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WORLD RELIGIONS.

Plans for the Parliament of Religions in Chicago.

ON A THEISTIC BASIS.

All Sects Interested—First World-Wide Council in the Annals of History—Learned Delegates From the Four Corners of the Earth—The Broad Programme

The undertaking which appeared at the outset to be fraught with almost insurmountable difficulties, the convening of the world's First Parliament of Religions, is practically such a gathering hitherto unknown in history. It began on Monday 11th September, and no one can now doubt that the brotherhood of man and the fatherhood of God has received and is receiving at Chicago such a recognition as will leave its influence upon the entire race. There

REV. DR. BARROWS, CHAIRMAN.

have been Ecumenical and Plenary Councils, there have been General Assemblies and Synods, but these meetings, great and representative as they undoubtedly were, only had reference to one particular shade of religious opinion and affected only those who held the tenets of such faith. But how vastly different is this coming Parliament of Religions. All the historic faiths will be represented there, meeting in fraternal conference and deliberating on those subjects which have especial reference to man's life upon earth and his destiny in the great hereafter. It is a generally accepted theory that in all the religions which Christians stigmatize as false the idea of God in some form is well developed, and it is along the line of theism that the representatives of the great faiths of the world have been invited to present testimony as to their understanding of the existence of God.

When such a gathering was first suggested shrewd men in the Christian world viewed it with something akin to horror, claiming that Christians could never consent to sit in friendly conference with non-Christians on terms of religious equality. But happily these skeptics represented a very small portion of sound and reasonably liberal thought in the religious world, and the spirit of human fellowship which calls every man brother, be he Jew or Gentile, Hindoo or Buddhist, Confucian or Mohammedan, prevailed to such an extent that the World's First Parliament of Religions is now an established fact.

The arrangements for this great gathering are in the hands of a general committee, the members of which represent most of the various faiths existent in Chicago. This committee comprises:

The Rev. John Henry Barrows, D. D., Chairman, Presbyterian; the Rt. Rev. W. E. McLaren, D. D., D. C. L., Vice-Chairman, Protestant Episcopal; and the Most Rev. P. A. Feehan, D. D., Roman Catholic; the Rev. F. A. Noble, D. D., Congregational; the Rev. W. M. Lawrence, D. D., Baptist; the Rev. F. M. Bristol, D. D., Methodist Episcopal; the Rev. E. G. Hirsch, D. D., Jew; the Rev. A. J. Canfield, D. D., Universalist; the Rt. Rev. C. E. Cheney, D. D., Reformed Episcopal; the Rev. M. C. Rasseen, Swedish Lutheran; the Rev. J. Burger, German Methodist; Mr. J. W. Plummer, Quaker; the Rev. J. Z. Torgersen, Norwegian Lutheran; the Rev. L. P. Mercer, New Jerusalem; and the Rev. Jenkin Lloyd Jones, Unitarian.

Almost the entire arrangements for the Parliament have been in the hands of the Chairman, Dr. Barrows, and it is to his untiring efforts the whole world will be indebted for the most representative and remarkable religious gathering that history will ever have been called upon to chronicle. For almost two years Dr. Barrows has been in communication with the leaders

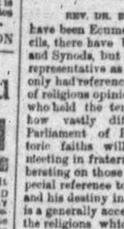

FIG. 1.

of almost every shade of religious belief throughout the world and his mass of correspondence shows that the coming interest in Parliament is coming in the time drawing near. A fair sample of the interest that is continually awakening great work had from a Southern which was in short time from a lady for an appointment on the Advisory Council for mission work.

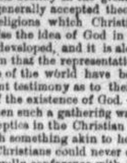

FIG. 2.

ary friend of hers in Cape Colony, saying that it was her intention "to pay the cost of his tickets from Africa to Chicago and back."

