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PROTESTANT PATRIOTISM.

Sketches Showing that the Days of Martyrdom Have Not Passed Away.

Persecution of Native Protestants by the Catholics of Mexico.

The So-Called "Religious Liberty" of Mexico Illustrated.

Protestant missionaries in Mexico appear to be but indifferent newspaper correspondents. Reading their letters one can generally form a definite idea as to the magnitude and paramount importance of their personal work and individual sacrifices, but can reach only dim conclusions as to the general religious or heathenish condition of the Republic as a whole. The cause of missions undoubtedly suffers in consequence, for certainly the people will respond more liberally toward the evangelizing of that dark land when they surely know how great is that darkness.

The Advocate is indebted to a correspondent of the Chicago Times, an enterprising secular paper, for the following condensation from a letter from the city of Mexico, under date of August 17:

The encounters between Catholics and Protestants in Mexico show very plainly that the work of evangelizing the natives is by no means completed. It can hardly be said to have begun. The conquerors waded through blood to establish the church of Rome, and then to accomplish their purpose were obliged to coalesce their religion with the simple and bloody rites of the Aztecs. Centuries of priestly despotism have thoroughly effected its ends. The modern Indian is as superstitious as the Aztec of old, and his religion is as form of intolerant bigotry, and he will fight for the maintenance of his religion as blindly as his ancestors three centuries before fought to resist it. Since the separation of church and state, the hold of the priests upon the mass has materially weakened, particularly within the cities. In the villages, however, the priest retains somewhat his pristine power, and by a nod can conjure up a frenzied mob to exterminate Protestants.

Benito Juarez was the iconoclast of Mexican history. It is to him that the clergy owe their downfall, and under his administration the reform measures were introduced by which freedom of religion was tolerated. The City of Mexico, in the patmy days of priestly power, was truly a city of churches and convents. Most of the convents have been destroyed or made to serve other purposes. The churches still stand out, as there are more than enough to go around, many of them are silent monuments of the past. It was at the time of the general confiscation of church property that Protestant missions succeeded in buying at a nominal value their real estate. It was done by proxy, and it was some time before the names of the real purchasers could safely be revealed. There was no refuge for Protestants in the capital during those days, and though the constitution proclaimed freedom to religion, no one presumed to believe that the constitution meant what it said. It was a general custom to carry the sacrament through the different streets on stated occasions, and the appearance of the holy processions was followed by a prostration of the mass, with Protestants among them, if they valued their lives. Numerous incidents have occurred where Protestants would not prostrate. The inevitable result has been a Protestant corpse, and triumphantly crowned his efforts. The government established its schools independent of the church, and the convents, which had fostered the bigotry and exclusiveness, were either razed or turned by the government into schools to promote the cause of secular education. The war against the clergy was kept up, their might rapidly became circumscribed, and they realized that their days as a power in the land were numbered. Little attention was paid to protecting Protestant life. The government turned its whole attention to the press, and accomplished its purpose. The power of the priest today is individual, and depends mostly upon his personal magnetism. It is centered in his congregation alone. The counsel of the government practically ignores his voice; he confines his efforts to denunciations from the altar, and in this way is doing his harm. The Mexican priest in the country towns has an almost unlimited control over the ignorant, superstitious population. He has to out intimate his desire, and, if it is in the line of Protestant extermination, he gives his worshippers a pleasant duty to perform, to which they proceed with alacrity. The priests in the capital, at the present day, refrain from endeavoring to create religious feeling. The desire is present, but they fear the result. The government could take immediate action if any trouble should arise, and the instigator would be held strictly to account. The foreign sentiment of the city would demand this.

While the government does not sanction persecution of Protestants outside of the City of Mexico, it hardly adopts as vigorous measures as it might to prevent its recurrence. The constitution in its proclamation of freedom of religion, sounds well; but how hollow a mockery it must seem to the native who is inhumanly butchered by his fellow-believers for accepting a new religious belief which the law says he may not have.

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The following late instances of persecution are given. The secular flavor given to the narrative must be credited to the taste of the correspondent from whom the Advocate quotes. Some years ago a Cornish miner by the name of Pascoe, inspired by religious zeal, determined to take into his own hands, independent of any ecclesiastical organization, the evangelizing of the natives. He led in a little party up in the mountains, and from the proceeds of his ten years' mining experience built a fortified castle, which remained at the same time for a church. By the time he had attracted a respectable Indian congregation, and had had little or no serious trouble until about a month ago. He has the magnetism of a Moody, and the prophesy that his influence would soon die out has not been fulfilled. The contrary, his congregation steadily increased, until the neighboring priests felt called upon to denounce the infidel. On a recent Sunday the Catholics of the country around began to assemble in the vicinity of his castle. They apprehended trouble, and gave orders to their parishioners to come heavily armed. The war broke out sooner than he expected, and many of his congregation were cut off and severely bruised by the infuriated Catholics. The priest then reached the castle, and ordered his parishioners to march to the front. The mob, constantly augmented, determined to storm the castle. Many of them had killed Protestants before, and they had no scruples about doing so now. What was the matter with them? They did not know without a murmur. It needed not this inducement to lead them on. On one side of the castle rose a high mountain, which was an effective barrier in that direction. The churches still stand out, as there are more than enough to go around, many of them are silent monuments of the past. It was at the time of the general confiscation of church property that Protestant missions succeeded in buying at a nominal value their real estate. It was done by proxy, and it was some time before the names of the real purchasers could safely be revealed. There was no refuge for Protestants in the capital during those days, and though the constitution proclaimed freedom to religion, no one presumed to believe that the constitution meant what it said. It was a general custom to carry the sacrament through the different streets on stated occasions, and the appearance of the holy processions was followed by a prostration of the mass, with Protestants among them, if they valued their lives. Numerous incidents have occurred where Protestants would not prostrate. The inevitable result has been a Protestant corpse, and triumphantly crowned his efforts. The government established its schools independent of the church, and the convents, which had fostered the bigotry and exclusiveness, were either razed or turned by the government into schools to promote the cause of secular education. The war against the clergy was kept up, their might rapidly became circumscribed, and they realized that their days as a power in the land were numbered. Little attention was paid to protecting Protestant life. The government turned its whole attention to the press, and accomplished its purpose. The power of the priest today is individual, and depends mostly upon his personal magnetism. It is centered in his congregation alone. The counsel of the government practically ignores his voice; he confines his efforts to denunciations from the altar, and in this way is doing his harm. The Mexican priest in the country towns has an almost unlimited control over the ignorant, superstitious population. He has to out intimate his desire, and, if it is in the line of Protestant extermination, he gives his worshippers a pleasant duty to perform, to which they proceed with alacrity. The priests in the capital, at the present day, refrain from endeavoring to create religious feeling. The desire is present, but they fear the result. The government could take immediate action if any trouble should arise, and the instigator would be held strictly to account. The foreign sentiment of the city would demand this.

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light in hand, was compelled to show them to his chamber. Not satisfied, they searched the house, but could not find their game. They reluctantly went away, and it was afterward learned that the house was watched that morning. In the meantime Camillo, under cover of the night, started for Mexico, over twenty miles away, and by dint of crawling and walking reached the city. The exertion was too much, and he fainted at the door of the evening congregation. A vast multitude besieged the church doors, and as the house was limited, his escape was impossible. His denunciation of the Mexican clergy was bitter; and, as an "insider," he revealed a number of clerical secrets and methods, much to the dejection of the audience. Personal safety afterward compelled him to abandon the cause. Between anonymous notes and would-be assassins, his only chance of survival to useful work in his new field was to "house" himself and to stick to his text of pure and unadulterated religion. He is, it is shown, one of the most active workers of the mission.

A foreign Protestant can travel in any part of Mexico, and as long as he does not interfere in religious questions will not be molested. Cases are rare where foreigners are killed for carrying on the work of Protestantism in a quiet way. It is only when an aggressive spirit is shown that they get carved. It is not so with the poor native who embraces the new religion. His followers are bound to dissect him for no reason but the fact that he has changed his colors, and if he is not killed outright he dies from petty persecution. There is in the city at this moment a victim of their "pleasantry," who is making a heavy fight to live, but slowly yielding to the effects of the poor fellow who lingers in his agony for a whole day. Medicine was sent for, but did not arrive till the following night. In the meantime, death had come to his relief. The other died about a week after.

