

The Family

A TEMPERANCE PRAYER MEETING.

Temperance is not one of the virtues for which Whist-hedge is, or ought to be, famous. I know not where you will find cooler springs of more delicious water, than from his mountain sides. I know not where you will find grapes for home wine—that modern recipe for drunkenness—more abundant or more admirably adapted to the vintage's purpose. But the springs have few customers, and one man makes easily all the domestic wine which the inhabitants of Whist-hedge consume. But at the last of last year's vintage, which was a very ordinary one, he was doing a thriving business; to say nothing of the bar, the busiest bar, by all odds, at Guxem's hotel—busiest, alas! on the Sabbath day.

Maurice is not one of those who consider that his parish and his congregation are synonymous. "The field is the world," he says. The minister is not the servant of the Church, merely. He is debtor to the barbarian as well as to the Jew. The whole community is his to serve; the church is his wherewithal to serve it. "I like the Established Church for one thing," he says. "The parish is geographical not ecclesiastical. All within its bounds are under the pastor's care. In our system the minister is only responsible for his own congregation. It is only caring for the wounded who are brought into hospital, and leaving those that are on the field of battle unaided for."

A little incident occurring a few weeks ago, I think first opened Maurice's eyes to the need of temperance reform in the community.

He had occasion, one evening after prayer meeting, to visit a sick child of his Sunday-school. The family were poor and his road led him down near the brickyard; "Limerick," this settlement of huts—half houses, half pig-sty—is derivatively called. The night was dark, and returning, abstracted in thought, he almost fell over what he thought a log lying in the street. It was a man, who, on a cursory examination, proved to be suffering under no less a disorder than that of hopeless alcoholism. It was a dangerous step. Maurice made one or two unsuccessful attempts to arouse the fellow, but in vain. Retracing his steps a few rods to the nearest bar, he summoned assistance, and with the aid of Pat sober, got Pat drunk upon his feet. He was quite too drunk to help himself, and too large and heavy to be left to the sole charge of Pat sober, who happened to recognize a friend who he said lived a quarter a mile down the valley. Maurice, who had preached a few Sundays ago on the parable of the Good Samaritan, could not bring himself to imitate the example of the Priest and Levite; so, steading the tipsy pedestrian on the one side, while sober Pat sustained him on the other, they half-led, half-dragged, the still unconscious sleeper to a little road by which he called home. The wife was sitting up for her husband and received both him and his custodians with objections loud on the first, and thanks equally loud addressed to the others. No sooner was the stupid husband safely deposited on the bed than, begging them to wait a moment, went to the cupboard and taking down a big, black bottle, half-filled a cracked tea-cup with whiskey which she offered to Maurice, as an expression of her gratitude. "I do not know," said Maurice to me, as he told me the story, "that she will ever forgive me for declining, though I concluded my declination as courteously as possible."

Coming home and pondering this incident, he made up his mind that something must be done for the temperance cause in Whist-hedge; and further pondering led him to the conclusion that he must begin at the church. "The first thing," said he to me, "is to arouse the Church—I believe in preaching the gospel of temperance to the Jews first, and afterwards to the Gentiles. I will begin in the synagogue. Afterwards I will go to the streets, the lanes and highways."

"You will meet with some opposition," said I. "A temperance meeting in the church has never been heard of in Whist-hedge. You will be departing from the landmarks."

"Do you think so?" said Maurice.

"I am sure of it," said I.

"Very good," said he. "If I meet with opposition it will prove I am right. It will prove the Church needs stirring up on the subject. I am not opposed I shall be inclined to give up the plan. However I will not wait for opportunity, I will challenge it."

The next Sunday he gave notice that that evening there would be a temperance prayer and conference meeting in the church, in lieu of preaching.