In order to be brought into harmonious touch with the pulse of the religious world at large, irrespective of creed, these appointments were sent to representatives of almost every shade of belief in all quarters of the globe, and so great has been the success of this policy that about 1,500 have already signified their acceptance of the appointment, and in many cases offering suggestions for the conduct of the Parliament. These appointments have not only been sent to clerical gentlemen actively engaged in ministerial work, but representatives of the great seats of both religious and secular learning have also been tendered and have generously accepted places in this council, so that the list of the Advisory Council as it stand now, incomplete as it is, represents the most ecumenical list of the religious leaders whose names have ever been put upon one document. All the shades of Christianity, including the orthodox Greek and Russian churches, are represented, as are also Northern and Southern Buddhism, Confucianism, Shintoism, Zoroastrianism, Judaism, Mohammedanism, and the various forms of Hinduism. And it might be said at this juncture that if an impression prevails that the priests and spiritual leaders of the Oriental faiths lack in learning such ideas would better be put in the background for the letters received from those who will present the principles of their faith to the Parliament show both in the caligraphy and substance evidence of high intellectual attainments. So far as the arrangements have progressed it is absolutely certain that the religious world in its great branches will be well represented in this truly ecumenical conference.

There will be Buddhist scholars both from Japan and India. From the former country the Rev. Zitsuzen Ashitsu of Osi it expected. For the better understanding of the average mind it may be said in explanation that Zitsuzen is what is termed the Buddhist name, Ashitsu is the public name. His surname, only used upon certain occasions, is Seki-yenshi. Mr. Ashitsu lives the life of a Buddhist monk and is a scholar of wide attainments in what pertains to Buddhism. When only 13 years of age he was able to read through all the Chinese classics. At 14 he became a

FIG. 3.

Buddhist monk and at 19 a master monk. He has travelled through the greater part of his native country, written many books on Buddhism, and at present edits a Buddhist religious paper. Since his appointment he has republished in Japanese various documents concerning the religious congresses, and bears testimony to the fact that the Parliament is creating much interest among the thoughtful and religious people of Japan.

Buddhism in India will be represented among others by H. Dharmapala, the General Secretary of the Buddha Gaya Maha Bodhi Society and editor of the society's journal published in Calcutta. The object of this society is "to make known to all nations the sublime teachings of the Arya Dharma of the Buddha Sakya Moni and to rescue, restore, and re-establish as the religious centre of this movement the holy place Buddha Gaya, where our Lord attained supreme wisdom." The society's patron is the Grand Lama of Tibet, and in the Council of Administration, made up chiefly of Oriental dignitaries, are, nevertheless, Buddhist representatives from New York, California, and France. Mr. Dharmapala was born in Colombo in 1864.

FIG. 4. FIG. 5.

FIG. 6.

FIG. 7. FIG. 8.

Two Moslem scholars, eminent in India, have accepted invitations. One is the Hon. Mr. Justice Ameer Ali of the Supreme Court of Bombay. Progressive Hindoism will be explained by the eloquent Moroondar, and orthodox Hindoism by the Rev. Nilkanth Vithal Shastri in a paper, to be read by proxy, the peculiar features of caste preventing orthodox adherents of that faith from crossing the ocean.

The Zoroastrian representation on the Council is vested thus far in the Hon. Dadabhai Naroji, M. P., recently elected to the English Parliament in the Liberal interest, and by Mr. Jinanji Jamshedji Modi of Bombay, a graduate of the University of Bombay and author of many works on Zoroastrianism.

Prof. Lazarus of Berlin, Germany, is one of the many Jews on the Council, and has for company among his correligionists such eminent scholars as Rabbi Maybaum, and Chief Rabbi Adler of England. Mr. F. A. Hosmer is a worthy representative from the Hawaiian Islands. He is an educator, being President of Oahu College at Honolulu. The Rev. A. Bonker is a veteran missionary in Oriental fields.