Immediately following the news of this sad calamity, intelligence was received of religious trouble in Queretaro. How it began no one seems to know. It is alleged that the people of that city raised the "wind" by firing a cannon into a crowd of Catholics. Another story is that the town got on a general drunk and attacked the house of a Protestant. At any rate, it is evident that the people of that city surrounded the Protestant's house and demanded gone. The Protestant made up his mind that it was not a healthy climate to live in, and silently abandoned his worldly chattels, and with his family went to the land of the living. His house was sacked and his church destroyed. Queretaro is a city of about 15,000 inhabitants, and it is the hot-bed of Catholicism in the country. After the disturbance it was not safe for Protestants to remain in the city. It required the presence of armed troops to quiet the city, and, at one time, in spite of the soldiers, a general Protestant massacre was perpetrated. Next to Queretaro, Puebla and Mexico rank for its stringency in religious feeling. In these two places the native Protestant can hardly think of the great living.

The Great Religious Convulse of the century. Calendars report a very large attendance at the annual conference of the opening services of the Wesleyan medical council, September 6. The congregation included many ladies. Bishop Simpson, Methodist Episcopal church (north of United States), took the text, "I will be a father to the fatherless, and a protector to the orphan." The sermon was in support of the doctrine of the divine creation of the heavens and earth, which the preacher argued, and held that he would not be deprived by any successful theory of science. The success of Methodism, he said, could only be accounted for by the fact that it is in tune with the divine spirit of life. The successive assemblies of great Protestant bodies during late years have forewarned that there would not be a disintegration of rank, and a general convulsion of evangelized Christians of every denomination. The sermon attracted great attention, and is regarded by Americans as highly creditable to their nationality.

Rev. Dr. Osborne, in the opening prayer before the congress, prayed for the queen, but omitted to mention President Garfield. Much feeling was exhibited by the American section because of the omission, and a paper was once circulated, requesting that the name of the president of the United States be included in all future prayers of general character. The paper was signed by most of the prominent American delegates present. Addresses were delivered by Bishop McVey, of Nashville, and Bishop Warren, of Atlanta, in response to the welcome of President Osborne—the former alluding to both English and American Methodism, and the latter strengthened by this name, and by the splendid specimens of oratory, and held the audience spell-bound. Thus for the honors in speaking rest with the delegates from the United States.

The congregation received the sacrament and adjourned. On the reassembling of the council in the afternoon, the proceedings were commenced with prayer, special reference being made to the recovery of President Garfield. A resolution of the business committee desiring the prayers of delegates for President Garfield was received with great feeling. Dr. Douglass, who also responded to the prayer, said that the United Methodistists of Canada thoroughly concurred in the doctrines of Wesley.

Before the conference adjourned a number of the business committee in regard to President Garfield were present. The lord mayor of London received the delegates at the mansion-house on the evening of the first day. The lord mayor, in addressing the delegates, said that he trusted the proceedings would be a blessing to every member of the Christian body. He was especially glad that American delegates were present. Various delegates then spoke, and the proceedings of the day closed at a late hour.

The gathering is very large, nearly all the delegates answering at the roll-call. The best of feeling prevails, and Methodism seems likely to do itself great credit. Dr. Wiece's Compound Extract of Smart-Weed is a sovereign remedy for all bowel affections. By druggists.

THE WEEK'S HISTORY.

SEPTEMBER 9 was observed in North Carolina as a day of prayer for rain.

The New York Advocate publishes the charter of the new Methodist hospital, founded by George I. Seney. The property is vested in a board of thirty-two managers.

The Christian Neighbor of September 8 contains over three columns relating to proceedings of the South Carolina Peace Society. The society is gaining ground. Its objects are grand.

THE ADVOCATE has received No. 7 of the "Children's Museum," a new illustrated monthly—only one dollar a year. One can but wonder, to examine its columns and illustrations, how the work can be published so cheaply.

The Presbyterian church within the last six years has organized in the territory of Utah eight churches and twenty-two ministers, all of which are supported by churches in the East.

THERE are now eighteen Protestant missionary societies at work in Japan, besides three Bible societies. There are 123 missionaries, 182 native preachers and 1,000 communicants, 31 schools and 125 scholars.

DR. JAGGERS says, in a Canada Christian Advocate, that the enthusiasm of giving in the college has commenced spreading in Canada, and has lately been bestowed upon McGill college, and \$100,000 upon a college of a sister denomination by a noble man.

THERE were 621 conversions reported in last week's Nashville Advocate, and 265 in the issue of week before last. Thank God!—Raleigh Christian Advocate. Had the Nashville Advocate called on the Texas Advocate for each of the two weeks named, the number reported could have been very largely increased.

The Musical Herald, published by Musical Herald Co., Boston, is a first-class musical monthly. Each number contains choice musical productions and reading matter specially adapted to a publication of this nature. Price, fifteen cents per number.

Accounts to the London Methodist Recorder, the weekly Bible used by John Wesley for private devotion and public service, and carried with him in all his journeys, is still in the possession of the president of the English Wesleyan conference. At Mr. Wesley's death it fell into the hands of Mr. Henry Moore, one of Wesley's executors, and Mr. Moore, just before he died, sent the Bible by the hand of Dr. A. Clark, the youngest daughter to Rev. John Scott, then president of the conference, with instructions that it be handed down from president to president, as it is at this time.

Dr. Plumer, editor of Zion's Herald, in a letter to that paper from Rome, says: "To-day there had been sent a school of American Methodists poured into Rome that Dr. Vernon, the accomplished superintendent of our Italian missions, whose residence is located at the city of Rome, proposed to have services in English at the opening of the congregation varies from fifty to two hundred. To-day the audience was comfortably filled. Bishop McVey, of the Methodist Church, South, preached a most plain, instructive sermon, which Dr. Vernon very successfully interpreted to the Italian portion of the audience. Drs. Wallen and Hoyt, Mrs. Dr. Edley, and a number of gentlemen and ladies from the United States were present. The service was delightful, spiritual and profitable; the preliminary exercises were conducted by Dr. Lanna in Italian."

No better sign of a church's prosperity can be given than in an increased circulation of church literature, especially the church paper. Persons with refined tastes care to read pure literature, and the circulation of the TEXAS CHRISTIAN ADVOCATE has endeavored to be shown to induce the people to subscribe. The paper is a church institution, and people have promised to support the institutions of the church. Let every member try to get some one to subscribe. Organize a committee to work for the ADVOCATE alone, having your committee to visit every household and leave a copy of the ADVOCATE with a new day to think, and let the committee appoint themselves fully with the paper, and thus be prepared to answer all objections. In ninety-nine cases out of a hundred success will be yours. W. W. WOODRUFF, The Advocate's circulation manager, is greatly strengthened by this name, and by the splendid specimens of oratory, and held the audience spell-bound. Thus for the honors in speaking rest with the delegates from the United States.

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minute speeches—C. K. Marshall the best of them all—if any one can con-

clude, making a five minutes' unmercifully squelched a woman's rights demonstration. It was proposed to enroll Mrs. Willing, of Chicago, among the delegates—she having been appointed by the Woman's Missionary Society, of which she is the efficient secretary. Dr. McFerrin very promptly would be enrolled but those appointed by the different churches.

Dr. McFerrin in his Element. W. W. Inman, in the Southern Christian Advocate, gives the following account of Dr. McFerrin's report to Mr. Wesley of the progress of Methodistism in Berlin. It was proposed to enroll Mrs. Willing, of Chicago, among the delegates—she having been appointed by the Woman's Missionary Society, of which she is the efficient secretary. Dr. McFerrin very promptly would be enrolled but those appointed by the different churches.

Now, said Dr. McFerrin, here we are going up to old City Road church—our home—where father Wesley preached, and where his dust rests. I must draw on my imagination. I imagine Mr. Wesley in the chair, presiding over his children's assembly in the medical conference. Mr. Wesley called reports from the different tribes of the Methodist family. His son, John McFerrin, reports, Father Wesley, here we are, and I have been seen in the rest. "What have you been doing?" Well, father, we have been doing pretty well; Judah and Ephraim have been vexing each other, but we are about to be quieted down and beginning to understand each other. We have

Texas Christian Advocate

"THIRTY-EIGHT"

"Halt! who goes there?" The entry stands at the door of the white house gate...