"The town," said he, "is cursed with intemperance, there are two variety stores, one mill, about half a book store, and an ice cream saloon; and within a radius of half a mile of this church there are ten grog shops and two distilleries, quite too large a proportion even for those who believe, as I do not, in moderate drinking. I have no remedy to propose. I have no temperance distillery to deliver. What I do propose is that we gather to-night and make it the subject of earnest prayer to God, and of serious conference among ourselves, that we may know what our duty is in the case, and knowing may do it bravely and well."

As we came out of church, the proposed temperance prayer meeting was the theme of a general discussion.

Mr. Guxem was sorry to see that the church was threatened with an invasion of fanaticism. He thought the minister had better stick to his business and leave side-issues alone.

Mr. Whiston thought the true remedy for intemperance was the cultivation of the grape, and the manufacture of modern wine. He did not believe in meetings.

Mr. Hardop was as much a foe to intemperance as any one; but he thought the true remedy for intemperance was the preaching of the gospel. Paul was the model for preachers, and Paul knew nothing but Jesus Christ and him crucified. Deacon S. inquired who that man was that preached before Felix of righteousness, temperance, and judgment to come. But Mr. Hardop apparently did not hear the question, at least he did not answer it.

Richard thought it might be very well, but that the minister ought not to change the services of the Sabbath without consulting the session—it was a dangerous precedent.

Deacon B. thought it a move in the right direction, and vowed he would give the afternoon in drumming up recruits. Mrs. Moore said she would go with him.

Mr. Kiddie, who had not been inside the church since he has been at Whist-hedge, declared when Deacon S. told him of the meeting, that it was the first sensible thing he had ever known the Church to do; and they were really going to work in that fashion he would like to be counted in. And sure enough he was at the prayer meeting in the evening to the great surprise of everybody; and to the consternation of Mr. Hardop who found in the fact that an infidel came to the meeting, a confirmation of

his own opinion that it was a desecration of the Sabbath and the sanctuary.

Mrs. J., whose eldest boy jumped off the dock last spring in a fit of delirium tremens, came to Maurice with tears in her eyes to thank him for holding a temperance meeting. "I can't do anything but pray," she said, "but oh pastor, that I can and will do."

The meeting was certainly a remarkable success; there was just opposition enough to make it so. Those that were determined it should succeed were there ready to speak, to sing, to pray. Those that did not believe were there to see it fail. Those that were indifferent were there, curious to see whether it would succeed or fail, and what it would be like. And Deacon S. and Miss Moore were there with their recruits, a curious and motley addition to the congregation. The church was full. Every ear was attention; every heart aroused. And when finally good father Hyatt, with his white hair and tremulous voice, and eyes sufficed with tears, told in tones of unaffected pathos, the sad story of Charley P.'s death, I do not believe that even Jim Wheaton's eyes were dry. At all events I noticed that when, at the close of the meeting, Maurice put the question whether a second meeting should be held the following month, Jim Wheaton was among those who voted in the affirmative. There were no dissentients.—Lucius in Christian Union.

SOCIAL RELIGIOUS PARTIES IN ENGLAND.

The custom has grown up within the last few years. Look in with me upon two or three in London and the country, and you will see exactly what these parties are.

Here is one given by a lady in the West End. Her house is large, her position excellent, her income ample, and her husband and children are of one mind with her in the matter. They have given up the frivolous world, and are quite withdrawn from Vanity Fair. Yet they are highly social, genial, and generous, and believe that all the elements of their nature, and all the relations and necessities of their life can find their true liberty and highest culture and satisfaction in things Christian.

This is one of a series given monthly by the lady during the Winter and Spring. Her guests have been invited a fortnight or more beforehand by a neatly engraved card, which before it is filled up, reads thus:

MR. AND MRS. EDWARD LUCAS.
Request the pleasure of the company of
M. _____
On Tuesday, January 30, 1879
Tea and Coffee at 7 o'clock.
Reading at 8 o'clock.
Subject: Philipians ii.

No. 5 Pembroke Terrace, Regent's Park.
W
An answer is requested.

