ADMIRAL.

Gradual Change in Church Customs--Friendliness of One Denomination Towards the Others.

The Worth and Extent of the Chatauqua Literary and Scientific Circle Manifest.

Ingersoll's Opinions Count for Naught—Christianity Strengthened as it Grows More Practical.

Special Correspondence of the Gazette.

PHILADELPHIA, PA., Feb. 10.—The world's whims are, like the whims of individuals, variable. One generation tends toward simplicity in everything; the next tolerates simplicity in nothing. Just after the revolution the church of England found its missions in this country well-nigh wiped out. Particularly was this true in Boston. King's chapel, on Tremont street in that city, fell into the hands of the Congregationalists, or Orthodox, as New Englanders call them. It had once been the principal church in the city and was thoroughly Episcopal in belief.

This denomination has never been able to regain its lost ground in New England. Aside from Phillips Brooks, it has no great divines in Boston, and in membership and influence it ranks behind Unitarianism and Congregationalism. Quite the opposite is true in Philadelphia. Here the Episcopal amounts almost to a state church. There are as many parishes of that denomination in the city as of nearly all other denominations, except Catholics, combined. It maintains the principal hospital in the city, and has Sunday-schools almost without number—schools that in the number of pupils quite take one's breath away.

One lady here of my acquaintance ten years ago went into Kensington, a manufacturing quarter, and in a small, second-story room started a Sunday-school. To-day there stands upon the site of that second-story room a church valued at $23,000, with a flourishing congregation, a rector and assistant rector. Adjoining the church is a parish building that cost $21,000. It is paid for, and is fitted up with all Sunday-school conveniences, a hall for entertainments, and class-rooms for infant scholars. The lady has now a young men's bible class of 350 members, and a Sunday-school with an average attendance of 1100 per Sunday. Not a dollar is owing on either church or parish building, and yet the parish is made up of mill operatives and people in very moderate circumstances. There is not a wealthy man in the congregation. Strikes have greatly interfered with the progress of the religious work, and only a few days ago over twenty parishioners were turned out of house and home by a great fire that devastated that part of the city, while more than a hundred members of that communion were thrown out of daily employment. Yet the church work will not flag, for the reason that it has behind it still this same remarkable woman who planted the first good seed. She is a prodigious worker, and can call every one of her 1400 Sunday-school children by their given names. She is a maiden lady of sixty or thereabouts. She is a modest laborer, and no one who does not search her out will ever know of her noble work among the mill operatives of Kensington.

An elder sister of this same lady is at the head of another Sunday-school which she built up herself in the same quarter of the city. Her school has an average attendance of 2100 pupils. These two noble women have spent their lives among these Kensington poor. Nor do they stop with church work. They are, on the contrary, always on the lookout for the temporal wants of those who may be in need. They are evangelists who believe in the Christianity that carries a loaf of bread in one hand and a tract in the other. They relieve thousands of suffering families every winter, and just now, with so many out of employment, they have their tasks greatly increased.

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But I started out to show how the religious world is gradually but certainly altering its views. Like more mundane things, it goes from one extreme to another. A half century ago the tendency was all toward services in churches, from which every effort at embellishment had been zealously repressed. Everything was of the severely severe. The Quakers of Philadelphia flourished, as did also their religious brethren, the Congregationalists of New England. Both of them looked upon Romanists as emissaries of an unending purgatory and the pope as the vicar of the devil. The former insisted upon extempore preaching or none at all, and the latter upon extempore prayers at all hazards. The former had absolutely no form of church worship, and the latter were not far removed from them. Both condemned novel-reading. Both abhorred theater-going.

All this has now been changed, and the Quakers and Congregationalists have not benefited by the change either. The Quakers of Philadelphia are decreasing in numbers. Their young people do not take kindly to their peculiar customs. They are ashamed of their "thees" and "thous" because it makes them appear different from other people. The older persons among the sect, are, in hundreds of cases, laying aside the peculiar dress. Of course the Quaker influence is still felt here in Philadelphia, but it is nothing like what it once was and every year it grows less and less.

Somewhat oddly, the younger element among the Quakers, when they desert the religious tenets of their fathers, invariably go over to the Episcopal church. They go from no form to a great deal of form; from one extreme to the other.

Nor are the Quakers alone in their tendencies toward ritualism. During the past ten years a great change has taken place, not alone among the Protestant churches, but among Episcopal and Roman churches as well. All have become far more liberal toward one another than ever before. As each has grown more familiar with the other, all have come to know that their various forms are but means to an end and that that end, among all denominations alike, is the uplifting of mankind.