Bishop Keane is rector of the Catholic University at Washington, and he was delegated by the Archbishops of the Roman Catholic Church in America to arrange with the General committee for the proper and adequate presentation of the Catholic doctrine on the questions coming before the Parliament. The Rev. George Washburne, President of Robert College, in Constantinople, Turkey, is rendering material assistance in his efforts in interesting the various wings of the Greek Church in the Parliament. The venerable Prof. A. P. Peabody of Harvard University needs no introduction to the general public. The Rev. Ferdinand Cisar belongs to the Reformed Church in Bohemia. He is a theologian of great accomplishments and a constant contributor to Bohemian, German, and English religious and secular papers. Prof. Conrad von Orelli of the University of Basle, Switzerland, has rendered invaluable service in the many suggestions he has offered, at one time submitting a complete outline for the whole work of the Parliament. The Rev. T. Harada is a Japanese Christian.

The Rt. Rev. Paul Durier, O. M. I., is the Catholic Bishop of New Westminster. Norway and Sweden are represented among others by the Rev. P. Waldenstrom, D.D., Ph.D., M.P., a man of great learning. The Rev. George T. Candlin brings to the council a ripe knowledge of the various forms of belief which obtain in China. The Rev. Father Erdos, D. D., represents Hungary in the council and is expected to be present and read a paper. Among others who accepted membership on the Advisory Council of this truly ecumenical gathering are, for Great Britain:

The Rt. Hon. W. E. Gladstone, the late Lord Tennyson, the Rt. Rev. J. J. S. Perowne D. D., Bishop of Worcester; the Rt. Rev. William Boyd Carpenter, D. D., Bishop of Ripon; the Rt. Rev. William Walsham How, D. D., Bishop of Wakefield; Prof. F. Max Muller, Principal James Drummond, Principal A. M. Fairbairn, and Prof. J. Estlin Carpenter of Oxford University; the Very Rev. R. Payne Smith, Dean of Canterbury; the Rev. the Hon. W. H. Fremantle, Sir Edwin Arnold, the Rev. H. Alder, Chief Rabbi of the British Empire; James Martineau, Prof. A. B. Bruce, the Rev. J. Murray Mitchell, the Very Rev. G. W. Kitchen, Dean of Winchester; Lord Egerton of Tatton, Ecclesiastical Commissioner for Great Britain; Ven. Archdeacon Duff, Prof. James Bryce, Prof. A. B. Bruce; the Rev. J. E. Clapham, D. D.; Prof. Henry Drummond, the Rev. Hugh Price Hughes, the Rev. Joseph Ferguson, Prof. Robert Watts, D. D., the Rev. J. T. Wheldon, the Rev. Owen C. Whitehouse, the Hon. Dadabhai Naoroji, Gen. William Booth, Capt. C. J. W. Pfoundes, the Rev. John Smith, A. M., of Edinburg; William T. Stead, editor of the Review of Reviews; the Rev. George Sargent, Prof. D. W. Simon, Prof. Robert B. Drummond, the Rev. John Pryce Davies, the Rev. F. Herbert Stead, Herbert K. Douglas of the British Museum, the Rev. W. H. Mills, the Rev. John Kerr, the Rev. T. E. Holland, the Rev. H. R. Haweis, the Rev. H. A. M. Jas. Johnston, and the Rev. Henry S. Lunn, editor of the Review of Reviews; of the Churches.

FIG. 9.

FIG. 10.

Germany, Austria Hungary, Holland, Belgium, Sweden, Norway, Switzerland, France, Italy, Bulgaria, Spain and Turkey, are all largely represented in the Congress, and by men of world-wide fame. Syria and Africa are also well represented, while India is taking great interest, with the evident hope that the principles of the various faiths which exist there will be better understood after having been intelligently set forth at the Parliament by their own learned scholars.

FIG. 11.

