation may allow. Chief among those is the admirable society of St. Vincent de Paul, branches of which exist wherever the church herself is found, and whose mission it is to visit and relieve the poor in their homes. The society of St. Vincent has received high ecclesiastical approval. I make mention of it in order to call attention to two very important features in its rules, which are main characteristics of all Catholic charities, although, perhaps, not so explicitly expressed in some. The one is that the end of all charity is to devote the recipient, and ultimately, if at all possible, to save him from his helplessness. The accusation has been made that Catholic charity is reckless in its ardor and perpetuates poverty by encouraging idleness and improvidence. No accusation could be more false, more groundless. The other feature is that charity demands from us personal service. We do not do our duty by paying a tax to the state or sending to a committee an annual subscription, leaving to the state or the committee to stand proxy for us and omitting to come ourselves into contact with the poor. Charity is love for the victim of sorrow, and love demands personal attention. It is the mission of Christian charity to benefit both the giver and the receiver, and indeed the one that is the most benefited is the giver, whose nature is softened, refined by the exercise of the virtue in whose heart pride and egotism are cut short by the sight of suffering and misery among his fellow men. It is this personal charity, let it be said, that will prevent the estrangement of classes in society, and will save us from the total social disruption with which we are threatened in these times. The Catholic church has not yet had the time nor the opportunity to build up as fully as she would have desired her charities in America. Still she has not been idle. There is no city without her institutions. No village without an official representative of her charity. She will do more in the future. For freedom of expansion is allowed her by our generous laws and the noble spirit of our people. She will watch carefully over her own works; at the same time she will bless all other agencies of true charity. The field is broad. There is room for many workers. The consideration of the labors of others will fire our emulation to do as well as they, and the spirit of love for the neighbor which inspires us all will lead us to love one another most sincerely and to rejoice in all the good that is done, as our Heavenly Father above rejoices in it.

A MOST LEARNED MAN.

Judge Prendergast of Chicago Delivers an Interesting Paper.

At the close of Bishop Ireland's address the president announced a feature not on the program, a paper on "The Proper Treatment of Dependent and Neglected Children," by Judge Prendergast of Chicago, who read a very interesting paper, which will be discussed at a future meeting of the conference, the time not admitting of that last evening. The following extracts will show the tenor of his address:

The state, being the protector of society, derives its right to place such a child in an institution and to restrain it of its liberty there, from the probability of danger to society, though the child has not actually transgressed the laws. Hence there is an obligation on the part of the state, both with respect to the child and to society, to remove the conditions of evil and to create the conditions of good, thus amending for society and fit for participation in it the child that is to become an active member of it, either for good or for evil. What does such a child lack? Chiefly proper care, proper paternal care, which includes bodily nurture, mental culture, religious training. Wholly deprived of either the child can not become a member of society fitted to discharge the duties appertaining to it as a social being. A chief good of these three elements of parental care is that they are provided by the parent. Of this good society partakes, for it is for the welfare and dignity of society that filial devotion be universal, and this devotion is founded on the consciousness of the child that it is indebted to the parent. It is needless to inquire which would be the saddest state—that of the child deprived of bodily nurture only, of mental training only or of moral training only. As it is agreed that the three elements are necessary for the proper rearing of the child, and where all are absent because of the baseness, or default, or misfortune of the parent, it

IS CLEAR THAT THE STATE

should not aid in supplying one part only of parental duty to those who are so deprived, and that it should aid in supplying all if it undertakes to supply any. To furnish two of these and fail entirely to furnish the other would be offering to the child mutilated aid. There will be little disagreement as to what constitutes proper bodily support and proper mental culture; and, so far as the state is concerned, there is no need or propriety in discussing what constitutes proper religious training, for it is fundamental with us that the state should neither teach any particular creed or religion nor make discrimination between particular creeds or religions. There can be no religious training without positive instruction on religious principles and subject. A commission appointed in 1870 by the legislature of Pennsylvania, known as the board of public charities, reported in favor of a statute impartial in its provisions to all elements of the people of the state to furnish aid to private benevolence organized for the support and education of destitute and neglected children, and the report of this commission shows that it explored the subject to its sources. The English system of certified industrial schools is an admirable method of combining state aid and private philanthropy in this great work. Schools which combine industrial features with the elements of common school education, and which clothe, lodge and feed the pupils, may apply to the public examiner or inspector to be admitted to the benefits of the acts of parliament. If the inspector is satisfied that the institution supplies the requirements of an industrial school, and that the management is worthy, the school is enrolled and certified and thereafter is entitled to public aid. In the popular mind a tinge and stain of criminality and inferiority and defectiveness adhere to all children who at any time were inmates of state institutions. This popular feeling does not exist in respect to these children cared for in private institutions—at least by no means to the same extent as to the others. However unfounded this expression may be, it remains, it cannot be argued away, and it is with this populor mind these children will have to deal when the time comes to face the outside world.