Other ladies in the same part of London give a like series of these reunions on other evenings of the week, and other weeks of the month, so that the evenings not devoted to the stated meetings in the churches and chapels are pretty well filled up.

At seven o'clock the guests begin to arrive. They come in evening dress, and are first ushered into the dining-room, where a repast is spread, which is simple, plain, sensible, Christian. The host and hostess are seen every where to welcome their guests, and see they are served. The guests stand or walk, and talk as they eat and drink, and so enjoy with the good things provided, a few moments of social chat, and then each, when satisfied, passes out into the drawing-room, where he quietly seats himself with his friends, and awaits in casual conversation the hour for the reading.

There is something in the welcome given by the generous host, and in the general greetings and chat of the dining room, and in the gentle excitement of the tea and coffee, with the more substantial fare which breaks up the ice of reserve, and the stiffness of form, and prepares the way admirably for what is to follow. He who can enter upon the hour a cynic, or a critic, coming to it as he does, encircled about by cheerful and warmed by the atmosphere of real Christian hospitality, is a very unenviable man.

Eight o'clock arrives; we are all seated. The invitations given have evidently gauged the capacity of the rooms. There are about sixty present, and not an inch of spare left for another chair. The invited have all come; and every one is sure to do that if they can, and every one has the Bible in hand. The hostess has had the wisdom to secure a wise pianist for the choir. He takes it, gives out a hymn—with a chorus—a ringing chorus is a musical amen to each verse of a hymn, and more than doubles its power; all sing, and sing as they love to sing; sing as they are drawn, only with a greater gusto. The chairman prays in a tender, sweet tone of faith and filial love, and then opens his Bible, as we all do, and reads the designated chapter, and either throws out suggestive remarks and calls attention to other Scriptures bearing upon the topic introduced in this, or asks questions of one or another, or suggests lines of truth by questions addressed to all, which any one may take up; and so, by one method or another, secures in a few moments, a free conversational interchange amid communion in the precious things of the Word of God, in which twenty, thirty, or forty persons may take part before the close. A wonderful amount of truth is thus unfolded in a singular and beautiful variety of voice, and manner, and illustration, and he must be poor indeed who has not enough to have something added to his stock of Bible knowledge never to be forgotten. Ointments, gums and pearls of truth are let fall by one and another, and are picked up and carried away by all; and sometimes chains of bondage which for years have bound a soul as with iron, are touched and fall off, and clouds of darkness which have wrapped one and another about with gloom, are blown away as by the sweet breath of Heaven.

Before we know it the time is up—half-past nine has come—the leader, evidently with reluctance feels compelled to close the conversation, which he does by a word or two, perhaps summing all up—rather gathering together the fragments of the feast—and giving out another benediction. A prayer, or two, or three, follow, and the Lord's Prayer, in which all join, and a grace while yet kneeling by the one who is the final voice in prayer, ends the drawing-room feast.

The guests make their way again to the dining-room, where a collation and further social intercourse is enjoyed, and finally leave as they are called, and each other, and all go away the richer, the wiser, the happier, for they have mutually received and given. This is one of these social religious parties, and is the type of perhaps the largest class of them all.

Very this by an address from some of those whose name is an attraction, and whose voice is a power, occupying half an hour or forty minutes, followed by conversation, singing, and

prayer, and you have another variety. Let it be that the host himself is the leading spirit of the circle, and the chairman in the reading, and you have still another variety.—The Christian of Work.

HOW TO GET THE BEST PLACES.

There are in society a great many good places; but the best places are few and not easily reached. Who shall have the best places? Let any boy look about his school-room and ask which of these boys are to have the best places, and he will find it hard to decide. In all the schools in this country there are many thousands of boys, and some of them will get the best places. Who are they? It is the question.