"Pass! friends of peace!" The entry stands with arms at part, while the white lady...

Hands clasped, heads bowed, they sit and wait. That sweet picket around the walls...

Published by special request The Bible in the Public Schools.

BY JOHN M. RICHARDSON.

Concluded from Last Week.

REPLY TO URASE I.

(1.) The constitution of the state of Texas recognizes three classes of persons...

(2.) All citizens are placed upon a footing of perfect equality as to their rights...

Unchartered associations are, with one exception, treated alike.

All corporations are, with a few exceptions, on the same general footing.

And all classes of persons are, so far as the nature of the case will admit, treated alike.

In section 7, article 1; 50 and 51, article 3; 5, article 7; and 6, article 10...

least appropriation for any private or individual purpose to any person whatever...

But what is an appropriation? It is a particular sum drawn from the treasury...

(2.) My son is of the free school age; and, attending the public free school...

"Let no child, belonging to any religious denomination, have, for the reason given in it, the benefit of the public free school system."

"Let the child of no member of any religious denomination enjoy the benefit of the public free school system."

"Let no person who attends religious services of any kind, directly or indirectly, in or out of the state, derive any benefit from the school fund."

"The free school fund of Texas is for the use, sole and exclusive, of the indigent and prodigal portion of the community..."

Must not this new gorgon horror expire in torment at the consciousness of its own deformity and atrocity?

When the legally appointed and commissioned trustees of a legally organized free school community, make a contract with a legally certificated teacher...

Resolved, That the appropriation for the support of the public free schools is an appropriation for private or individual purposes...

(5.) In justice to the board of education, the last sentence of the report under the head of "Sectarianism," is here quoted:

"The board of education feel constrained to put this construction, the decision already quoted, on the law without reference to the wisdom or policy of the question."

(10.) Public opinion seems to hold the present board of education, and especially the present governor, responsible for the decisions and instructions thus far discussed.

Is there any violation of law so far? Well, A. B., the usual legal notice having been given (art. 3705, R. C. S.), opens the public free school, incorporates with the classes with the other pupils that the law allows him to receive (art.

3707, R. C. S.), secures the services of her certificated teachers, if others are needed, complies faithfully with his part of the contract, and gives full satisfaction to the trustees of the public free school and to parents and guardians generally.

Has he violated constitution or law so far? A. B. now makes out his account against the state of Texas for services rendered, legally commissioned trustees of the free school community give the required certificate and indorsement and check, and the check is presented to the county treasurer.

Instead of withholding constitution or law, there has, thus far at any rate, been the strictest conformity thereto.

Now comes the climax, the interesting part of the play. Just as A. B., "good, easy man, thinks his labors are appearing," and is on the eve, as he supposes, of fingerling and pocketing the hard-earned duets, the guardian thereof, with that peculiarly polite official smile which always precedes and accompanies the graceful performance of a disgraceful perfidious duty—who more punctiliously polite than a hangman to his victim?—graciously informs the waiting A. B. that whilst his certificate is all right, his contract lawful, his service satisfactory, his account correctly checked strictly legal, and whilst the money is on hand to pay off all demands, that he, the guardian of the public duets, can not constitutionally pay the just and legal claim, because to do so would be to make an appropriation of the state's money for the benefit of a sectarian school! And forthwith he produces, as authority for his refusal, the resolution, decision and instructions of the board of education, the construction placed by this official upon the resolution passed by the board of education, September 27, 1880, in response to the Honey Grove letter of "A. G. Stobach, treasurer," written the third of the same month, is just what the public understands the meaning of the resolution of said resolution. True, that resolution is a sort of equivocal bungle, somewhat on the style of the replies of the ancient heathen oracles, and may be construed to mean just what the board did mean, and that it may be found out, or something else. But if the board did mean that no public free school organized as above described can derive any benefit from the free school fund, if that is the intent of the decision and instructions, as elicited by the Honey Grove case, and reaffirmed in the biennial report of January 15, 1881; and if said intent and meaning are in conformity with the laws and constitution of the state of Texas, then the board is bound by the logic of said decision and instruction to go further and to declare:

"Let no member of any religious denomination be employed as a teacher in the public free schools of Texas, for the pay going to him for public services rendered would be an appropriation for the support of the religious denomination to which he belongs."

"Let no child, belonging to any religious denomination, have, for the reason given in it, the benefit of the public free school system."

"Let the child of no member of any religious denomination enjoy the benefit of the public free school system."

"Let no person who attends religious services of any kind, directly or indirectly, in or out of the state, derive any benefit from the school fund."

"The free school fund of Texas is for the use, sole and exclusive, of the indigent and prodigal portion of the community, in order that their children may be reared to despise God, his worship and his word!"

Must not this new gorgon horror expire in torment at the consciousness of its own deformity and atrocity?

When the legally appointed and commissioned trustees of a legally organized free school community, make a contract with a legally certificated teacher, the law requires that the teacher must be a certificated teacher, and that in all the law requires at the time in which the contract is made, and for the time during which the service contracted for is rendered; though an antecedent requirement is, that the teacher, before a certificate is granted him by the proper authority, must present to said authority satisfactory evidence "of good moral character and of correct exemplary habits," Art. 3706, R. C. S.

The law has nothing to do with the religious opinions, connections or associations of the teacher, though it does provide for cancelling his certificate on account of "misconduct or immorality," Art. 3709, R. C. S.

That there may be no doubt as to what the writer is now aiming at, let us hypothesize a case: A. B., a certificated teacher of the first grade, according to the laws of Texas, and is in charge of the district conference high school, a denominational school of the Methodist Episcopal church, South, said school being located at— in the county of— Texas. The friends and supporters of said denominational school organize, in strict conformity to law, a free school community; and the legally commissioned trustees of said free school community contract, according to law, with A. B. to teach the public free school of said free school community.

Is there any violation of law so far? Well, A. B., the usual legal notice having been given (art. 3705, R. C. S.), opens the public free school, incorporates with the classes with the other pupils that the law allows him to receive (art.

board erred, to use no severer term, in not declaring, if possessed of any authority in the premises, said article unconstitutional, null and void, or in not properly interpreting the same.

Again comes the conclusion—article 3705, R. C. S., should be repealed, and the constitution so amended that no future legislature can touch the question of God, His worship and His Word in the public free schools.

It is no more a question for legislation in connection with free schools than with free roads and bridges—it is not a subject for legislation at all—"Hands off!" that's the doctrine, allowing each school to decide the question for itself.

To the people, as the court of final resort, let the appeal be made, and justice will be done.

(12.) It may be doubted, in all charity, whether the authors of article 3705, R. C. S., are on the eye, as to the wish God, His worship and His Word from the public free schools, although said article does, in appearance, broadly and boldly demand that, and it has been so construed by the board of education. The writer has been unable to get access to the journals of the fifteenth, sixteenth and seventeenth legislatures, but he thinks it likely that no more was intended than to prohibit the teaching of the peculiar sectarian views which distinguish one denomination from another, or from all others.

(13.) What is a "sectarian school" under the laws of Texas?

These are the only deliverances of the constitution on the subject: "No money shall be appropriated or drawn from the treasury for the benefit of any sect, or religious society, theological or religious seminary; nor shall property belonging to the state be appropriated for any other purpose than those specified in article 7, section 5."

"Nor shall the same—the permanent or available school fund—or any part thereof, ever be appropriated to or used for the support of any sectarian school."

Article 1, section 7, being the more general is the greater and, therefore, includes article 7, section 5, as the special or less. A sectarian school is, therefore, a theological seminary, one devoted to teaching not only the general principles of religion, but, in addition thereto, the peculiar views, tenets and dogmas that characterize the particular denomination to which it belongs.