I have no sort of patience with these people who continually carp about the worldliness of churches. Their talk is rank rot. It is based on ignorance and on prejudice. In this city there are some of the most aristocratic churches in the world. In Boston there are others of the same cast. All are enormously wealthy. Trinity Episcopal church, Boston, cost $800,000, exclusive of the land on which it stands. It costs a heavy sum to belong to its membership. A poor man is shut out.

Well, what if he is? Cannot such people have a rich church, provided they pay for it? But Trinity in Boston and Trinity in Philadelphia, rich and aristocratic though they are, do not hide their religious lights under bushels. The spiritual life of their congregations is healthy and vigorous. They contribute sums of money toward the support of poor churches in their own and other cities in amounts that would simply appal similar churches in towns of from 100,000 to 200,000 inhabitants. Their means are great; so are the number of calls upon their generosity.

As for saying that poor people are not welcomed in fashionable churches, it is all bosh. It has come to be the fashion itself to talk so. In any of our churches here strangers, whether rich or poor, are welcomed with all the cordiality possible under the circumstances. A stranger always is a stranger; for when he gets acquainted he is no longer a stranger. But the stranger, as such, is shown, invariably, a consideration not found in any other public or private institution of human framing. This is true in the Eastern cities, and is, I have no doubt, equally true in other parts of the country.

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Not long since a certain Presbyterian congregation in this city was offered $1095, the proceeds of a ball given by a society having charitable objects in view. Now the popular remark would be, that of course the church shut its eyes and took the money.

As a matter of fact it did nothing of the sort. It refused the money, but thanked the well-meaning donors. A few days afterward a Roman Catholic priest sent to the church $100 as a tribute of personal esteem and to help it make good its hypothecated loss. Think of a Romanist sending a Protestant congregation $100 fifty years ago! The world moves.

It moves in more than one direction. Col. Robert G. Ingersoll, who seemed destined for so much power a few years ago, is to-day not even a respectable cipher in current thought. His views receive no attention. He simply ran his gauntlet as thousands of others have done and has now disappeared. For this the churches them-elves are largely to be credited. They insisted upon trying Ingersoll and his arguments, not the Christian church and its belief. The result was as might have been expected. Ingersoll was found to be on the side of the balance that was found wanting, and that fact settled the whole controversy.

Another noticeable thing about modern Protestantism is its growing tendency toward ritualism. Presbyterian, Baptist, and even Methodist churches throughout the Eastern states are beginning to adopt Episcopal forms. They are learning the Apostles' Creed, the Lord's Prayer, and the Ten Commandments—not, I do not mean, as they once did, to be heard only on certain occasions, but to be recited as by the Episcopalians in their Sunday services. They read the responses to Psalms, and in some sections have introduced boy choirs.

Nor do they stop here. At a recent conference of Methodist ministers held at Springfield, Mass., the thirty odd assembled divines actually went into a retreat—a veritable Romanist thing, and, moreover, they called it by its right name; and although on the soil that once lapped up martyred witches' blood, they were not shocked by their own temerity, nor reproached for their adoption of Romanist practices. The world moves.

Episcopalians in New York have a well-drilled and well-disciplined sisterhood called, not sisters of mercy or sisters of charity, but the same thing by another name, the Sisters of St. Margaret. A very flourishing branch of this order exists in Washington. There are in the English church several very prominent and influential sisterhoods, notably St. Margaret's, All Saints, St. John the Baptist and St. Mary's, the last-named having originated in America. These various sisterhoods have houses in England, Scotland, Canada, South Africa, the United States, India and various other parts of the world. The number of the sisters and their influence is said to be growing daily throughout the church.

The Sisterhood of St. Margaret's was founded by Dr. John Mason Neal about forty years ago, but it never amounted to anything until the reaction in liberal sentiment which began a decade or so ago. The chief duty of the sisters is the nursing of the sick poor in their own homes and in the performance of such duties they are constantly exposed to danger. They appeared at Memphis when the yellow fever ravaged that city, and several members of the order have been detailed for work in Canada during the prevalence of small-pox there.

In addition to such duties, however, they conduct schools, work upon church embroideries and engage in various charitable works in the parishes where their houses are to be found. Their principal house in America is in Boston. They wear a habit of dark brown cloth with a black vail to drape their heads. There are among the ladies of Washington several associate members of the sisterhood who are not under the discipline, but enjoy certain of the privileges of the sisterhood. The members of the sisterhood take upon themselves obligations of celibacy, and are under discipline very much like that of the sisters of charity of the Roman Catholic church.