Members of the council thus far in Canada are:

Sir William Dawson of Montreal, Prof. W. W. Andrews of Sackville, N. B., Prof. D. Coneirat of McGill University, the Rev. N. Burwash, D.D., of Victoria University, J. W. Ives, LL.D., J. J. McLaren, Q.C., of Toronto, Principal D. H. MacVicar of Montreal, Principal G. M. Grant, D.D., of Kingston, the Bishop of Algoma, the Rev. W. H. Withrow, D.D., of Toronto, the Rev. John Wakefield of Thorold, the Rev. J. Woodsworth and the Rev. Egerton R. Young of Winnipeg, and Chancellor Rand of McMaster University.

In the United States the membership is more thoroughly representative of current religious thought than has been the case at any similar event. Hundreds of eminent clergymen and educators, including the heads of the Roman Catholic Church, Presbyterian, Baptist, Congregational churches, the heads of the various colleges and hundreds of notable people in religious circles and editors of religious papers, have given their hearty endorsation of the plans of the Parliament.

It cannot be said that the idea of a parliament of religions has met with emphatic approval from all who are interested in the study of religion. Some good men, having the courage of their convictions, have discountenanced the movement on the ground that their Christianity could not sit in religious equality beside an adherent of what they are pleased to call a false faith, entirely losing sight of a generally conceded fact that there are elements of truth in all religions. That lovable man, James Martineau of London, writes concerning the parliament:

For nothing have I felt through life an intenser longing than for some approach to acknowledged unity; if only within the limits of the Christian Church; and two or three times I have joined associations expressly formed for the promotion of this end. The result of these experiences is a conviction that our distance from the desired goal is ever lessening and will continue to shrink.

And, so it is that on every hand the world's first Parliament of Religions is being recognized as a possible medium for the drawing together of the nations of the world into one large fraternity. Leading representatives of all the faiths and creeds are vying with each other in saying good things about this most ecumenical council, and when the time shall have come for the opening of the first session there will be such a scene to record in history as no scribe in the ages past and gone has ever been privileged to chronicle.

SESSIONS OF THE PARLIAMENT.

The sessions of the Parliament, of which there will be three each day, will be held in the Hall of Columbus, in the new Art Palace on the Lake Front, and all who take part in the discussions will be invited to memorize the goodly suggestion of one of the Advisory council who writes: "Compration, not controversy, will best serve the most wholesome and therefore the most divine truth." The program for the Parliament is still incomplete, owing to the great number of valuable suggestions which are continually arriving from different parts of the world. The general outline has, however, been determined upon, and is as follows:

MONDAY, SEPT. 11.
Welcome and fraternal fellowship.

TUESDAY, SEPT. 12.
God. Origin and universality of belief in God. Primitive form of theism as witnessed by the oldest sacred writings. Moral and philosophical evidences of the divine existence and attributes. God's fatherhood; origin and evidence of belief. God in history. God in the light of modern science. Harmonies and distinctions in the theistic teachings of the various historic faiths. Tendencies of modern theistic thought. The presentation of the doctrine and history of the Roman Catholic Church will be made on this day.

WEDNESDAY, SEPT. 13.
Man. His nature; his dignity; his imperfection; his place in the universe. The nature of life. Man's spirituality, immortality, and perfectibility. Views of the various faiths regarding the future life. Human brotherhood as taught by the different historic religions. Man's essential relation to God. Man's essential duties to God. Presentation of the doctrines, history, etc., by the Christian Church (Church of the Disciples) in the morning. In the afternoon presentation by the New Jerusalem Church.

THURSDAY, SEPT. 14.
Religion essentially characteristic of humanity. Essential expression of the relations between God and man. The supreme end and office of religion. Acts of religion and religious worship as represented by various faiths. What constitutes a religions as distinguished from a moral life. Spiritual forces in human progress. Certainties in religion. Presentation by the United Christian Brethren in the morning. In the afternoon by the Reformed Episcopal Church.

