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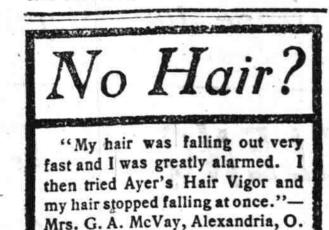
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A SERMON FOR SUNDAY discard it altogether, carefully avoiding

A DISCOURSE FOR GIRLS DELIVERED BY REV. DR. W. R. HUNTINGTON.

The Preacher Describes Under What Conditions It is Possible For a Woman to Become, in Very Deed and Truth, a

Lady Forever-Be Gentle and Dignified NEW YORK CITY .- The Rev. Dr. William R. Huntington, rector of Grace Church, preached recently a sermon to a fashionable school for girls which has attracted much attention, and by request it is here given. The text was chosen from Isaiah xlvii: 7: "Thou saidst, I shall be a lady forever." Dr. Huntington said: I quote our prophet in this fragmentary way for the sake of vividness. The briefer the text, the more likely it is to be remembered. But if, under present circumstances, we would do justice to the man and to his thought, some heed must be given to what has gone before and to what follows. Taken by themselves the words sound as if they must have been, in the first instance, addresed to a woman; but they were not. The aspirant after an everlasting ladyship was no woman at all, but a city-an ancient city, a city opulent, and superb, Babylon the great.

Emboldened like ancient Rome by its military conquests, intoxicated like medieval Venice by its commercial prosperity, confident like modern London in the possesion of resources which seemed measureless, this queen city of Chaldea had come to think of itself as invincible and indestructible. "House of Eternity" was the name it gave to one of its temples. "Foun-dation stone of heaven and earth" ran the vain-glorious appellation of another. Gardens and parks, the city had in abundance. A mighty bridge which crossed and a tunnel which underran the river Euphrates were among its engineering triumphs. The circuit of the walls, lofty and broad almost beyond belief, was between fifty and sixty miles.

But there was a man in Jerusalem whom none of these things greatly moved in the sense of stupefying or alarming him. The man's name was Isaiah and his father's name was Amoz. When people came to ly endowed by inheritance or carefully him with their panic talk about the big- matured by training. And yet it is beyond ness of Babylon and the littleness of Jerusalem, he betrayed no apprehensions on the contrary, he spoke up and harangued under democratic conditions, her claim to Babylon with much plainness of speech. "Sit thou silent." he cried, "and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms. Thou saidst 1 shall be a lady forever-therefore hear thou, thou that art given to pleasures, that dwellest careless'y-these two things shall come to thee in a moment, in one

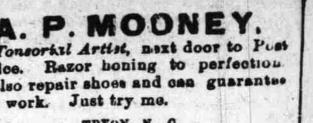
the use of it in common conversation. not seldom taken to be a mark of good breeding. All do not go to this extreme and, yet the number of those who would prefer to be spoken of and addressed as "women," rather than as "ladies," has been steadily increasing for the past twenty years, and this increase, I think I am safe in saying, has been in fixed ratio to our progress as a people in cultivation and refinement. I venture to account this an unfortunate state of things, since "lady" is a word which the language cannot lose without sore impoverishment and one for which the vocabulary of every day intercourse has no synonyms.

"Lady," be it observed, is a title, not a generic word, necessarily covering all the members of one sex; and as a title it belongs only to those who have a right to claim it. Now, who are they who, in point of fact, have a right to claim it? In inonarchial countries there is no difficulty in finding an answer to this question. In England, for example, the Heralds' Office, to which such matters are intrusted. can and will give you a definition in black and white, clear-cut and unmistakable. A "lady," by English law, may be the wife of founed a union and demand \$2.50 a a man above the rank of knight and below that of duke. The title also belongs to the daughters of noblemen not below the rank of earl and is given by courtesy to the wives of knights.

Let that pass for Lngland, but what of ladyship in America, where no such sharp divisional lines are drawn by the pencil of authority? Here, thank God, we have a much worthier definition of the word and more satisfactory interpretation of the thing. Ladyship, under a democracy, means and can mean only one thing, womanhood at its best. Not all womanhood is womanhood at its best any more than all manhood is ma: '.ood at its bestwould that it were. And what are the characteristics of womanhood at its best? What are the tokens by which it is authenticated? We cannot greatly differ in opinion upon this point. Surely of these characteristics dignity is one, gentleness is another, fortitude is a third and sym-

pathy completes the cluster. It were unreasonable, of course, to expect the fullness of each one of these four traits in any single personality, no matter how richquestion that some tincture of each one must be found present in a woman before, ladyship can be accounted valid.

