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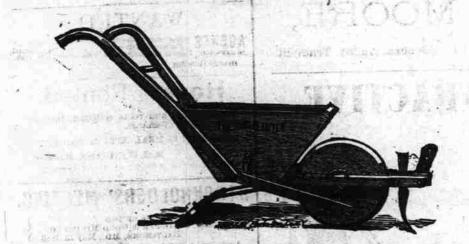
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Fresh Bread, Cakes and Pies Daily,

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A TIMELY APPEAL FROM AS-

SISTANT BISHOP POTTER.

The Responsibility of the Church for Sustaining the Brotherhood of Man and Elevating the Wage

The following timely letter, con-taining a series of Christian precepts in regard to the human relations which should exist between the rich and the poor, addressed to the Epis-copal clergy of the Diocese of New York by the Right Rev. Henry C. Potter, Bishop of the Diocese, was received by the Rectors of the different churches yesterday:

EPISCOPAL ROOMS, NEW YORK, May 10, 1886. To the Reverend Clergy of the Dio-

see of New York. DEAR BRETHREN: Under the provisions of four canons, it is made my duty to address to you, from time to time, such pastoral counsel as particular exigencies may demand. A grave emergency has arisen, in which, while it seems to concern us first as citizens, it is of supreme importance that we should see and own our duty as disciples of Him whose ministers we are and whose religion we are pledged to teach and illustrate. A class conflict, whose proportions it and good order of society but the permanance of our free institutions. I am not one of those who are in and direct our police; the safety and haste to doubt the power of the civil wellfare of the State is not in these mobs or the disposition of the great loyalty of the people And these majority of our people to range order. Nor am I apprehensive that the constituted authorities will fail of their duty in any conflict that may threaten us at this moment, any more than I am ignorant that the turbulent elements in our own and the ranks of aliens and foreigners.

Already it is plain, in more than one direction that those who resist the terrorism of unscrupulous organiza-tions aiming to coerce workmen and wage-payers alike by such intolerable tyrannies as riot and the boycott have behind them a resolute public sentiment which will not rest until it has vindicated the majesty of the law and those personal rights to "life, labor, and the pursuit of hap-piness" for which our fathers shed their blood.

Already in more than one conspic uous struggle, widely heralded as designed to be a test case as to the power of workingmen to manage not only their own affairs, but those of their employers, the issue has been in favor of the employer and not of the workingmen. And where, as in other instances, the decision halts or is post poned for a little, it needs no prophet to predict it. Organized capital, backed by the orderly and peace lov-ing instincts of those large an power-ful elements in the community which are not wage earning elements, will be likely still further to triumph, and the wrongs, real or imaginary, of the working classes will not, at any rate, today or tomorrow, be righted by the means they have thus far employed. At such a moment I cannot but think that the church whose ministers we are has a rare opportunity. It is the moment of all others when they who have proved their strength to resist what they believe to be unreasonable demands, accompanied by unwarranted acts and combinations, may wisely be argued to illustrate that just and generous magnanimity which should forever chasten the ex-

ercise of superior powers and enoble the possession of exceptional gifts or gains. And as to the message of the church to such men there can be no doubt. Is it only a coincidence that at the very moment when events are occurring among us which show the two classes in which the community is divided, the rich and the poor, as arrayed against one another with equal menace and animosity on either side, the church should be leading us through those incidents of her Pentecostal history when "the multitude of them that believed were of one heart and of one soul, neither said any of them that aught of the things which he possessed was his own, but they had all things in common?" Let it be granted without reserve that such words describe an era of enthusiasm, with its consequent community of possessions, could not last any more than it would have been for the

greatest good of the greatest number that it should last. Still the fact remains that Christianity brought into the world a new law of brotherhood, and both by precept an example, taught men that they whose was the stewardship of exceptional gifts, whether of rank, wealth, learning, or cleverness, were not to treat them as their own, but as a trust for the whole community. "Bear ye one another's burdens and so fulfill the law of Christ." "Ye that are strong ought to bear the infirmities of the weak." "Charge them that are rich in this world that they be ready to give, glad to distribute;" these words and others like them did not mean the mere giving of doles and indis-criminate distribution of alms. It is

not by gifts such as these that the wounds in the body politic are to be healed, and the parted tendrils of a dissevered humanity bound together; and it is an open question whether municipal and institutional charity has not irritated as much as it has soothed them or healed them. What the laborer wants from his employer is fair and fraternal dealing, not alms-giving, and a recognition of his

manhood rather than a condescen-sion of his inferiority.