FRIDAY, SEPT. 15.
Systems of religion. Importance of a serious study of all systems of religion. Rules and conditions of such a study. History and present state of the study. The "dead" religions. What they have bequeathed to the living. To what degree has each religion justified the God of all the earth in the historic evolutions of the race. The most vital practical deficiencies of each religion. To be presented in every case by some representative of the religion considered. Presentation by the Universalist Church, morning and afternoon, and by the Jewish Church in the evening.

FIG. 12

SATURDAY, SEPT. 16.
Sacred books of the world. The study of the sacred books as literature. Religion as interpreted by the world's poets. What the Jewish, Christian, and other sacred literatures have wrought for mankind.

SUNDAY, SEPT. 17.
Religion and the family. The marriage bond. The domestic education of children. The religious home. The need of a religious rest day. Presentation by the Presbyterian Church in the afternoon and evening.

MONDAY, SEPT. 18.
The religious leaders of mankind. The incarnation idea. Incarnations claimed by different religions; their historicity and worth. The sympathy of religions.

TUESDAY, SEPT. 19.
Religion in its relations to the natural sciences and to arts and letters. Can the knowledge of religion be scientific. How philosophy and the natural sciences, biology, sociology, etc., can give aid to the science of religion. How the science of religion gives aid to the other sciences, Religion and music. Presentation by the Evangelical Association Church in the morning, by the Friends' Church in the afternoon, and by the Protestant Episcopal Church in the evening.

WEDNESDAY, SEPT. 20.
Religion in its relations to morals. Essential oneness of ethical ideas among all men. Agnostic notions of conscience, duty and right. Relations of religion to the chastening and perfecting of human nature. Ethical systems and ethical types produced by various historic faiths. Different schemes for the restoration of fallen or faulty man. General belief in the need of vicarious sacrifices. Presentation morning, afternoon, and evening by the Protestant Episcopal Church.

FIG. 13.

THURSDAY, SEPT. 21.
Religion and social problems. Religion and labor. Religion and wealth. Religion and poverty. Religion and temperance. Religion and and science. Religion and purity. Comparative benefits conferred upon women by different religions. Presentation by the Reformed Church in the United States in the morning and afternoon.

FIG. 14.

FIG. 15.

FRIDAY, SEPT. 22.
Religion and civil society. Religion and love of country. The observance of law. Loyalty to institutions and rulers. Perils of great cities. In present day religion adequate to meet the requirements and dangers of modern life? Thirty-first anniversary of President Lincoln's Proclamation of Emancipation. The African race; its religious mission and needs. Presentation of the African Methodist Episcopal Church in the morning. Presentation of the Friends' Church (orthodox) in the afternoon.

SATURDAY, SEPT. 23.
Religion and the love of mankind. The fraternity of peoples. Duties of European and American nations towards China. International justice and amity. Arbitration instead of war. The religious mission of English-speaking nations. Presentation by the Young People's Societies of Christian Endeavour, morning, afternoon, and evening.

SUNDAY, SEPT. 24.
The present religious condition of Christendom. What religion has wrought for America. Presentation by the Y. P. S. C. E. in the afternoon and by the Evangelical Church of North America in the evening.

MONDAY, SEPT. 25.
Religious reunion of Christendom. Its desirability, principles, and obstacles. Encouragement to reunion. Presentation by the Evangelical Church of North America in the morning.

TUESDAY, SEPT. 26.
The religious union of the whole human family. The world's religious debt to Europe, Asia, and America. What are the points of contact and contrast between the different religions as disclosed by the preceding conferences? Presentation by the Baptist Church.

WEDNESDAY, SEPT. 27.
Elements of perfect religion as recognized and set forth in the different historic faiths. Characteristics of the ultimate religion. What is the centre of the coming religious unity of mankind?

KEY TO THE FIGURES.