Dignity-there are a thousand, imitations of it, counterfeits beyond number. but how wholly admirable is the genuine article, what "an excellent thing in woman!" Not by aping dignity do we become dignified. Aloofness is not dignity, hauteur is not dignity, stiffness is not dignity. a pompous manner and a brocaded style day, the loss of children and widowhood. of speech-these are not aignity. True dig-They shall come upon thee in their perfec- nity is not of ice, it is of flame. A certain



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for the multitude of thy sorceries delicate and fiery nimbus which circles the and for the great abundance of thine enchantments.

Thus sternly, almost fiercely, Isaiah, son of Amoz, addresses mighty Babylon. He speaks of her as to a woman of rank whose pride and indocility are presently to prove her overthrow and to transform her pleasant palaces into ruinous heaps. She leans upon her advantage of high station all unaware that the staff is too brittle for the weight. Forgetful of the duties which condition privilege, she fancies that old time of many generations will be her safety. God's prophet determines to shake her out of this illusion, to compel her to open her eyes to the hard fact and he does it, as we have seen.

With the text thus well in hand, we proceed. Under what conditions is it possible, either for a city or for a woman, to become, in very deed and truth, a lady forever

This is the question to which I shall ask you to bend your thought to-night, and whether we have respect to the week which ended yesterday or to the week which has been entered upon to-day 1 cannot but account the topic a timely one. It may seem to be comparing small things with great to name the commencement week of a school for girls in the same breath with the commemorative week of a city which has lived through the fourth part of a thousand years, but, perhaps, before we are done, my boldness in venturing thus to couple the two may be forgiven me.

Of the sorts of ladyship of which I have made mention, that to which communities and that to which individuals may attain, we will look at civic ladyship first. With civic ladyship we associate those qualities which win for cities an admiring love. Physical strength, riches, commercial enterprise will give a city lordship. That is one thing; but ladyship is quite another. For the compelling of respect lordship may suffice a city, for the winning of affection something of lac ship is essental. How about the Lady of the Hudson? Has she any better ground for counting upon the perpetuity of her ladyship than had the Lady of the Euphrates? Can we trust her any more implicitly than Isaiah trusted Babylon when she says conidently "I shall be a lady forever." That depends upon the relative measure of importance which the city, in the long run, shall assign to the treasures of the market as compared with the treasures of the soul. I am using the word "soul" in a large

and comprehensive sense. Religion and religious interests are of course foremost in my thought, since, without a due regard to these no city can permanently live; but when I speak of the treasures of the soul as essential to the city that would adventure ladyship I have in mind all of those precious things that go to make up the idealistic as contrasted with the materialistic side of human life-Righteous-ness? Yes. Worship? Yes; but beside these, poetry, letters and whatever else there may be that ministers beauty to the eve of harmony and melody to the ear. These last are what make the treasures of the soul. These, mingled in due proportion, give to a municipality what silver and gold and negotiable securities of themselves can never give-that indescribable quality which I have ventured to call civic ladyship.

The prevailing note during the past week has been the note of self-congratulation. Whatever flags and flowers could do to convince people through the eye, or speech and song to persuade them through the ear has been attempted. It has been jubilate throughout, as was proper enough in connection with birthday festivities, and yet there is another side to it all. The statistics of the city's trade are marvelous, but what of the inventory of its spiritual possessions and the roster of its great men? How many poets and how many seers, how many composers and how many artists, how many scholars and divines, how many philosophers and statesmen has this community produced in the course of its two hundred and fifty years of organized existence? Nay, of those whom we recall as having come under one or another of these heads, how many have been of first rank, how many even of second rank, when the complete census of "the great of old" is taken into account? These, perhaps, are humbling reflections, but they are wholesome. It is by count of heroes, not by count of heads, that a city's place in the final list of honors is to be determined. Whether this city of magnificent opportunities is destined to accomplish ladyship remains to be seen. The balance trembles.

party politics. sanctuary of personality to saleguard it from intrusion and encroachment. "Their

dignity," exclaims an old Hebrew prophet, giving us the whole thing in a nutshell, "their dignity shall proceed of them-selves." Dignity is reconcilable with all forms of occupation. even the most mental. It consorts with many qualities, although with vanity it is reluctant to walk, and with immodesty it will have nothing to do. Immodesty is the sin against proportion, its very name so signifying, and prerogative and the accumulated prestige as the philosophic emperor remarks in his meditations. "There is a proper dignity and proportion to be observed in the performance of every act of life." Hence to do anything out of measure and in excess is undignified.