(14.) A denominational school, on the other hand, as distinguished from a theological seminary or a sectarian school, is merely a literary school under the patronage, fostering care, or control of some particular denomination. The peculiar sectarian views of the denomination are not expected to be taught in the denominational school. Such, at least, have been the observation and the experience of the writer. He has been a Methodist and a teacher for some years, and during that time has had charge of a Baptist school, a Methodist school, and a Masonic school. The law, Texas law, doubtless regards Masonry as a sect. During his connection with the Baptist school, as co-principal with a Baptist preacher, there was never the least allusion to any religiously sectarian teaching, or particularly baptistic; no peculiarity of Methodism was taught in the Methodist school, nor of Masonry in the Masonic school. In the various denominational schools, Methodist, Baptist and Presbyterian, of which the writer has had any knowledge, and he does not presume to go outside of his observation and experience, there are found in each students from the other denominations, and the writer does not remember to have heard any complaint of sectarian teachings. Of course, in the case of a college, with a divinity or theological school, or professorship, or course of study attached, there will be found in the teachings of that particular school, professorship, or course of study, the sectarian peculiarities of the denomination to which the college belongs, but none in the general literary studies, and only special divinity students take up the divinity or theological studies.

Such, according to the writer's observation and experience, is the generally recognized distinction among the denominations mentioned, between a denominational school and a sectarian school; nor is it a distinction without a difference.

Arbitrary Powers of the Board of Education.

In addition to the anti-religious article 3705, R. C. S., the public free school law contains the following: Art. 3715, R. C. S., "The board of education—(1) shall advise and counsel with the school officers of counties, cities and towns as to the best mode of conducting the public school, and (2) shall be empowered to issue instructions and regulations binding for observance on all officers and teachers."

Provision (2), including (x), (y) and (z), elects the board of education with extraordinary and arbitrary powers—powers which are inconsistent with the rights and liberties of free people. It not only empowers the board with judicial powers, making it, too, it would seem, the court of last resort, but actually with legislative functions; all of which is directly against the plain letter and teaching of the constitution. For the governor, the comptroller and the secretary of state, who compose the board of education, belong to the executive department, and article two of the fundamental law declares, "No person or persons, being of one of these departments—the executive, the legislative, the judicial—shall exercise any power properly attached to either of the others, except in the instances herein expressly mentioned;" and the constitution nowhere provides for clothing the executive department, or any part thereof, with powers, judicial and legislative.

But it was by virtue of the authority of article 3715, R. C. S., that the board made the decisions and issued the instructions thus far discussed. This is not, perhaps, strictly fair. If the constitution is at fault, the blame should fall on the convention that framed it. If the fault is solely in article 3705, R. C. S., that was enacted by the Fifteenth Legislature, indorsed and approved by the Sixteenth and Seventeenth; if the decision of the board is unauthorized by the constitution and the law, the board should be held to account.

The writer's exposition and conclusion is correct, in that the fault is not in the constitution, but in article 3705, R. C. S., and that the

2. Certificated teachers, connected with denominational schools, have the right, without severing the connection with said schools, to be employed as teachers by the trustees of public free schools; said public free schools may be taught in the buildings of said denominational schools, or in churches, or elsewhere, as the trustees of said public free schools may determine; and said certificated teachers, so connected with denominational schools, so employed by the trustees of public free schools, and so teaching said public free schools, are entitled to all the emoluments and privileges due to the discharge of such public services, like to reside in any where, anywhere competent to deprive them of the same.

3. Article 3705, R. C. S., is clearly unconstitutional; and article 3715, R. C. S., in the part heretofore quoted, is of doubtful constitutionality. Both should be repealed, or so amended as to put in perfect harmony with the constitution; and the constitution should itself be relieved from the odium of those articles by an amendment so clear and unmistakable that no legislature or educational board will be tempted to tamper with the word of God and God himself from our public free schools, or from any other place over which the constitution, representing the sovereignty of the people, reigns in protective and beneficent power.

The Two Chairs.

Bishop Jesse T. Peck in Zion's Herald.

Within a few hours I sat in two chairs. One was the chair of Sir Walter Scott in his own home, with his writing desk before me, in the very place where he wrote his popular novels, poems and histories. The other was the chair of John Wesley, where he wrote sermons, and theological polemics, and an grandeur. These two chairs are famous relics—symbols of two great working brains. They call up the men who thought, and felt, and from them controlled the thinking and acting of millions of people. I should like to have had the right to sit in the thoughts which rushed through my mind as I sat in those chairs.

Sir Walter founded a new school of fiction. He saw clearly that imagination and fancy were not designed to be mental diet for the soul, but to be the sphere of the real only into the depraved ideal. He took up the neglected or ignored in the universe of nature, and allowed great intellectualism to exact themselves in the realm of the actual. So he made room in fiction for a love of the beautiful, the virtuous and the good; for the heroic, the chivalrous, the philanthropic—broader, richer, more potent than simple degenerating love and the logical polemic of Raphael and Beethoven, and Shakespeare, and produced grand creations which made clear additions to the English classics.

But "truth to nature" compelled him to carry forward also the turbid streams of passion. He must, it seems, be broad as well as discriminating; and hence he must allow the worst as well as the best passions to have their place in the actual and ideal life of the race. But he never let his imagination get the best of him. His mind, polished by the best of classic taste to be unclouded and vulgar. The workings of lust and of lawless love would be subtle and artful, and thus exceedingly fascinating in their methods and at least in their expression.

So from that chair—that great, grand old arm chair—went out the good and the bad, the old-worn and the new-born. Elegance and virtue would have new forms from that chair; so also would live after its grand author was dead, and after millions of fiction had dashed in brilliancy and gone out in darkness. And, alas! it would at length appear that of the pure and classic in fiction, he would be the founder and the high priest of his school. In pure classic fiction he has had no successor; while it is fearfully probable that he has involuntarily given the strength of his great name and marvelous power to increase immensely the licentiousness of modern sentiment and the ruin produced by sensational novels. Much of his classic power will remain, but what great moral progress, what permanent organizations of humanizing forces, have come from that chair?

Wesley was Sir Walter's equal in poetic scope and power. His imagination was stronger and his fancy scarcely less. He had greater intellectual grasp and more varied learning. But with him talent and genius (and he had both) were gifts from God, to be used in a high sense of responsibility. No entertainment, as with Sir Walter, but the reformation of human condition, was the purpose of all his gifts to man. Hence from that chair he wrote not to amuse, but to save man. Not that I found him right to commend it to his fellow-men. He would in that chair, and every where, think and write, as to the vast multitudes he would preach, to give young men an all-powerful Savior and a full salvation. What fiction would appear because it was human, and fed because a morbid appetite demanded it, he would condemn and tear up by the roots. He would never ask what thoughts could be coined into money or a splendid reputation; but always and everywhere, what words of power could be made to destroy the vile tendencies of human nature, and lift up the public in virtue and save the millions. These words he would write and present in the face of power, in defiance of popular frenzy, in the teeth of the mob. He was one man who had the courage of his convictions.

Whether his great words were written from that chair or from elsewhere, it becomes to me the symbol of the highest power of sacred rhetoric. A sacred, constructive, therapeutic, and out of it. A new standard of fearless, polemical divinity is suggested by it. The grandest system of propagandism ever coming to the aid of pure Christianity arose from it. The most complete, effective, exclusive, and organization ever known in the Old World or the New, took its origin here. Living millions around the globe utter the truths, preach the gospel, and sing the glad songs which first arose from this sacred chair.

One class of influences is as temporary as pleasure; the other as permanent as the eternal right.

The Buffalo Express reports Dr. Tanner Corry, fattening up for another fast.

It is impossible not to feel disheartened, sometimes, about the temperance cause. The reform has to deal with so many complications of society, custom and politics, that no single order of methods can be adequate. Customs are inveterate and die very hard. Half, at least, of our drunkards are made by the custom of treating; but the custom seems to be rock-rooted among us. Social wants are met by saloons but no effectual substitutes are found. Thirsty people can get beer and grog; but cool water is not to be had on the streets. There are four cool-water stands in this city, and fifteen thousand saloons. Coffee-houses are being tried; but will they fit our peculiar American character? A gleam of light comes from Chicago, where buttermilk is now the rage. Is it possible that this is to be the national drink? Do not laugh; it is the unexpected that happens. We shall have to find an American drink and an American grog for weary men seeking society a good deal and refreshment a little.—N. Y. Methodist.