State institutions are usually constructed and carried on on a large and systematic scale. Prevalent notions of economy demand this. The institution is generally a vast and complicated machine. The supplies, clothing, food, etc., are procured in large quantities. The washing, cooking and baking are done by machinery, and each child finds himself a unit in an army of dependents—pauper dependents; and when he goes forth he goes without self-reliance, having become a mere machine, and a very poor machine at that. Such a child can scarcely withstand the assaults of temptation and the urgings of passion. In state institutions the administration is carried on by persons who engage in that work for the sake of a living.

YOUTH IS QUICK TO ASCERTAIN.

and very soon comes to know that the persons who have them in charge are engaged in that work not for the good of the children, but for the good of themselves and their own families. This is so as a general thing, notwithstanding the fact that many of the officials of state institutions are good, worthy and conscientious men and women. On the other hand, in private institutions a child soon comes to know that the persons in whose control it is are engaged in the work because of their sympathy with human misfortune, and because of their love of the God of mercy. In this respect it is apparent to anyone who looks at the question at all that private institutions conducted by private benevolence and charity are immeasurably superior for purposes of real reformation and education than state institutions. And to look at the roster of officials in state institutions and examine as to their party affiliations, one soon discovers that there exists in the minds of the appointing powers the idea that persons fit to conduct the charitable work of the state are to be found only in that particular party which achieved the latest success at the polls. It is a proposition easily understood that the education and training in state institutions are immeasurably different from and inferior to the private institutions at the hands of persons whose hearts and souls are in the work, to the detriment of their pockets. Such persons are not affected in their tenure of place by political fluctuations, and the work is for them a life work, and becomes a second nature. The establishment of state institutions removes the responsibility of caring for the unfortunate children from the people as people, where it belongs, to the political servants of the people, where it does not properly belong, and where, in the nature of things, it cannot be and will not be properly discharged. When the question is how to do the work of charity, which is the more laudable determination, "let us do it ourselves," or, "let the state do it?"

SOME WHO ARE PROMINENT.

Dr. Richard Gundry, Maryland hospital for the insane, Catonsville, is one of the distinguished men of the convention. He has been superintendent of insane asylums at Dayton, Athens and Columbus, O., and has been in Maryland eight years. He has made the study of insanity the medical specialty of his life, and has obtained a great reputation as an expert in treatment of the insane. He is under medium height, thick set, sandy chin beard, slightly bald in front, and dresses well.

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J. H. Mills of Thomasville, N. C., is one of the noticeable men in attendance. He is very tall and very large and very well built, with a pleasant, sun-burned, square face, bearing a slight chin beard. His voice is as heavy as a cannon's roar, apparently issuing from the depths of his boots, though not unpleasing. He is full of humor, with as much horse sense to the cubic inch as the space will permit, and is one of those men who are naturally humorous, and the first expression before the audience caused a laugh, though he makes no attempt to be funny. He was the one man in the conference last year who came near defeating the proposition to come to Minnesota this year. Dr. Dana had set forth all the real and imaginary advantages of Minnesota for holding a conference, enlarging on the progress already made here in charaties and corrections and the help it would give the state to bring the conference here. Mr. Mills, in his deep voice, stated that the object of the conference was to help those who needed help, not those who were able to help themselves. Minnesota was getting along all right. "But down in North Carolina," said he, "men were born in sin and conceived in iniquity and would like to have you come down and help us out.

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Ex-President and Mrs. Hayes occupied front seats. The former mistress of the white house is a very matronly woman. She wears a brown silk dress with a ruffle about the neck, a straw bonnet trimmed only with brown and old gold ribbon. Her hair is combed smoothly down over the temples, very low, even reaching the eye brows. Her face is one to gain one's confidence instantly, and justifies her history as a good president. Mr. Hayes appears with his customary pleasant face and affable demeanor. There is a slight tinge of red about his nose, which his traducers state is not consistent with the temperance rules of the white house, and when he speaks earnestly this tinge spreads over the whole face. They are the cynosures of the conference.

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A quartette of Wisconsin literary ladies will be in attendance upon the conference. They are Hattie Tyng Griswold, Sarah E. Hobart, Mrs. Louisa Phillips and Miss Ella Giles, all of these ladies are well-known writers, Mrs. Griswold being perhaps the most celebrated of the four.