Then as to gentleness, our second attribute of womanhood at its best, what shall we say of gentleness? Can we say anything better or truer than that it is the child, the direct offspring of dignity. The truly dignified can scarcely be thought of as the ungentle, for here again that question of proportion comes in, and rough ways and boisterous talk stand self-condemned. Few things indeed can we so ill afford to spare out of the daily intercourse of life as woman's gentleness. And this is only the more true the noisier the world becomes. With life punctuated for us by the shricks of steam whistles, the rattle of the chariots of iron and the strokes of all manner of gongs, how restful, how healthful, how reinvigorating are the ac cents of gentleness! Ah, my dear young friends, whatever else you forget to bc, remember to be gentle. An anxious fear in the hearts of many thoughtful people, a fear which personally I do not share, but of which it is just as well to take note, is that out of all this contemporary struggle of woman for a complete independence. this duplication on her part of as much of man's work as is imitable, there may come eventually an impairment of the world's total stock of gentleness. Let us be misers here. The tide of this sweet grace is never at the flood. There is no peril of any overflow. We need to treasure every drop there is.

As to fortitude, I chose the word with care, wishing to mark off from courage in general that special form of this virtue which has found frequent and splendid illustration in the annals of womanhood. Courage of the sort which qualifies one "to drink delight of battle," to head storming parties and to volunteer on for orn hopes is not expected of women, and, for that matter, is not so common among men as men would like to have it thought, but of that other and more praiseworthy fearlessness, which, without the excitement of conflict, is able patiently to suffer, persistently to endure, in this Christlike virtue, it is possible-it has ten thousand times been shown to be possible that women should excel. With the aroma of this virtue wholly absent no woman's character even so much as approximates perfection.

But it is not enough to be able uncomplainingly to suffer-have we learned to suffer with? That is what sympathy means -"suffering with"-remember that sympa-thy won the last of the four blossoms we set out to twine into our wreath. It does not matter how well bred a woman may be in other respects, it does not matter how varied her accomplishments, intellectual or artistic, if tender heartedness, the power to enter quickly and deeply into the feeling of others, if this be wholly absent, it is idle to talk about "charm," it simply is not there. It is this insistence upor sympathy, as a necessary ingredient of true womanhood that renders the Christian type so infinitely superior to the old classic type whether or maid or matron. That a woman can look on composedly at a bull fight is the opprobrium of Spanish civilization, but there was a time when not in one corner of the Mediterranean exclusively, but all over the Latin world women called ladies could both tolerate and even fiercely delight in the shedding of innocent blood. What has changed all this? Only one answer to that question is possible. Jesus Christ has changed all this. 'To Him we owe it that to-day not only dignity and fortitude (stoic virtues as well as Christian) not only dignity and fortitude, but also gentleness and sympathy are recognized as necessary features of all true ladyship.

three races at Prospect Park, Baltimore, Md.

eam have elected Lawrence T. Ketchum, '04, of Elmira, N. Y., captain for next year.

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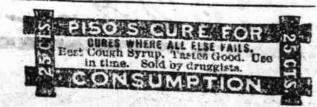
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So. 25.



In what sense it is open to you girl graduates of this passing year, dreaming your early dreams of what success in life may signify, in what sense is it possible for you to attain ladyship forever? Before attempting to answer the question, let us clear our minds as completely as may be of prejudice and misapprehension. The word "lady" has fallen of laws years

the title has come to be lightly esteemed cheap is it accounted nowadays that to forever and ever.

But who is sufficient for these things? With the standard set so high, the tests made so severe, who shall pass?

Ah, my young friends, how glad I am that this is Whitsunday, the feast day of the Holy Ghost, for Whitsunday points us to the secret of power, and hands over to us the talisman of success. It is by the strength of God that womanhood struggles upward to its perfection. The ages of cnivalry gave to the Virgin Mary the title of "our lady." Judged by some standards of ladyship nothing could seem more in-appropriate, but judged by the true stand-ard nothing could be more just. "And Mary said, Behold the handmaid

(the more's the pity' somewhat into dis-repute? Claimed as a right by the many. Thy word." Catch that spirit, and it shall be granted unto each one of you, young' as a privilege by the few. In fact, so women, to become "a lady forever," yes-