Is a recent paper on "Man's Place in Nature," the Lord Bishop of Carle calls attention to an incidental fact rarely noticed in discussions on materialism. He justly observes that "the human face alone, of all faces, is capable of increasing in dignity, and even in beauty, with age." Old men, and old women too, have sometimes a beauty which is quite distinct from that of youth, and which, so far as I know, has no parallel in the lower levels of life. In indicating the high spiritual level of man's being, in that it is possible to see in his face, in the gleam of his eyes, in the lines of his forehead, a beauty which is quite distinct from that of youth, and which, so far as I know, has no parallel in the lower levels of life. In indicating the high spiritual level of man's being, in that it is possible to see in his face, in the gleam of his eyes, in the lines of his forehead, a beauty which is quite distinct from that of youth, and which, so far as I know, has no parallel in the lower levels of life.

The election of Mr. Lowther for the town of Preston, in England, which had been represented by a liberal, will doubtless give a fillip to the fair trade movement in England. In this connection we are informed by a gentleman lately from Canada that Sir John A. Macdonald is in England at the present time, partly with the object of urging forward this "fair trade" movement. Of course this would be of great benefit to Canada, as, according to the programme, the raw products of the colonies are to be received in England free of duty, while those of tariff countries are to be taxed in proportion to the height of their tariffs.

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But "truth to nature" compelled him to carry forward also the turbid streams of passion. He must, it seems, be broad as well as discriminating; and hence he must allow the worst as well as the best passions to have their place in the actual and ideal life of the race. But he never let his imagination get the best of him. His mind, polished by the best of classic taste to be unclouded and vulgar. The workings of lust and of lawless love would be subtle and artful, and thus exceedingly fascinating in their methods and at least in their expression.

So from that chair—that great, grand old arm chair—went out the good and the bad, the old-worn and the new-born. Elegance and virtue would have new forms from that chair; so also would live after its grand author was dead, and after millions of fiction had dashed in brilliancy and gone out in darkness. And, alas! it would at length appear that of the pure and classic in fiction, he would be the founder and the high priest of his school. In pure classic fiction he has had no successor; while it is fearfully probable that he has involuntarily given the strength of his great name and marvelous power to increase immensely the licentiousness of modern sentiment and the ruin produced by sensational novels. Much of his classic power will remain, but what great moral progress, what permanent organizations of humanizing forces, have come from that chair?

Wesley was Sir Walter's equal in poetic scope and power. His imagination was stronger and his fancy scarcely less. He had greater intellectual grasp and more varied learning. But with him talent and genius (and he had both) were gifts from God, to be used in a high sense of responsibility. No entertainment, as with Sir Walter, but the reformation of human condition, was the purpose of all his gifts to man. Hence from that chair he wrote not to amuse, but to save man. Not that I found him right to commend it to his fellow-men. He would in that chair, and every where, think and write, as to the vast multitudes he would preach, to give young men an all-powerful Savior and a full salvation. What fiction would appear because it was human, and fed because a morbid appetite demanded it, he would condemn and tear up by the roots. He would never ask what thoughts could be coined into money or a splendid reputation; but always and everywhere, what words of power could be made to destroy the vile tendencies of human nature, and lift up the public in virtue and save the millions. These words he would write and present in the face of power, in defiance of popular frenzy, in the teeth of the mob. He was one man who had the courage of his convictions.

Whether his great words were written from that chair or from elsewhere, it becomes to me the symbol of the highest power of sacred rhetoric. A sacred, constructive, therapeutic, and out of it. A new standard of fearless, polemical divinity is suggested by it. The grandest system of propagandism ever coming to the aid of pure Christianity arose from it. The most complete, effective, exclusive, and organization ever known in the Old World or the New, took its origin here. Living millions around the globe utter the truths, preach the gospel, and sing the glad songs which first arose from this sacred chair.

One class of influences is as temporary as pleasure; the other as permanent as the eternal right.

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Advertisement for Dr. T. Felix Gouraud's Oriental Cream, Oriental Cream, or Gouraud's Beautifier. Includes an illustration of a woman's face.

Advertisement for Gospel and Echoes. Includes the text "NO BOOK EVER GAVE BETTER SATISFACTION" and "BUY ONLY THE NEW AMERICAN".

Advertisement for The Best Family Sewing Machine. Includes an illustration of a sewing machine and text: "The NEW AMERICAN is easily learned, does not get out of order, and will do more work with less labor than any other machine."

Advertisement for The Galveston Weekly Journal. Includes text: "SHAW & BLAYLOCK, Publishers, GALVESTON, TEXAS. PER ANNUM \$1.50 PER ANNUM. Only \$1.00 to Clubs of Five and Ten."

Advertisement for The Latest and Most Important Invention in Cotton Gins, The Phoenix Geared Gin. Includes an illustration of a cotton gin and text: "Combining Lightness of Draft, Positive Motion of the Brush Cylinder, Great Capacity, Extra Quality of Sample."

Advertisement for S. Jacobs Oil. Includes an illustration of a man and text: "THE GREAT GERMAN REMEDY FOR RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Cough, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches."

Advertisement for A. Vogeler & Co. Includes text: "WOMAN'S TRIUMPH, MRS. LYDIA E. PINKHAM, OF LYNN, MASS., LYDIA E. PINKHAM'S VEGETABLE COMPOUND."

Advertisement for St. Charles Glasses. Includes an illustration of a pair of glasses and text: "No. 74 USE THE MEDICATED GLASSES. A WONDERFUL AND SCIENTIFIC DISCOVERY. You can get a pair of Spectacles that will keep your eyes in as good condition for ever after as when you first use them."

Advertisement for Hercules Housah. Includes text: "HERC. HOUSAH, Crescent City Spectacle Co., 74 St. Charles St., New Orleans."

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Texas Christian Advocate.

(Continued from First Page.)

El Evangelista Mexicana, Tomo 3, Num'o 9, published at City of Mexico by W. M. Patterson, has been received. Also, "El Anillo de la Niñez."

The Raleigh (N. C.) advocate reports 591 conversions in its issue of September 7. Almost no good news as Texas is now furnishing week by week.

Quite a number of the brethren are sending in lists of names for sample copies of the ADVOCATE. That's right. Glad to send them if you know that they will be applied to personally to subscribe.

EVERY person should be in a true sense a censor of the reading of his people. The functions of his office in this year 1881 are such that he can not blamelessly shirk this duty. Have you thought of this?—Nashville Advocate.

REV. A. R. WINDFIELD, writing from Italy to the Western Methodist, trenches upon the poetical. Listen: "The streets of Venice are canals, and her vehicles are gondolas. I should imagine it a sort of earthly paradise for boys and ducks."

THE ladies of the Woman's Christian Association, with central office at Tuscaloosa, Ala., intend, among other work, to undertake the reformation of jails, and will gladly enter into full and free private correspondence with any ladies who are willing to establish branch associations."

THAT'S a very good report of J. T. Smith from Shelbyville, elsewhere printed: "Our foreign and domestic mission work all paid; conference collections all up; preachers' claims ahead, and eight more protracted meetings to hold; and fifty subscribers to the ADVOCATE pledged."

THE preacher-editor who is in the habit of turning his sermons into editorials, practices an unwise economy. Editorials of this kind are nearly always failures, even when the sermons had not been published. The capital cause there is a radical difference between sermons and editorials, as judged by all the critics—that is, all hearers and all readers.—Western Methodist.

THE leader in the week's Nashville Advocate emphasizes these points in regard to ensuing annual conferences: "Go to your annual conference in the spirit of prayer." "Do not relax in spirituality." "Do not let partisanship take the place of a broad fraternity." "Leave your case in the hands of those whose official duty it is to dispose of it." "Make it a point to strengthen the bond of brotherhood in conference."

WE have heard of a board of Methodist stewards, seven in number, only one of whom took any church paper whatever. This was in Tennessee. The general financial and spiritual condition of that society was bad—of course. The heart must be enlarged before it can receive a blessing from God.—Nashville Advocate. If "none of whom" be substituted for "only one of whom," this board could be located in Texas.

WE have had one sad event during the voyage on the steamer (see elsewhere). On Thursday a lady of the steerage passengers who was returning to her native country, Ireland, in hope of prolonging her life, died of consumption and was buried at five o'clock yesterday morning. The captain probably selected that hour to avoid the excitement, and but few were present. The deceased left a small son whom she was taking along with her to wait upon her. He had no home in England and wished to return to America. In a few hours the passengers made up a purse of about \$50 to send him back.—W. H. Potter, in Wesleyan Advocate.