And it is at this point that the out

many know less and less how the poor live, and give little time or money in efforts to know. The wage our tru of the laborer may be doubtless—in we as most cases it is—larger than it was 30 Amen. years ago; but his wants have grown more rapidly than his wages, and his opportunities for gretifying them are not more numerous, but less. He knows more about decent living, but his home is not more decent, and daily grows more costly. His mental

horizon has been more widened, but fit food for it is no more accessible. Instincts and aspirations have been awakened in him which are certainly as honorable in him as in those more favorably situated, but wealth, does little either to direct or to satisfy them. The manners of the poor, it is said, are more insolent and ungracious than of old to the rich, and this discourages efforts to know and serve them. I do not see why poverty should cringe to wealth, which is as often as otherwise an accidental distinction, and quite as often a con-dition unadorned by any special

moral or intellectual excellence. But we may be sure that the manners of the poor, if they be insolent, are learned from those of people whose opportunities should at least have taught them that no arrogance is more insufferable or unwarantable than that of mere wealth. And if we are reaping today the fruits of these mutual hatreds between more and less favored classes we may well own that the fault is not all on one side, and that it is time we awaken to the need of sacrifices which alone can

banish them.

These sacrifices are not so much of money as of ease, of self-indulgent ignorance, of contemptuous indifference, of conceited and shallow views of the relations of men to one anoth er. A nation whose wealth and social leadership are in the hands of people who fancy that day after day, like those of old, they can "sit down to eat and drink and rise up to play," careless of those who earn the divis dends that they spend and pay the rents of the tenement houses that they own, but too often never visit or inspect, has but one doom before it and that the worst. We may cover the pages of our statute books with is daily becoming more difficult to laws regulating strikes and inflicting measure, has grown up in this land the severest penalties on those who which threatens not only the peace organize resistance to the individual liberty, whether of employer or workman; we may drill regiments It is by the contents

c me by a different r at. When capitalises and employers of labor have forever dismissed the fail acy, which may be true enough in the domain of policeal economy, but i essentially false in the domain of religion, that labor and the laborer the example. He knows that we are are alike a commodity, to be bought other cities are largely recruited from and sold, employed or dismissed, paid or unpaid as the market shall decree; when the interest of workmen and master shall have been owned by both as one, and the share of the las boring man shall be something more than a mere wage; when the principal of a joint interest, in what is produced, of all the brains and hands that go to produce it are wisely and generously recognized; when the well being of our fellow men, their homes and their food, their pleasures and their higher moral and spiritual necessities, shall be seen to be matters concerning which we may not dare to say, "Am I my brother's keeper?" then, but not till then, may we hope to heal those grave social divisions

concerning which there need to be among us all, as with Iseral of old, 'great searching of hearts." I beg you, reverend gentlemen, to set these things before your people with great plainness of speech. In New York centres the capital that controls the traffic and largely the manufactures of the New World. In your congregations are many of those who control that capital. In all our parishes are people who em-ploy labor or reap the benefits of it. To these it is time to say that no Christian man can innocently be indifferent to the interests of workingmen and women; that wealth brings with it a definite responsibility first to know how best to use it to serve others as well as ourselves, and then resolutely to set about doing it; that luxury has its decent limits, and that we in this land are in danger in brain with liquor, and there is danmany directions of overstepping those limits; that class churches and have nearly destroyed in the hearts of many of the poor all faith in the genuineness; of a religion with the time he sold the weapon that it was intended to do the genuineness; of a religion whose founder declared, "All ye are breth-ren," but whose disciples more often seem by their acts to say, 'Stand

thou there." "Trouble me not," when their brethren remind them not merely of their manifold needs, but of their just rights. These, I say, are some of the things which need to be said to your people. Nor am I in doubt as to the response which they will awaken. There are, I am persuaded, not a few among us who long to see the Christianity of our common Master translated into new deeds of brotherhood and self-sacrifice. There never was so much of whiskey in Charlotte would be the intelligent sentiment in the church as to our great social problems as today. There never was more willing self-sacrifice waiting to be led forth to new conquests for the cross. There is a wide unrest concerning things as they are; there is an honest longing to make our Christianity more real thought further. But sir, give him and more helpful; there is a fresh en-thusiasm for God and His church, ready to kindle into flame. To these you can speak. May God give you

the wisdom to do so! The following prayer for the country is set forth for use in churches and chapels under the provisions of cannon 15, title 1. I am, reverend and dear brethren,

faithfully and affectionately yours, HENRY C. POTTER

A PRAYER FOR THE COUNTRY.

Almighty God, who in the former time leddest our fathers forth into a wealthy place, and didst set their feet in a large room, give Thy grace, we humbly beseech Thee, to us, their children, that we may always approve ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable in dustry, sound learning, and pure manners. Defend our liberties, preserve our unity. Save us from vio-lence, discord and confusion, from pride and are cancy, and from every evil way. Fashion into one happy people the multitudes brought hither And it is at this point that the out out of many kindreds and tongues. look is most discouraging. The growth of wealth among us has issued not in binding men together but in driving them apart. The rich are further from the poor, the employer from his workmen, cabital from labor, now than ever before. Too those whom we fittude in Try name thought the authority of governace, to the end that there be place at home, and that we keep our place among the nations of the earth. In the time of our prosperity, temper our

self-confidence with thankfulness. and in the day of trouble suffer not our trust in Thee to fail. All which we ask · for Jesus Christ's sake.