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One can hardly look over the audience without noticing the large, fatherly, gray haired man in a light linen coat, the right sleeve of which is empty. It is Gen. M. M. Bane of Washington Territory, his home being Spokane Falls. He was formerly of Ohio, and when he speaks there is no difficulty in hearing him.

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President Neff, of Cincinnati, is a very aristocratic looking gentleman, with a square head, bald over the top front to back, gray hair and grayish-white side whiskers of the English cut. When presiding over the conference Thursday evening he appeared in full evening dress. He is one of those gentlemen of the old school whose accurate courtesy is not more marked than his kindness of heart. One of his habits is to write all his business letters in the third person, as "Mr. Neff's compliments to Mr. ——, etc." He makes an excellent presiding officer. Exactly at the time appointed the conference is called to order, and precisely on the minute it is adjourned. A clock is not more regular than the development of the program under Mr. Neff's gavel. He is quick to decide and business goes off rapidly.

Last Night's Reception.

The officers' reception in the capitol last evening was a great success, and took place immediately after the close of the meeting in the high school building. People were admitted to the building on badges and invitations and policemen guarded all the doors. An army of colored waiters were on hand to serve refreshments which were set out on tables in the corridors. Representatives' hall was cleared of seats, and this with all the corridors and the senate chamber were filled with ladies and gentlemen. The reception proper took place in in the senate chamber, the receiving party, consisting of Gen. and Mrs. R. B. Hayes, W. H. Neff, president of the conference, and Gov. and Mrs. Hubbard. C. J. Monfort acted as master of ceremonies and introduced a constant stream of ladies and gentlemen for over an hour, after which refreshments were served. This is the one great time of the conference which affords the delegates an opportunity to get acquainted with each other.

TO-DAY'S PROGRAM.

Forenoon—Miscellaneous business and reports from states; report of committe on kindergartens, Miss Anna Hallowell, chairman, Philadelphia, Pa.; general report, Miss Constance McKenzie, Philadelphia, Pa.: "The Kindergarten and the Home." Miss L. B. Pingree, Boston, Mass.; "The Kindergarten as a Preventive of Vice and Crime," Rev. R. Heber, Newton, N. Y.: discussion of the above named papers, Mr. George E. Gordon, Prof. James McAlister and others; report of committee on reform schools; "The Reform School Problem of To-day—Its Objects and Possibilities," P. Caldwell, Esq., chairman, Louisville, Ky.; "Moral Elevation in Reformatories"—What is required to produce it? J. C. Hite, Esq., Lancaster, G.; "Types of Character in Reformatories," C. M. Harrison, Esq., Newark, N. J.; miscellaneous business and announcements.

Afternoon—Carriages to reform school, returning via St. Anthony hill.

Evening—"The Pardoning Power, or the Power to Pardon and to Commute Sentences and to Parole Prisoners," Hon. George Hoadly, ex-governor of Ohio; discussion on the reform topics of the day by the governors present and others.

Conference Crumbs.

The "Charity Organization society" is, as its name signifies, an entirely separate institution, and is an organization of the different societies of associated charities in the country. But the national meeting is always held at the same time as the conference on account of the similarity of the work, the two being merged together. W. Alex Johnson of Chicago is the president, and among the prominent members are Rev. O. C. McColloch, Indianapolis; Prof. W. L. Bull, Whitford, Penn.; George B. Bazelle, Brooklyn, N. Y., and N. S. Rosenan, Buffalo. The organization held a meeting at 4:30 o'clock yesterday afternoon upon the adjournment of the conference, in one of the rooms of the capitol, and listened to a paper by C. D. Kellogg of New York on the work of the associated charities of that city. The meeting was attended to the full capacity of room 16, in which it was held.

This evening the conference will listen to a paper by ex-Gov. Hoadly of Ohio on "The Pardoning Power, or the Power to Pardon, and to Commute Sentences, and to Parole Prisoners." This is an important event in the conference, for the reason that in not one of the books can be found anything whatever on this subject. The literature on this subject, for the instruction of the most advanced reformers, has yet to be made, which clothes Gov. Hoadly's paper with unusual importance.

The committee on time and place of holding the next conference held a meeting after adjournment yesterday afternoon, and after getting acquainted with each other, received invitations from six cities offering to furnish facilities for next year's conference, as follows: Portland, Or., Denver, Col., Omaha, Neb., Chicago, Ill., Philadelphia, Penn., and Raleigh, N. C. The merits or advantages of any one of these places were not discussed, this being reserved for a future meeting.