I wish to speak to the boys of our school who often decide which of two boys, who want the same place, get it. I refer to accuracy in scholarship and precision in doing their work. Accuracy, which belongs to the all-knowing mind, but to that habit which strives to think the thought and do the act as nearly accurately as possible. Some boys are very "about" to do their work. "The area of a certain field is about so much," or "a certain city is about on such a line of latitude," or "the sum of certain quantities is about so much," or a certain sentence in a translation or composition is "about thus and so." If they spell a word or solve a problem, or keep an account, that pestilent little word pushes itself into notice. The second class of boys cultivate the habit of accuracy. They try to "hit the nail on the head," and do it every time. If they add up a column, or multiply, or spell or make a promise, they aim to do the thing precisely right.

Let two boys of these two kinds apply for a position as book-keeper, or superintendent's clerk, or any other office of trust. The one is about right, the other is right; the one does his work about right, the other does his right; the one may be about accurate in his business, the other is accurate. The accurate boy, other things being equal, will surely get the place, while the other one will not get it.

I saw a young man in the office of a Western railway superintendent. He was occupying a position that four hundred boys in this city would have wished to get. It was honorable and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. He began as an errand boy and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did because he was sure it was just right. And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on the constant lookout as though they were rousting or fools. If a carpenter must stand at his journeyman's elbow to be sure his work is right, or if a cashier must run over his book-keeper's columns, he might as well do the work himself as employ another to do it in that way, and it is very certain that the employer will get rid of such an inaccurate workman as soon as he can.

I knew such a young man. He had a good chance to do well, but he was so inaccurate and unreliable that people were afraid to trust him. If he wrote a deed, or a mortgage, or a contract, he was sure either to leave out something or to put in something to make it an imperfect paper. He was a lawyer without business, because he lacked the noble quality of accuracy. Just across the street from him was another young lawyer, who was proverbial for accuracy. He was famous in searching titles, and when he wrote out the deed, and signed a piece of property it was taken for granted as just so. If he copied a conveyance, or cited a legal authority, or made a statement, he aimed to do it exactly. The consequence is he is having a valuable practice at the bar, and is universally esteemed.

"But," says some boy, "when I become a man, that is the way I shall do. I mean to be very accurate. Perhaps so. I could tell better if I knew just how you do your work. There are several ways of getting a lesson. One is to get it 'colorably well,' which does not cost much labor. The other way is to get it faultlessly well, which costs a great deal of labor. A boy can get a general idea of his lesson 'in a jiffy,' but to get it with accuracy is very hard and requires both time and industry. If you, my boy, to-day are getting your lesson in the slipshod way you will grow up a slipshod man, but if to-day your habit is to give every lesson with perfect accuracy, I will warrant you it will be when you become a man. How is it?—Free, Tuttle, in the Little Chief.

JEFFERSON'S TEN RULES.

- 1. Never put off till to-morrow what you can do to-day.
- 2. Never trouble another for what you can do yourself.
- 3. Never spend your money before you have it.
- 4. Never buy what you do not want because it is cheap.
- 5. Prudent costs us more than hunger, thirst and cold.
- 6. We seldom repent of having eaten too little.
- 7. Nothing is troublesome that we do willingly.
- 8. How much pain the evils have cost us that have never happened.
- 9. Take the things always by the smooth handle.
- 10. When angry, count ten before you speak; if very angry, count a hundred.

RECIPES.

BROWN BREAD.—One pint bowl of flour, two of Indian meal, one of sweet milk, one of sour milk or buttermilk, one teaspoonful of salt, one good teaspoonful of saleratus, two large tablespoonfuls of molasses; stir all together and bake one hour in a two-quart basin.

TO CURE SORE THROAT.—Take the whites of two eggs, and beat them in with two spoons of white sugar; grate in a little nutmeg, and then add a pint of lukewarm water. Stir well and drink often. Repeat the prescription if necessary, and it will cure the most obstinate case of soreness in a short time.