DR. C. K. MARSHALL, in Nashville Advocate, proposes, as a monthly, to begin with, called "The Eclectic Age," or "The Christian Eclectic," into which we could gather the mislaid or lost articles we have all saved in bygone days, and so have them at our command at all times. It would be a sort of literary orphanage, and the object of it point to every thinking and industrious person. It may take a little while to put it under sail, but I want to call attention to the subject now by way of facilitating the movement when we are ready. It must be joint interest, North and South, and the great body of Methodist ministers notified to be ready to take it, and to send their valued contributions to its pages."

ADVOCATE OF MISSIONS for September has reached this office. The first and second pages are given up to the comradely with which people are becoming familiar—perhaps too familiar—Ecumenical correspondence. This is by Dr. Wilson, however, and hence has only little of the guide-book flavor. Then follows correspondence from the Pacific slope, a letter from Presiding Elders Miller and Graves, Texas missionaries; McDonald, City of Mexico; Ransom and Kennedy, Brazil; Royal and Tammeh, Cuba; and L. L. Pickett, of Texas, his well written article entitled "What Drove Thon?" There is, also, the usual choice editorial and general miscellany. How can any church member afford to do without this monthly?—only fifty cents per annum.

THE Baltimore Star of September 2 says: "Judge Chew, who in July last heard the case of Dockett et al. against Walker et al., at Marlboro, Md., has, it is understood, completed his opinion, but has not yet filed it. Judge Chew, in his opinion, which covers eighty-six pages, goes over the whole case. He decides that under the rules of the Cape May conference as defendants (the M. E. Church, South), were entitled to the property, and he therefore dissolves the injunction and dismisses the bill, leaving the property in the possession of the defendants. This decision will not prevent the erection of the new chapel on the railroad near Mitchellville, the lot for which (over an acre) was given by Mr. Chas. Claggett, and they will at once proceed to build."

DR. THOMAS said, in a newspaper interview, that he was both surprised and grieved at the verdict. "There was," he said, "no ground for a convention, and I didn't believe, until they had done it, that my brethren would covet me legally." They did not pretend that I had violated anything but the articles of religion and the ecumenism, and my pretensions are groundless. My preaching has not contradicted the articles, and the ecumenism has never been ratified by the annual conference as the standard, and the committee knew it.

I regard their decision, therefore, as illegal and unkind." In answer to the question, "Will you stop preaching now?" (he being suspended by the verdict until the meeting of the annual conference) Dr. Thomas said: "Well, I am troubled by the thought of what I am very averse to showing any contumacy; but the fact is the members of my church have rented pews and paid for them in advance, and I do not want to be dishonest to them. I shall have to take the advice of my counsel on the subject. If the annual conference should expel me, I would begin to preach again (independently); but I am an orthodox minister, and I do not mean to join any denomination unless I sincerely agree with it."

INTERPERANCE AND INSANITY.—The statistics of the New York Asylum for the Insane show that strong drink is as prolific a source of insanity as of crime. One year over a hundred and fifty patients were admitted. One hundred and twenty-seven of these were intemperate in their habits, and sixty-nine were moderate drinkers. Thus, one hundred and ninety-six out of two hundred and thirty-four of the victims of insanity were more or less addicted to strong drink—more than three-fourths of the whole number! Only three, a little more than one in a hundred, were known to be total abstainers. The habits of number of the patients in reference to the use of alcoholic stimulants could not be certainly ascertained. Another year, out of three hundred and ninety-eight patients, two hundred and eighty were intemperate and ninety were moderate drinkers, making three hundred and seventy or ninety-three per cent., who were given to their use. Only seventeen were known to be abstainers. So remarkably large a proportion of the insane use intoxicating liquors, and so few total abstainers are to be found in the asylums, the question is forcibly suggested whether whiskey is not chargeable with a very large percentage of the insanity of the country.—Louisville Christian Observer.

WE became satisfied some years ago, after personal examination of some of the European facts, that the so-called Stone, Bronze and Iron ages were (and are) contemporaneous. That is to say, that while one race was living in the Iron age, other races were (and are) living in the Stone and Bronze ages; and that the different ages are so mixed among some peoples to make the pretensions of the prehistoric philosophers ridiculous. And now comes Dr. Arthur Mitchell with a set of discoveries in the Hebrides, Shetland and Orkney islands. He found people who could read and write, using stone and bronze implements, pounding their grain in hollow stones, using a stone fly-wheel for their spindles, living in beehive huts built without the aid of a hammer, and he even found cave-dwellers in the "cave" in which the craggy cliffs. It is easy to make separate museums of all these mixed implements, easy to forget that men are even now very diversely and unequally civilized. But the fact is that all the so-called ages are now current on the earth, and probably were when certain recently discovered deposits were made in the earth.—N. Y. Methodist.

MEMORY. BY JAMES A. GARFIELD. (Cincinnati Gazette.) This little poem, from the pen of the president, was written before his first term in congress; hence, some twenty years ago. At that time, possibly the presidency of a Christian college, and the summit where the mountain fell, but the last lines are all but prophetic. "His beautiful night; the stars look brightly down; And woe, which doth deck in her robes of snow. No light glimmers at the window, save my own. Which gives its cheer to midnight and to me. And looks with rosy cheeks, and sweet memory down."

THE divided-paying mines, so far as they have been reported during the present year, number fifty-eight, and have paid out an aggregate of \$9,910,916, of which the five companies of Arizona contributed \$4,315,000; seven of California, \$1,700,000; one of Colorado, twelve companies, \$1,621,250; Nevada mines number fifty, which have disbursed \$1,247,525; Dakota, three mines, \$745,000; Montana, three mines, \$475,000; Utah, two mines, \$50,000; Georgia, a gold mine, \$15,000; and Missouri, one mine, \$62,000; while Michigan, with five paying mines, has disbursed as the profits of the copper production, \$2,100,000.

THE Chicago Times of September 8 says: "The forest fires in Huron county, Michigan, have destroyed the towns of Bad Ax, Verons, Fort Hope, and Huron, and it is believed that one hundred lives have been lost. Twelve corpses were brought into Fort Hope. The people of Verona buried themselves in their gardens. The town of Sand Beach was shrouded in darkness all day. It is said that five hundred families in that region have no means of subsistence, and must be aided. The villages of Tere and Charlestown have been destroyed, and Minden was only saved by a change of wind. The cities of Jackson, Flint and Marshall were enveloped in smoke all day. In the Saginaw region communication has been restored on the St. Louis road. Near Freeland farmers have plowed the ground around their houses and barns. Thirty miles of fences have been burned in Huron and Buena Vista townships. For eight miles east from Cass City the country has been swept by flames, and cooked provisions are wanted for distribution."

THE year 1881, continuing its strange performances. Down East strange atmospheric disturbances are noted, creating wonder or alarm. Everything is clothed in a yellowish light, except gas jets, which, as they are lighted, give out a blue flame, while the grass on Boston Common looks as if it had a coat of paint. In Rhode Island and Connecticut they have had one or more dark days, such as used to be written about with great marvel in New England's earlier times. On the Jersey coast they have had a mirage. But the worst prodigy of the year is the long continued drought, which is ravaging the country far and wide, afflicting alike the cotton and tobacco of the South and the corn and hay of the North; while at the West forest fires are raging with unpre-

cedented fury, and whole villages have been burned to ashes. Dr. Ramsdell, last May, cut out a cancer from the neck of Mr. G. Landrum's child. Four months have passed, with no sign of a return of the disease, and the cure seems perfect.—Lampasas Dispatch.

THE Argentine Republic. The condition of affairs in the Argentine Republic is very promising. English capitalists have lent money to the government to construct railways into the interior, and thousands of hands, formerly idle the greater part of the year, now find steady labor in the public works. For many years the paper currency was the only medium of exchange. Gold and silver coins were seldom seen, although the mountainous portions of the country, even with rich mines, had not been opened. The government has decreed a return to metallic currency, which will take full effect by the beginning of 1882, for the measure is to be carried out gradually. In the case of the interior provinces, where the natives passed their days in idleness, a culture has received a vigorous impulsion from the railroad movement, and numerous wealthy plantations have been started. Wealthy planters are sending orders to England for sugar machinery for the erection of new sugar mills.