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One of the most successful Episcopal churches in Philadelphia is under the charge of a rector who calls himself "father." He has instituted the confessional, burns incense during service and candles every day in the year. He is a celibate, as are also all of his assistants. They belong to an order similar to the redemptorist of the Roman church and have their headquarters in Boston. Their church in this city is always crowded. They work among the poor and do no small amount of good.

Another sign of the religious times is the gradual breaking up, at least in the Middle and Eastern states, of the old Methodist itinerant system. To be sure, the system is still in active working order, but only for the poorer preachers. Wealthy city churches "call" their ministers and have whomsoever they want, just as much as do Baptists or Presbyterians. Methodist conferences are divided, as regards their members, into three classes: First, those ministers who practically have their own say as to where they shall go and what they shall do; second, those who are generally given their own way upon applying to the presiding bishop; and third, those unfortunates who have to go where they are sent. These various classes are paid according to their rank and worth. The first live on the fat of the land; the second live moderately; the third take what they can get.

Wrong? Not at all. Isn't the laborer worthy of his hire? And aren't some laborers worthy of more hire than others?

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Because the religious world is growing more liberal it does not follow that it is retrograding. On the contrary, the opposite is true. The Christian church was never before so strong. It never before held the confidence of the people that it has to-day. Many non-church goers, you say? Certainly there are. Wasn't it always so? Christianity broadens its river as it liberalizes its sentiment. Years ago it used all its effort to hold itself aloof from evil. To-day it seeks out evil, in order that it may reform it and turn it into good. Formerly it appeared to think that the only way to keep its skirts clear was to keep its millinery finery in a perfumed band-box. It wouldn't touch a novel, because a novel was bad. It wouldn't administer the funeral rites over a dead actor because the stage was bad. By and by some able man, whom, I doubt not, dictated his own salary and how and when he should receive it, got up and inquired if that was going into the world and preaching the gospel to every creature? When this query was answered the world took a step forward. Christianity became more practical, the novel and the stage were benefited and Christianity, instead of being contaminated, grew stronger by the exercise of the muscles and brains given it to work with. The religions, along with the material and mechanical worlds, is making mighty strides forward.

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One of the most astonishing successes of modern times is the scheme of home-readings, inaugurated by Dr. John H. Vincent, the founder of the Chautauqua institutions, which derive their name from the pretty little lake in Western New York. Here 300,000 people gather every summer. They come chiefly from the West and South, and Texas is always well represented. Chautauqua, let me say at the outset, is not a money-making institution, nor has it ever been conducted with that end in view. It is simply sought to make itself sustaining. Dr. Vincent has given twelve of the best years of his life to it and received not a penny of pecuniary reward beyond his bare living expenses. In a great auditorium located in a beautiful grove at Chautauqua, some of the best lecturers of modern times have appeated and have given current to some of the ablest and the best of modern thought.

This mental treat lasts but one month of the year. Dr. Vincent undertook a plan for home readings that might be pursued throughout the entire year. He invited such men as Noah Porter, president of Yale college; the late Bishop Simpson, Dr. Lyman Abbott and others to recommend a course of home reading that should embrace the best in the great range of literature. They complied with his request, and Dr Vincent named the persons who should pursue this course of readings, "Chautauqua" and their organization, the "Chautauqua Literary and Scientific Circle."

The idea has proved immensely popular. No less than 100,000 persons are now regularly following this course. They are persons in every walk of life, resident in every state and territory in the Union, in Australia, the Sandwich islands, the British provinces, Japan, South Africa, and in every country in Western Europe.

The course of reading is mapped out for each week, like a college course, and examinations are conducted from a head office located at Plainfield, N. J. These examinations cover work done and are conducted by postal-card. The course embraces history, the sciences, art, poetry and every description of sound reading. It is not churchly nor sectarian. It covers four years' time, and at the end of that period, if the work has been faithfully performed, diplomas are given, similar to those given by colleges.

The benefit of the examination is readily seen. If one has no taskmaster he is very apt to have no stinted task, and the best of resolutions come to naught. The readers of this course are housewives, teachers, students, clerks, in fact anybody who wants to improve his mind at his own home, to husband his spare moments, and to do it all under and by the advice of some of the best minds of the nation. Last year the graduates were nearly two thousand in number. They were what got through out of those who began to read four years ago. Since then the movement has so enlarged that the class that began reading last October and which will graduate in 1889, if all are faithful to the end, number 20,000 persons.

The expense of pursuing the course is very small. The cost of being enrolled is only fifty cents, a sum that barely covers the cost of examinations. The books, while they are standard and often familiar works, are especially bound in an inexpensive way on purpose for this great army of readers.