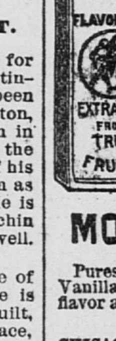
There was at the capitol last evening an exhibit of the work done in the Wilson Industrial School for Girls in New York, the pioneer school of the kind in this country. The exhibit is under the supervision of Mrs. Emily Huntington, who is the author of a work entitled the "Kitchen Garden System," and "Cooking Garden Manual," as well as a teacher of cooking in the school.

In one of the corridors of the capitol is an exhibit of the different forms of printed blanks and other forms used in the management of different charitable societies and institutions of the country.

The Sunday evening meeting of the conference at Plymouth church will be addressed by Gen. R. B. Hayes of Ohio, R. Brinkerhoff of Ohio, Miss Clara Barton of Washington and Mr. Milligan of Pennsylvania.

There is on exhibition back of the capitol a hospital tent invented by Mrs. Clara Barton of Washington, who is well known in connection with the order of the Red Cross.

Rev. Oscar C. McCulloch of Indiana will preach in Dr. Dana's pulpit, Plymouth church, Sunday morning.



DR. PRICE'S SPECIAL FLAVORING EXTRACTS

MOST PERFECT MADE

Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc., flavor as delicately and naturally as the fruit.

PRICE BAKING POWDER CO.,

CHICAGO. ST. LOUIS.

REPORT OF THE CONDITION OF THE

Bank of Minnesota,

AT ST. PAUL, IN THE STATE OF MINNESOTA, at the close of business, on the 6th day of July, 1886.

RESOURCES.

Loans and discounts...		$2,265,532 81
Overdrafts...		15,762 51
Other bonds and stocks		122,183 61
Banking house...	$105,030 07	
Other real estate...	8,942 48	
Furniture and fixtures...	4,792 22	
		$118,764 77
Loss and expense account...		1,182 04
Checks and cash items	5,544 68	
Exchanges for Clearing house...	$22,210 87	
Reserve—		
Due from banks...	249,518 46	
Legal tenders and bank notes...	102,255 00	
Fractional currency, nickels and coppers	46 13	
Specie...	19,380 44	
		$398,955 08
Total...		$2,922,380 82

LIABILITIES.

Capital stock paid up in cash...		$600,000 00
Surplus...		72,000 00
Other undivided profits...		2,561 77
Due to banks...	$123,363 32	
Individual deposits subject to check...	1,409,730 26	
Demand certificates of deposit...	55,388 22	
Time certificates of deposit...	652,121 25	
		$2,240,603 05
Dividends unpaid...		4,316 00
Taxes unpaid...		2,800 00
Total...		$2,922,380 82

I, Albert Scheffer, cashier of the Bank of Minnesota, St. Paul, Minn., do solemnly swear that the above statement is true to the best of my knowledge and belief.

ALBERT SCHEFFER.

Attest: Edmund Rice, Jr., Philip S. Harris, directors.

STATE OF MINNESOTA, } ss
COUNTY OF RAMSEY. }

Sworn to and subscribed before me this 16th day of July, 1886.

[Not'l Seal.] HANS HANSON,
Notary Public, Ramsey Co., Minn.

ASSIGNEE SALE!

BOOTS & SHOES.

All the stock of Boots and Shoes in stock of Alfred Davis, insolvent, at 398 East Seventh street, will be sold at retail on premises, commencing July 19, 1886, at low cash prices.

ALFRED LARSEN,
198-99 Assignee.

STATE OF MINNESOTA, COUNTY OF RAMSEY —ss. In Probate Court, special term, July 16, 1886.

In the matter of the guardianship of Robert Stewart, minor.

On reading and filing the petition of Katharina S. Stewart, guardian of said minor, praying for reasons therein set forth, that she may be authorized to invest the funds in her hands belonging to said minor and for other and further relief,

It is ordered that said petition be heard before the judge of this court on Monday, the 2d day of August, A. D. 1886, at 10 o'clock a. m., at the Probate office in St. Paul, in said county.

Ordered further, that notice thereof be given to all persons interested, by publishing a copy of this order for two successive weeks, once in each week in the St. Paul DAILY GLOBE, a newspaper printed and published at St. Paul, in said county.

By the Court,

[L. S.] WM. B. McGRORTY,
Judge of Probate.

Attest: FRANK ROBERT, Jr., Clerk.

H. J. HORN, Attorney for Petitioner.

july17-4w-sat