A Shot at "Anti,"

To the Editor of THE OBSERVER Anti has again taken his position in

the field and truly he has made some "sockdolager licks," and doubtless all things would have fallen before his mighty arm had he only hit what he struck at so hard. Anti says there are two sides to this question. I believe it, and will accordingly keep as near as possi-ble on exactly the opposite side to where he now stands, and hope that some day he may stray off and wander over to where we are.

Mr. Editor, I wish I could tell you how much I love liberty. I suppose it is as dear to me as to any one, unless perhaps, it be some one who has been or is likely to be deprived of this much loved condition or state. But, sir, I hope that with all my love for it, I could have enough of the spirit of patriotism that dwells in the bosoms of our forefathers to sacrifice even that upon the altar of my country and principle. We have always been characterized as a liberty loving people, and we even now catch up the echo of those words so expressive of the fact, as they come from the great soul of Patrick Henry, and with our united voices swell the strain that shall go on, ever increasing, down to the end of time, telling pos-terity of the noble sentiment that was cherished in the bosoms of their an-

But to the point, Mr. Editor. We are glad to know that Anti is so well up on the Constitution, and hope it will benefit him, but his understanding is quite different from ours, if he understands the Constitution to mean that a man may choose for his business highway robbery, moon-shining, counterfeiting money, or anything else that is mean, just be-cause, forsooth, it suits him best; and

yet his argument would give him that right. Mr. Editor, he says that he does not look upon the manufacturer and seller of whiskey as being to blame for the drunkenness now in the land, but that it is owing to loose morals. With this view can he be so foolish as to think he is doing his duty-duty advocate of liberty, which he seems to cherish more than his own soul, by putting in the way of these loose

morals the very thing they want, apt to do wrong rather than right he knows that we are more easily persuad d to do what we ought not than to do what we ought, and he knows, besides this, that there are as many barrooms and grogshops in Charlotte as there are churches, and yet, in the face of all this, he declares that if the ministers did their duty that it would be an easy matter to convert the wayward children and put them in the paths of rectitude, uprightness and virtue, notwithstanding he and his party are working hard in the contrary direction. Now he knows that statement is positively not true, and the uttering of such slanderous insinuations is only an index to the spirit that lies within. He refers to the parallel drawn by one of your correspondents, and says that it is not a parallel case because it endangers the lives of himself and family. Is there not danger as well in a drunken brawl when fired with the poison of this accursed beverage? Men are not too good, were such a thing possible, to commit orimes so horrible in their nature as to make the devil tremble at the wickedness of man. What man, or woman or child is safe when at the mercy of a man mad with whiskey? Anti, would you trust your wife, your daughter, your child to the care of a drunken man? How, then, can you expect

other men to do so? This, however, lacks one little thing of being an exact parallel. This lies in the difference in the agencies necessary to set liquor and explosives to work. Add fire to the explosives and fire a man's ger to life either way. In regard to his parallel of a hardware dealer we was intended to do the work of death, then he would be equally guil-ty with the man who did the deed doubtless would pay the penalty as such. Even the most weak minded can see that this is not a parallel case, for what barkeeper does not know that the whiskey he sells is more likely to be damnation to some poor soul than otherwise? Is that not what his establishment is for? If not, what is it for? Mr. Editor, he would scare us off with a horrible picture of an opium den. True this is a great birth of the crimes consequent to opi-um smoking, and to all appearances, intends to leave the inference that if whiskey remains there need be no the advantage of his own proposition, and suppose it to be an inevitable fact that this last curse would come to Charlotte, would it not show wisdom on the part of her people to rid themselves of whiskey now, so that when the other does come, they will have to deal with only one, and so that they will be more able to put it

out from among them? One question "Earth'd up here lies an imp o' hell, Planted by Satan's dibble."

Who, then, must have been Satan's devil? Hoping that Anti may some day see things differently, I remain,

Norman Porter the Wounded Conductor,

MONTGOMERY, Ala., May 17 .- The physician who attended Norman Porter says that Porter left here on the morning after he was cut, and that his wound was not serious enough to prevent him from attending to his duties as sleeping car conductor. He was not in Montgomery at all when Mr. Davis spoke, being in Atlanta before the procession started from the hotel.

300 Pairs of Slippers at 65c Pair

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

Is Remarkable as a Fesh Producer. The increase of flesh and strength, is perceptibl immediately after commencing to use the Emul-sion The Cod Liver Oil emulsified with the Hy. pophosphites is most remarkable for its healing. trengthening, and flesh producing qualities.

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Mrs. Joe Person's Remedy Is still the best Blood Purifier on the market.

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This powder never varies. A marvel of purity, strength and wholesomeness More economical than the ordinary kinds, and cannot be sold in competition with the mulittude of low test, short weight, alum or phosphate powders. Sold only n cans. Wholesale by

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Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debitty, loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete restoration to Hestin, Visor and Manhood guaranteed. No risk is monrad. Illustrated pamphlet in scaled smalled free, by addressing VOLTA10 BELT CO., Marshall, Mich.

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Elegant walnut and cherry suits from \$75,00 to \$175.00. A parlor suit of 7 pieces, imitation of raw silk, \$30.00. A " " 7 " raw silk, trimmed with plush

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