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The Chautauqua Literary and Scientific circle is a great institution, and its influence for good has only just begun to be felt. It has a future. ADMIRAL.

Miraculous Escape.

W. W. Reed, druggist of Winchester, Ind., writes: "One of my customers, Mrs. Louisa Pike, Bartonia, Randolph county, Ind., was a long sufferer with consumption and was given up to die by her physicians. She heard of Dr. King's New Discovery for Consumption and began buying it of me. In six months' time she walked to this city, a distance of six miles, and has now so much improved she has quit using it. She feels she owes her life to it." Free trial bottles at H. W. Williams & Co.'s drug store.

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To purchase a well-established business, one of the best stands in this city, at a great bargain. The undersigned offers for sale the clothing, gent's furnishing and merchant tailoring business, corner Houston and Second streets, for cash or on easy terms or improved paper. This stock is complete in every department and purchased at bottom figures from first hands, and a fair reduction will be made from the first cost to anybody who desires to purchase the entire business. To those indebted to me, I beg to state, as I am about to discontinue business in this city, I will be thankful if they will come forward and settle their accounts without any further delay, otherwise I will place them in the hand of my attorney for collection. E. MORRIS.

Dissolution Notice.

Notice is hereby given that by mutual consent the partnership heretofore existing between J. M. Kuhen and Cottrell, Kemper & Co., under the firm name and style of Cottrell, Kemper & Co., has, on this, the 10th day of February, 1888, been dissolved, by the withdrawal of J. M. Kuhen from the said firm of Cottrell, Kemper & Co.

The new firm, which will continue to be known as Cottrell, Kemper & Co., will assume all responsibilities in the way of accounts against the old firm, and all outstanding claims due the old firm are collectable by the new firm. The business will be continued at the same place, under the firm name of

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For sale by G. W. Gillespie, agent, Fort Worth.

"New Tyler Hotel."

The new hotel recently opened by J. Garfunkle offers the best inducements to drummers. First-class fare, clean beds and an excellent sample-room. Free 'bus

SHERMAN.

The Military Minstrels a Success to the Credit of Themselves and Delight of Friends.

The Teachers in Session Transact Business of Interest to the Profession —A Hunt.

Special to the Gazette.

SHERMAN, TEX., Feb. 13.—Our brief message at 11 o'clock last night, giving an account of the success of the military minstrel entertainment, was necessarily too short to do the subject justice, and we claim further space for special mention of the most successful and striking features of the play.

The opening feature was a grand overture by the orchestra, led by Prof. J. H. Kohler on the violin, with Max Eppstein at the piano, Nat Gunter, esq. on the flute, Jo Lusk on the cornet, and Master Guy Britton, the little prodigy, in charge of the tenor and bass drums and cymbals. With such an array of talent, the music could be nothing less than excellent, and was highly applauded. The curtain rose on a fine array of ebony artists, S Hare, Jr., was the central figure and interlocutor. Frank Ryan, Burt Richards and Jimmie Richards manipulated the bones and Will Wallace, Ras Gardenhire and Gus Foore kept time on the other end with tambos. Will Wallace sang "Rooster in the Barn" like a veteran soloist, and when the boys all joined in the chorus we could hardly realize that it was an array of novices doing the thing so well. After getting off several gags and fresh jokes that highly pleased the audience, Frank Ryan sang "Whiskers on the Moon" in good style, and was followed by the talented young tenor, Otto Poloma'd, in the beautiful ballad "Love is a Flower," with Ryan, Wallace, Foore and Charley Dulin to join in the chorus.

Next was the "Lock on the Chicken-Coop Door," by Will Wallace, in which his splendid voice and happy Ethiopian accents captured great applause. Burt Richards rendered the "Butterdy Dude" very well indeed, and Jimmie Taylor followed with "Ah, there! stay There," in good style. Wallace Dulin and Ryan then gave a medley trio with guitar accompaniment that was also well received.

The boys then gave us their dramatized version of the celebrated pudding match for a $100 a side that we reported several months ago between Jake W. Levy, Esq., and a sharp country man, whose mule was engaged to pull 800 pounds of sand at the end of 500 feet of rope, and did it with ease to the astonishment of everybody who was not in the secret. The whole proceedings, and every man who was prominent in the original transaction, was faithfully represented, even to voice and manner, and it fairly carried the house by storm. The gentlemen who were made the butt of the joke were all there, and, while they laughed a little dry themselves, seemed to enjoy seeing everybody else happy. Will Wallace represented Jake Levy; Charley Dulin was Jake's friend, Jim Harrison, Chas. Whitmarsh as two Hartwicks, the referee; Ras Gardenhire was Cal Eubanks; Jim Haislip was Scott Clayton, the stakeholder. Arthur Wallace played the countryman gravely, and the little mule in propria persona snatched the sack of bran across the stage in good style. This was the grand local hit of the evening, and was well put on.

