

About thirty years since, the then inhabited portion of Toxteth comprising but a few streets and scattered dwellings, the growth of Liverpool rendered necessary the laying out of the green fields of that neighborhood for building purposes. It was determined by those who had control of the property thereabout that no building leases should be given without a clause prohibiting the sale of liquor on the premises. This, with the co-operation of the Liverpool magistrates and the support of popular opinion, has kept licensed houses out of a district with 168 streets, 10,000 houses, and from 50,000 to 60,000 population. So convinced are the people of this district of the wisdom and general benefits of prohibition that any attempt to secure a license, even on the borders of North Toxteth, is opposed by public demonstrations of a most pronounced character.

The testimony is that the public school in this district is the best attended in the city; that the requisition of police service is at a minimum; that, during a given period, out of 1498 applications for charitable relief, but 45 were from those residing in the limits of the district, while from a district but one eighth its area, with 100 public houses, there were 911 applicants; that the workhouse is without an occupant; that before prohibition the poor rate for Toxteth was from 2s. 6d. to 3s. in the pound; but since prohibition it has fallen to between 1s. and 10d., there being thus a saving of from £20,000 to £30,000 per annum in this direction alone; that, while the annual mortality in the district referred to as having 100 public houses is 25 per 1000, that of the prohibition district is but 10 per 1000; and that religious interest in the latter, as manifested in attendance upon church, is above the average.

These facts are worth more than a mere reading. They deserve to be pondered, "marked, learned, and inwardly digested." They indicate that prohibition represents the material, physical, intellectual, and spiritual well-being of

the individual and of the neighborhood, and should have universal encouragement and support

The American Institute of Sacred Literature.

THE opening of the Summer Schools and Schools of Sacred Literature has become an event of such significance as to justify an allusion to it in our columns. The Summer Schools are three in number: the New England School, whose sessions open at Lawrence Hall, Cambridge, Mass., on June 22d, at 9 A.M., and continue until July 11th; the Chautauqua Schools at Chautauqua, two terms, July 4th-August 14th; and the Chicago School at the Garrett Biblical Institute, Evanston, Ill., August 13th-September 2d. The Schools of Sacred Literature are eight in number, as follows: Bay View Chautauqua Assembly, Bay View, Mich., July 22d-August 12th; the Crescent Beach Association, Crescent Beach, Conn., July 21st-29th; the Lexington Chautauqua Assembly, Lexington, Ky., June 30th-July 10; the Mission Chautauqua Assembly, Perth Springs, Mo., July 3d-15th; the National Chautauqua of Glen Echo, Washington, D. C., June 16th-July 3d; the Niagara-on-the-Lake Assembly, Canada, July 11th-August 30th; the Ottawa Chautauqua Assembly, Ottawa, Kan., June 16th-26th; and the New England Chautauqua Assembly, South Framingham, Mass., July 14th-24th. The illustrious names of the instructors in these various schools are sufficient guarantee of the work that may be expected.

The American Psychical Society.

ONE of the peculiar characteristics of modern society is its tendency to organize itself, upon every conceivable pretext, into clubs, alliances, associations, fraternities, and what not, with constitutions and by-laws, and, of course, initiation fees and annual dues. When a new idea strikes a man, he cannot con-