CRACKED DESIRES, says the Journal of Chemistry, absorbs oils and fats from the various kinds of food put into them. These fats soon become decomposed in the pores of the dish, and no amount of cleansing can remove the nauseating and poisonous deposit. The peculiar unpleasant taste sometimes noticed in pie-crust is caused by baking it upon cracked dishes, from which it absorbs the rancid fat left by former bakings.

PAPERING WHITE-WASHED WALLS.—Make flour starch as you would for starching calico clothes, and with a whitewash brush wet the wall you wish to paper with the starch; let dry; then, when you wish to apply the paper, wet the wall and paper both with the starch, and apply your paper. If white papered walls in this way that had been whitewashed, and even twenty years successively, and never failed to have the paper stuck. When you wish to re-paper the wall, with your brush wet the paper with clear water, and it will come off readily.

Provincial Wesleyan Almanac.

SEPTEMBER, 1879.
First Quarter, 2nd day, 9h. 45m. morning.
Full Moon, 9th day, 5h. 57m. afternoon.
Last Quarter, 17th day, 9h. 15m. afternoon.
New Moon, 25th day, 2h. 20m. morning.

Table with columns: Day, SUN., MOON, H. TIDE. Rows include dates from 1st to 30th with corresponding moon phases and tide information.

The Tides.—The column of the Moon's South gives the time of high water at Parrsboro, Cornwallis, Horton, Windsor, Newport, and Truro.

High water at Pico and Cape Tormentine, 9 hours and 30 minutes after that at Halifax. At Annapolis, St. John, N. B., and Portland, Maine, 3 hours and 44 minutes later, and at St. John's, Newfoundland, 1 hour earlier, than at Halifax.

For the LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

For the LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 24 hours, and the remainder add the time of rising next morning.

WESLEYAN BOOK ROOM, 174 Argyle Street, Halifax.

Coley's Life of Collins. LARGE SUPPLY! PRICE REDUCED! The Book Steward has much pleasure in announcing that he has received, by the latest steamer from England, two cases containing 500 copies of his most excellent volume of Christian Biography, and that, in consequence of a special arrangement with the publisher, he is allowed to offer the work at a reduced price.

Reduced price single copy \$1.25. Dozen Copies, \$12.50. One hundred copies, \$110.00. From a dozen to a hundred copies should be put into immediate circulation on every Circuit in the Province, and the more the wider the circulation, the more speedy a reformation of the spiritual tone throughout the whole connexion.

Woddl's Worm Lozenges! THEY are perfectly safe. They act immediately upon the bowels. They are palatable, and are eagerly taken by children, thereby possessing every advantage over the verminiferous worm lozenges, which are so numerous and troublesome to the parents of children. They are warranted to contain nothing that would injure in the slightest degree the youngest or most delicate infant, and are perfectly safe, and can be used as a simple purgative, instead of Castor Oil or Purgatives, &c.

They are made with great care from the purest Medicines, and are especially recommended for their safe and speedy action.

Freedom from all Mercurial Agents. which so often prove injurious to children. They are prepared without regard to economy and contain the purest and most valuable ingredients known. Worms cause nearly all the ills that children are subject to, and the symptoms are too often mistaken for those of other complaints, and with very little attention, the mother cannot mistake. Amongst the many symptoms of

WORMS IN CHILDREN are the following: a pale and occasionally flushed countenance; dull heavy eyes; irritability, and often bleeding nose; headach, and a dry, tickling cough; various and unaccountable nervous affections; vomiting, colic, convulsions, and disturbed sleep, and finally, but not always, when the worms are not in children the cause invariably is worms, and a cure is certain in every case when a faithful trial is given.

Warranted certificates from prominent medical men could be published, and thousands from those who have used them personally. We have never before in our history, on their own merits, feeling confident that to those who use them they will give entire satisfaction.

They can be had of most dealers in medicines throughout the Province. Price, 12 1/2 cts. per box, with not less than five boxes will be sent by address as below, 6 boxes will be forwarded to any address, free of postage. Made only by W. WOODLILL, (late Woodill Bros.), at the Factory and Laboratory, 182 Hollis St., Halifax, N. S.