The silent drill of the champion squad of the Grayson Rifles was made up of Will and Arthur Wallace, Dave Thorn, Ras Gardenhire, Jim Haislip, Morris Jonvenat, Chas. Dulin, Jim Taylor, Chas. Whitmarsh and Ed Emerson, commanded by Capt. Frank A. Ryan. The boys were all on their metal in the presence of their young lady friends and the members of the Dallas Light Guards, who occupied seats of honor in the private boxes, and went through the evolutions and manual with a precision that challenged the admiration of all. Their soldier friends were first and loudest in giving applause as they were first to recognize its merits.

Messrs. Ryan, Will Wallace and Dulin appeared in a burlesque on the modern opera, "The Grasshopper," and with most excellent singing to most ridiculous lines drew forth a fair share of compliments. "Damon and Pythias," or "Tragedy in Blacktown," was a successful burlesque, in which Arthur Wallace as Damon, Dave Thorn as Pythias, Charles Dulin as Dionisius, Frank Ryan as Damocles, Jim Taylor as Lucullus, Lee Less as executioner and Burt Richards as Calanthe, each took his part with great satisfaction. The rugged rebuke that Damon gave to Lucullus for "slewin' your mule wid de gardin hoe" was well acted and brought out all the vocal powers of the gallery in approval of the scene. When the curtain fell, "Jo Lusk stepped to the footlights and gave a cornet solo that many a professional might be proud to equal. Jo is a natural musician and loves his horn with a devotion that nobody but his brother Charley of Fort Worth can rival. The evening's performance concluded with an original burlesque of "Mikado," words arranged by Capt. Ryan and music by Prof. Kohler, in which there were many happy local hits, some very good acting, and many laughable incidents interwoven to please a Sherman audience. The several parts were taken by the young gentlemen named in the preceding performances, and Mr. Ab Kirkpatrick, who only appeared in this one act.

From the success of last night and the substantial reward that came from the ticket-office, our young men have a right to feel proud of their efforts. While much of the play was local, there were still many features that would please any audience and with some changes to suit our neighboring cities might be successfully presented at other places.

The teachers' Institute met at the court-house this morning at 11 o'clock and proceeded to organize, with Prof J. C Edmunds of Austin college in the chair and J. B. Haston as secretary. Professors J. M. Carlisle of Whitesboro, J. F. Russell of Bells and J. B. Haston of Sherman were appointed a special committee to prepare a report on organization and by laws, and the meeting adjourned till 1 o'clock p m. to await their report. At 1 o'clock the report was submitted and adopted. They provide for a quarterly convention of teachers and occasional meetings on the call of the president or county judge when necessity demands. The teachers present from the county were then requested to enroll their names as members and twenty-five did so. Owing to the imperfect notice given the number present was very gratifying, and there believe that a much larger attendance will be here on the first Saturday in March, to which date they adjourned.

The superintendents of district and city schools also held an informal meeting after the first had closed, with the view of having frequent conferences to discuss such questions of management and discipline as may arise in their experience. They will not organize further than to appoint some one to call these meetings at such times and places as may be most suitable to those interested. Among the friends of education and the teachers that were drawn here to day, we note Prof. J. H. Vanamberg of Greenville, J. Frank Murry and T. F. Hughes of Denison, E. B. Smith and wife of Whitesboro Dr. A. W. Wilson of Dodd city, and A. W. Mirkens of the Houston School Journal. Several lady teachers from the county enlivened the proceedings with their smiles and unrolled as members of the teachers' institute.

A party of hunters, composed of Dick Walsh, E. Rudd, James Harris, Am McMahan and Louis Hunter of this city and Mr. Ed. Burleich of St. Louis left this morning to spend a few days on the shores of the duck ponds up Red river.

James Sacra of the Indian Territory and J. M. Potter, Esq., of Gainesville were visitors today.

Prof J. F Kyker of Basin Springs was with us to-day.

Charley Chapman came off the road to spend Sunday with his best friends.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhea 25 cents a bottle.

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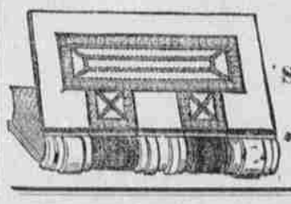

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