Fig. 1—The Rev. Zitsuzen Ashitsu, Editor of "Shimenyuka," Osni, Japan.
Fig. 2—H. D. H. A. B. Mapala, Secretary of the Maha-Bodi Society, Calcutta.
Fig. 3—Jinanji Jamshedji Modi, Bombay.
Fig. 4—Prof. M. Lazarus, Berlin.
Fig. 5—Prof. Conrad Von Orelli, Basale, Switzerland.
Fig. 6—Partenia, Bishop of Sophia.
Fig. 7—Rev. Ferdinand Cisar, Moravia.
Fig. 8—Rev. George Washburne, President Robert College, Constantinople.
Fig. 9—Mr. F. A. Hosmar, President Oahu College, Honolulu.
Fig. 10—Rev. George F. Candlin, of Tientsin, China.
Fig. 11—Fr. Erdos, Debreczen, Hungary.
Fig. 12—Bishop Amett, African Methodist Church.
Fig. 13—Right Rev. John J. Keane, Rector Catholic University, Washington, D. C.
Fig. 14—Right Rev. Paul Durier, Vancouver, B.C.
Fig. 15—Prof. A. S. Peabody, Harvard University, U. S.

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When she was a Child, she cried for Castoria.
When she became Miss, she clung to Castoria.
When she had Children, she gave them Castoria.

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WEEKLY TO ROCHESTER

STR. NORTH KING,

Lighted by electricity, heated by steam. This magnificent new steamer, beginning SUNDAY, September 17th, will leave Kingston every Sunday (until further notice) for ROCHESTER at 5 p.m., calling at Bath, Picton, Deseronto and Belleville, arriving at 7 a.m. next morning.

Returning, leaves CHARLOTTE (Port of Rochester) every SATURDAY at 4:30 p.m., for Bay of Quinte Ports and Kingston.

Quickest Daily Line to Rochester.

The Grand Trunk train at 2:45 a.m. to Port Hope and Steamer North King, arriving at 3 p.m.

THOS. HANLEY, Ticket Agent. J. P. GILDERSLEEVE, Ticket Agent.

Richelieu & Ontario Navigation COMPANY.

Between Kingston and Toronto and Between Kingston & Montreal,

Calling at intermediate ports.

LEAVING FOR MONTREAL DAILY at 5:15 a.m., and arriving at Montreal at 5:30 p.m., connecting with the steamers for Quebec and the River Saguenay.

LEAVE FOR TORONTO and intermediate ports at 3 p.m., passing through the Bay of Quinte, and arrive at Toronto about 6:30 a.m., in time to connect with the different railways and with the STEAMERS FOR NIAGARA FALLS, Buffalo, St. Catharines, etc.

For tickets and information apply to THOMAS HANLEY, Ticket Agent.

DAILY TO PICTON

Tri-Weekly To Belleville.

STR. HERO.

Beginning Monday, Sept. 4th, will (until further notice) leave Gunn's wharf, Kingston, at 3:30 p.m. for Picton and for Belleville Tuesday, Thursday and Saturday.

Returning, arrive in Kingston Monday, Wednesday and Friday at 1:15 p.m., and Tuesday, Thursday and Saturday at 11 a.m.

For further particulars apply to A. GUNN & Co., or C. F. GILDERSLEEVE, Manager.

STEAMER PERSIA.

J. H. SCOTT, Master.

FOR MONTREAL, TORONTO AND ST. CATHARINES, will leave Swift's wharf **Every Wednesday Morning at 8 o'clock** for Montreal and way ports and **Every Sunday Morning at 5 o'clock** for Toronto and St. Catharines. For freight and passage apply to JAS. SWIFT & CO., Agents.

WE HAVE OUR PRIVATE OFFICE NOW COMPLETELY FURNISHED, especially for the accurate adjustment of

SPECTACLES AND EYE-GLASSES.

Each eye tested carefully and scientifically. No charge for testing eyes.

E. C. MITCHELL, Chemist and Optician

Sole Agent for B. Lenrenno's Celebrated Spectacles, 134 Princess Street.

KIRKPATRICK'S

—IS THE PLACE TO GET YOUR—

PICTURES FRAMED!