Nothing is so certain to produce a torpid liver as continual dosing with Quinine. It temporarily excites but finally deranges and impairs the functional powers of this important organ. The effect of Mercury and Arsenic is to induce dropsical tendency. Do be persuaded to stop dosing and drugging, and use Dr. Holman's Pals. It is a precious boon to suffering humanity.

HOW WELL YOU ARE LOOKING! "Every one I meet says, 'How well you are looking.' I tell them it is the Compound Oxygen rebuilding me. I can scarcely believe myself to be the same person. Little wonder I am so." Treatise on "Compound Oxygen" sent free. Drs. STARKY & PALLEN, Philadelphia, Pa.

NEW YORK, Texas, September 7.—The election passed off quiet here yesterday. Full vote polled, mostly for Tyler, and mostly against the amendments. We also voted on local option in this beat, and ruled out the whisky selling.

Extract from a letter from Waymant, Wayne county, Penn.: "The wonderful efficacy of your great remedy (POW'S EXTRACT) for the alleviation of pain, and for healing diseased wounds, was signally shown in the case of my wife while suffering from a carbuncle of the most malignant type. For four weeks she was dangerously low. POW'S EXTRACT was prescribed by one of the best physicians in Pennsylvania, and was signally successful. It was certainly the principal remedial agent in effecting her cure." H. TORREY.

THE latest from the Apaches reports the people of the mining camps in Arizona gathering in large bodies for safety. Citizens of Tombstone, Bisbee and Charleston have ordered several cases of firearms from Tucson. The stampede of southern men along the Southern Pacific railroad makes it difficult to keep the line in running order. It is thought that the Apaches will separate into small bands and deplete exposed settlements.

HERFORD'S ACID PHOSPHATE in Lassitude. I have used Herford's Acid Phosphate with good success in lassitude almost everywhere. Venice, Ill. C. S. YOURREE, M. D.

On Thursday of last week an order went into effect forbidding the sale of newspapers, books, fruits, etc., on all trains over the Pennsylvania railroad by boys. This order was in force on the New York division for two years. News agencies will be established at convenient points along the line.

IMPERIAL CHAMUN.—This dietetic preparation has been tested and proven, beyond a doubt or cavil, one of the most beneficial articles of food ever prepared for the use of infants, children and invalids, and its value in such cases is well known. The sale of the article is large and it is universally recommended. We have amply tested its efficacy in our own family and can most willingly endorse it and give it our warm approval.—New Haven Journal and Courier.

Dr. Pierce's "Favorite Prescription" is a most powerful restorative tonic, also combining the most valuable nutritive properties, especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness or neuralgic pains. By druggists.

THE fire record for August in the United States shows a total of 79 fires where the aggregate loss sustained amounted to \$6,200,000, or an average of about \$78,000 each. The loss for the month by small fires—fires where the loss was \$20,000 or under—is placed at \$1,600,000, making the fiery waste during August in the neighborhood of \$7,800,000. About half of this wastage, or \$3,900,000, was insured against by insurance companies of the United States and Canada this far this year has reached the enormous aggregate of \$47,700,000, so far as printed fire records exhibit it. How many more millions are to be charged to the account of fire-wasting fires could not be told, but the New York Commercial Bulletin, from which our figures are taken, thinks it safe to allow \$2,300,000 for those unlisted fires during the last eight months, and so we come to the conclusion that not less than \$5,000,000 have been carelessly burnt into the fire since the year began. "A few weeks ago," says our authority, "we showed how destructive a month July had proved in this matter of excessiveness. As we then stated, July, 1881, went beyond recent precedent for that month in the number and costliness of fires. It now looks as if the same must be said of August. The fact appears to be that, whereas in July the loss by 153 fires reached \$6,800,000, we now have an August record of only 79 fires (or 244 fires during the year) where the loss has aggregated within a fraction of \$6,200,000, leaving all fire of less than \$20,000 out of the account."

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to be one of the finest ever placed upon the market. See advertisement.

WESTFIELD, Harris county, September 12.—One man badly cut in two or three places, another seriously hurt by a blow on the head with a loaded quirk, yesterday, at this place. Bad whisky the cause.—S. H. B.

As an evidence of prosperity, Mr. T. Worell, deputy-sheriff of McCullough county, says: "Of our three lawyers, one has gone to sheep-herding, one to well-judging, and the county attorney to preaching. Good rains in parts of the county."—C. M. CARPENTER.

Gold is coming into the country pretty freely, and the receipts for the rest of the calendar year are estimated at \$25,000,000. Meanwhile the elevators of the country are filled with grain awaiting shipment. It does not look bad, especially as prices of produce are considerable higher than a year ago.

"Since taking 'Dr. Lindsey's Blood Saver' that old skin disease is entirely cured." Sold by all druggists.

The English government has received information that the African slave trade is still extensively carried on. It is stated that not fewer than fifty or sixty thousand negroes are annually conveyed to the Turkish and Egyptian ports of the Red sea, where they are disposed of to dealers from parts of the sultan's dominions.

HOW WELL YOU ARE LOOKING! "Every one I meet says, 'How well you are looking.' I tell them it is the Compound Oxygen rebuilding me. I can scarcely believe myself to be the same person. Little wonder I am so." Treatise on "Compound Oxygen" sent free. Drs. STARKY & PALLEN, Philadelphia, Pa.

NEW YORK, Texas, September 7.—The election passed off quiet here yesterday. Full vote polled, mostly for Tyler, and mostly against the amendments. We also voted on local option in this beat, and ruled out the whisky selling.

Extract from a letter from Waymant, Wayne county, Penn.: "The wonderful efficacy of your great remedy (POW'S EXTRACT) for the alleviation of pain, and for healing diseased wounds, was signally shown in the case of my wife while suffering from a carbuncle of the most malignant type. For four weeks she was dangerously low. POW'S EXTRACT was prescribed by one of the best physicians in Pennsylvania, and was signally successful. It was certainly the principal remedial agent in effecting her cure." H. TORREY.

THE latest from the Apaches reports the people of the mining camps in Arizona gathering in large bodies for safety. Citizens of Tombstone, Bisbee and Charleston have ordered several cases of firearms from Tucson. The stampede of southern men along the Southern Pacific railroad makes it difficult to keep the line in running order. It is thought that the Apaches will separate into small bands and deplete exposed settlements.

HERFORD'S ACID PHOSPHATE in Lassitude. I have used Herford's Acid Phosphate with good success in lassitude almost everywhere. Venice, Ill. C. S. YOURREE, M. D.

On Thursday of last week an order went into effect forbidding the sale of newspapers, books, fruits, etc., on all trains over the Pennsylvania railroad by boys. This order was in force on the New York division for two years. News agencies will be established at convenient points along the line.

IMPERIAL CHAMUN.—This dietetic preparation has been tested and proven, beyond a doubt or cavil, one of the most beneficial articles of food ever prepared for the use of infants, children and invalids, and its value in such cases is well known. The sale of the article is large and it is universally recommended. We have amply tested its efficacy in our own family and can most willingly endorse it and give it our warm approval.—New Haven Journal and Courier.

Dr. Pierce's "Favorite Prescription" is a most powerful restorative tonic, also combining the most valuable nutritive properties, especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness or neuralgic pains. By druggists.

THE fire record for August in the United States shows a total of 79 fires where the aggregate loss sustained amounted to \$6,200,000, or an average of about \$78,000 each. The loss for the month by small fires—fires where the loss was \$20,000 or under—is placed at \$1,600,000, making the fiery waste during August in the neighborhood of \$7,800,000. About half of this wastage, or \$3,900,000, was insured against by insurance companies of the United States and Canada this far this year has reached the enormous aggregate of \$47,700,000, so far as printed fire records exhibit it. How many more millions are to be charged to the account of fire-wasting fires could not be told, but the New York Commercial Bulletin, from which our figures are taken, thinks it safe to allow \$2,300,000 for those unlisted fires during the last eight months, and so we come to the conclusion that not less than \$5,000,000 have been carelessly burnt into the fire since the year began. "A few weeks ago," says our authority, "we showed how destructive a month July had proved in this matter of excessiveness. As we then stated, July, 1881, went beyond recent precedent for that month in the number and costliness of fires. It now looks as if the same must be said of August. The fact appears to be that, whereas in July the loss by 153 fires reached \$6,800,000, we now have an August record of only 79 fires (or 244 fires during the year) where the loss has aggregated within a fraction of \$6,200,000, leaving all fire of less than \$20,000 out of the account."