Star Life Assurance Society of England.

Chairman of Directors.—WILLIAM MOUNTBATT, Esq., M.P., for London.
Extracts of Report presented at March, 1869.
Paid-up Reserves, \$2,000,000.00
Annual Income, \$1,000,000.00
Claims Paid, \$3,000,000.00
Reserved Fund, \$4,100,000.00
Bonds declared in 1869, \$600,000.00
Average Bonus, 35 per Cent.
Dividend for the year 1869, \$355,000.00
Policies issued on the Half-note System without notes.
All claims paid in Gold.
AGENTS:
Halifax, N. S.,
M. G. ALLEY, Office Halifax Bank.
Prince Edward Island,
GEO. ALLEY, Charlottetown.
CHARLES LEMAN,
General Superintendent for Maritime Provinces
May 12.

Musical Warehouse, 93 GRANVILLE STREET.

THIS best English PIANO PORTER strengthened expressly for this Climate from Mr. Hagarty's own design and directions, has the most perfect and durable construction, and is the most beautiful and useful instrument of the kind ever made. It is the most perfect and useful instrument of the kind ever made. It is the most perfect and useful instrument of the kind ever made.

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Set to music with piano forte accompaniment by Arnold Dore, Royal Academy of Music.
For sale at the
WESLEYAN BOOK ROOM,
See Notice in Provincial Wesleyan of Oct. 20th 79.

UNION MUTUAL Life Insurance Company, of Maine.

No Stock or Guarantee Capital drawing interest, but in lieu thereof 1,000,000 Surplus.
Directors' Office: 27 Court Street, Boston, Mass.

ASSETS JANUARY 1st 1879. \$4,411,380.55
LIFE INSURANCE COMPANY OF MAINE. \$3,467,400.00
Surplus Returnable to Policy Holders in Dividend. \$1,000,000.00
DIVIDENDS PAID IN 1869. \$82,008.55

BOARD OF REFERENCE

HENRY CROCKER, President; W. H. HOLLISTER, Secretary; J. R. CURRIE, Manager for Canada, P. Island, and Newfoundland.

The Interest earned by the Company in 1869 was nearly 13 per cent more than indicated by all the reports for the same period.
The rate of claims and expenses to income is on the lowest grade.
Proof of Loss submitted to the undersigned will be forwarded, and the Loss paid within an express of the Policy holder.
Parties desiring Agents or Settlement of Policies will apply to
THOMAS A. TEMPLE, St. John.
General Agent for New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland.
W. B. BELLING, General Solicitor. Aug. 4, 1870.

NEW BOOKS! Just Received from England.

Methodist Family Library. Under this general title, is being published at intervals a selection of Choice Methodist Biographies, interspersed with other standard volumes, calculated to promote holiness and spiritual life. The volumes already published, in royal 32 mo. are—1. Journal of Mr. John Nelson, pastor covers 12 vols., 2 vols. 22s. cloth, gilt edges 30s. 2. The Experience and Spiritual Letters of Mrs. Hester Ann Rogers. 3. Sincere Devotion, exemplified in the life of Mrs. Elizabeth Gifford. 4. The Life of Mr. S. H. H. 5. A Memoir of Mr. Wm. Carver, 60 years a Methodist Class Leader, written by himself. Cloth, gilt edges 3s. 6d. 6. The Life of Mrs. F. E. H. 7. The Life of Mrs. F. E. H. 8. The Life of Mrs. F. E. H. 9. The Life of Mrs. F. E. H. 10. The Life of Mrs. F. E. H. 11. The Life of Mrs. F. E. H. 12. The Life of Mrs. F. E. H. 13. The Life of Mrs. F. E. H. 14. The Life of Mrs. F. E. H. 15. The Life of Mrs. F. E. H. 16. The Life of Mrs. F. E. H. 17. The Life of Mrs. F. E. 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