Because they keep the best assortment of Mouldings in the city.

159 PRINCESS STREET.

Telephone—438.

THE VERY LATEST.

"The Man That Broke the Bank at Monte Carlo."
"Daddy Wouldn't Buy Me a Bow-wow."
"Kiss and Let's Make Up."
"Molly O" Waltz (all the rage).
"Molly O" Song (a beauty).

SHERLOCK'S MUSIC STORE,

168 WELLINGTON STREET.

ELLIOTT BROS.,

77 PRINCESS STREET,

Stoves Taken Down, Removed and Stored on the Shortest Notice. Prices Moderate. The "Happy Home Range" is guaranteed to give satisfaction. Tile Pipe and Fittings always on hand.

Telephone 55. Residence 65.

ADVERTISING will do the most good when it reaches the people who are reading the best class of reading matter.

ALL IMPORTANT TO THE PEOPLE.

Testimony of Great Value—A Timely Rescue—How a Life Was Saved.

The question of life-saving is to-day the most important of all subjects to our Canadian people. A great many men and women are prepared to sacrifice all worldly possessions for health and life. However, many worthy people often make unnecessary sacrifices in order to obtain health. They squander money uselessly and never reach the desired goal. We are pleased to note that the diffusion of knowledge is fast changing public opinion, so that old customs are being swept away. The false belief that disease and pain were removed only by the physician's touch and the power of his medicines is now accepted by very few. Men and women have learned from experience that there is now within reach of all classes a mighty and powerful agency which promptly and effectually cures and makes people well. This well-tested medicine is Paine's Celery Compound, and its test of the sufferer in order to find a cure is but a fraction of the doctor's bill.

W. J. E. MAXWELL.

W. J. E. Maxwell, of 62 Cathcart street, Montreal, writes as follows regarding the wonderful results he obtained from the great Compound:

"I consider it a privilege to be numbered amongst those who have testified in favor of your valuable preparation known as Paine's Celery Compound. For three years I suffered terribly from sleeplessness and loss of appetite, and my condition at times was serious and alarming to myself and friends. Having heard a great deal about the wonderful effects of Paine's Celery Compound I resolved to give it a trial, and I am pleased to say the results proved highly satisfactory. I am now able to sleep well, and my appetite is as good as ever before in my life. I can strongly recommend your noted remedy to all sufferers."

The Little Brown Wren.

There's a brown little wren that has built on our tree.
And she's scarcely as big as a big bumble bee.
She has hollowed a home in the heart of a limb,
And made the walls tidy and made the door trim
With a down of the crow's foot, with tow and with straw,
The coziest dwelling that ever you saw.
This little brown wren has the brightest of eyes,
And a coat of a very diminutive size:
Her tail is as trig as a sail of a skiff:
She's demure though she walks with a hop and a skip
And her voice—but a flute were more fit than a pen
To tell of the voice of the little brown wren.
One morning Sir Sparrow came sauntering by
And cast on the wren's house an envious eye
With a strut of bravado and a toss of his head,
"I'll put in my claim here," the bold fellow said;
So straightway he mounted on impudent wing,
And entered the door without pausing to ring.
An instant—and swiftly that feathery knight,
All bowled and tumbled, in terror took flight!
While fluttered to the door on her favorite perch,
As most as a lady just starting for church,
With this song on her lips, "He will not call again,
Unless he is asked," sat the little brown wren.

A Battle For Blood

Is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and all other troubles caused by impure blood.

Hood's Pills cure all liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

It Has No Future.

LONDON, Sept. 15.—At the late meeting of the presbytery it was recommended that application be made to the next general assembly for leave to receive Mr. Aylward into the ministry of the church. This was agreed to and Mr. Aylward addressed the court. He expressed himself as having been active in seeking the union of Congregationalism with Presbyterianism in Canada. Experience has proved that ultra-independence had doomed the Congregational church in this