CENSUS COUNTS.

Census bulletins have been received giving exhibits by first counts of population in Texas, as follows:

Table with 2 columns: County Name and Population. Includes Anderson county (17,395), Angelina county (3,240), Aransas county (906), Austin county (14,429), Bastrop county (17,215), Bell county (20,520), Bexar county (14,188), Brazoria county (9,750), Brown county (8,415), Burleson county (9,212), Burnet county (6,855), Calhoun county (1,739), Callahan county (3,453), Camp county (5,207), Cass county (18,722), Chambers county (2,187), Cherokee county (16,724), Clay county (5,015), Coleman county (3,603), Collin county (25,985), Colorado county (16,673), Comanche county (8,968), Concho county (800), Cooke county (20,391), Coryell county (10,924), Dallas county (35,490), Delta county (5,507), Denton county (18,149), Eastland county (4,855), Ellis county (21,294), El Paso county (3,645), Erath county (12,806), Fannin county (25,501), Fayette county (28,004), Floyd county (9,380), Franklin county (5,280), Freestone county (14,922), Galveston county (24,126), Garza county (38,108), Gregg county (12,878), Grimes county (18,608), Harris county (27,985), Harrison county (25,175), Henderson county (9,734), Hill county (10,559), Hopkins county (5,123), Houston county (16,709), Hunt county (17,229), Jack county (8,627), Jasper county (5,378), Jefferson county (3,489), Johnson county (12,818), Kaufman county (15,448), Lamar county (27,191), Lampasas county (5,421), Lavaca county (13,642), Lee county (9,939), Leon county (12,818), Liberty county (4,969), Limestone county (16,046), McCullough county (1,533), McLennan county (26,933), Madison county (5,385), Marion county (10,980), Matagorda county (19,655), Milam county (11,257), Montague county (10,154), Montgomery county (5,032), Morris county (11,502), Naglesburg county (21,705), Newton county (4,359), Palo Pinto county (5,885), Panola county (12,218), Parker county (15,871), Polk county (7,191), Polk county (5,655), Red River county (22,285), Robertson county (2,981), Rockwall county (980), Rusk county (18,987), Sabine county (1,461), San Augustine county (5,085), San Saba county (2,037), Shackelford county (9,224), Smith county (21,588), Somervell county (2,649), Stephens county (4,862), Tarrant county (21,678), Taylor county (12,436), Tero-kmorton county (711), Titus county (3,959), Trinity county (4,915), Tyler county (5,825), Tarrant county (19,296), Van Zandt county (12,810), Walker county (12,810), Waller county (9,024), Washington county (27,584), Wharton county (4,549), Williamson county (1,519), Wise county (11,212), Wood county (4,727), Young county (4,727).

The following are reported unorganized, and hence there are no returns: Andrews, Archer, Armstrong, Baylor, Borden, Briscoe, Castro, Childress, Cochran, Collingsworth, Cotton, Crockett, Crockett, Dallas, Dawson, Deaf Smith, Dickens, Dimmit, Donley, Edwards, Ector, Fisher, Floyd, Gaines, Garza, Gray, Hale, Hall, Hansford, Harlan, Hartley, Haskell, Hemphill, Hockley, Howard, Hutchinson, Jones, Kent, King, Knox, Lamb, Lamb, Lipscomb, Lubbock, Lynn, Martin, Mitchell, Moore, Motley, Nolan, Ochiltree, Oldham, Parmer, Potter, Randall, Roberts, Scurry, Sherman, Stonewall, Swisher, Terry, Wichita, Wilbarger, Yoakum and Zavalla counties.

THE ADVOCATE lends that Rev. L. C. Cronse has been quite ill at Crockett.

STATUS OF THE BANKS. On the first instant the treasurer of the United States held public sale of national bank circulation as follows:

Table with 2 columns: Currency type and Amount. Includes One cent (8,500,000), Five cent (1,000,000), Ten cent (1,000,000), Four and a half per cent (1,000,000), Five per cent (1,000,000), Three and a half per cent (1,000,000).

The total was \$364,258,000 and a little over sixty-four per cent, was in three and a half per cent, and the remaining five and six per cent will undoubtedly be replaced with three and a half per cent, as none of them will draw any interest after the first of October. Assuming that the total de-

post will remain the same after the substitution, the total annual interest will be \$13,615,184 50, and the average rate on the principal will be 3.73 per cent. In fact, the average rate realized by the bank on the money invested in the bonds will be considerably below this figure, as many of their bonds have cost them more than par. As they pay about \$3,500,000 tax on their present circulation, their net profit on circulation can not much exceed \$10,000,000.

There is no excuse for any one having a headache, dizziness, fever and ague, or malaria, if they take "Sellers' Liver Pills."

A Christian Summer Resort. The board of trustees of Lake Cliff have resolved to abolish camp-meetings, to make that place a summer resort for Christian people and to arrange a systematic course of instruction modeled out after that of Chautauqua lake.

No More Famine. The American ship City of Boston arrived at New Orleans Sunday morning with about 900 tons of rice. She left Boston July 7, but made slow progress, and finally July 28, she drifted ashore off Sandy Key, near Key West, and after remaining there a few hours, floated just as the wreckers from Key West arrived, and before they could get their lines to her. All that the wreckers did was covered in the space of one hour, yet they labeled the ship for \$10,000, after making a demand of \$8000 for their services. When the case came up for trial before the United States court, the judge awarded 50 cents to each wrecker. The threatened ice famine in the Crescent city will be somewhat relieved by the arrival of this cargo of rice.

Is it not worth the small price of 75 cents to free yourself of every symptom of these distressing complaints? If you think so, call at our store and get a bottle of Shiloh's Vitalize; every bottle has a printed guarantee on it; use according to directions, and if it does you no good it will cost you nothing. Sold by C. W. Preston & Co., druggists, 180 Market Street, Galveston.

We have a speedy and positive cure for Catarrh, Gleet, Gonorrhoea, and Headache in Shiloh's Catarrh Remedy. A nasal injector free with each bottle. Use it, if you desire health and sweet breath. Price 50 cents. Sold by C. W. Preston & Co., druggists, 180 Market Street, Galveston.

Oh, What a Cough! Will you heed the warning. The signal perhaps of the sure approach of that more terrible disease consumption. Ask yourselves if you can afford for the sake of saving a few cents, to run the risk and do nothing for it. We know from experience that Shiloh's Cure will cure your cough. It never fails. This explains why more than a million bottles were sold the past year. It relieves cough, and whooping cough, at once. Mothers do not let your children have a cough, or let it get into their lungs. For lame back, side, or chest, use Shiloh's Porous Plaster. Sold by C. W. Preston & Co., 280 Market Street, Galveston, Texas.

THE BEST OF ALL LINIMENTS FOR MAN AND BEAST. For more than a third of a century the Mexican Mustang Liniment has been the only safe reliance for the relief of rheumatism, neuralgia, sprains, strains, and all the ills of the body. For every form of external pain.

MEXICAN LINIMENT. Mustang Liniment is without an equal. It penetrates flesh and muscle to the very bone-making the continuance of pain and inflammation impossible. Its effects upon Human Flesh and the Bones and Joints are equally wonderful. The Mexican.

MUSTANG LINIMENT. Liniment is needed by somebody in every house. Every day brings news of the agony of an awful acid or burn scalded, or a valuable horse or ox saved by the healing power of this LINIMENT.

which speedily cures such ailments of the HUMAN FLESH AS: Rheumatism, Swellings, Stiff Joints, Contracted Muscles, Burns and Scalds, Cuts, Bruises and Sprains, Pains in the Head and Sings, Stiffness, Lameness, Old Sores, and all the ills of the body. None Nipples, Caked Breast, and Induced every form of external disease. It breaks without scars.

FOR THE BEST CREATOR IT CURES: Sprains, Swellings, Stiff Joints, Contracted Muscles, Burns and Scalds, Cuts, Bruises and Sprains, Pains in the Head and Sings, Stiffness, Lameness, Old Sores, and all the ills of the body. None Nipples, Caked Breast, and Induced every form of external disease. It breaks without scars.

THE BEST OF ALL LINIMENTS FOR MAN OR BEAST.

