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Where Are Your Carriages. Where Are Your Carriages.

The other day while a noted socialist lecturer was addressing a crowd of laboring men, a number of private carriages passed. Pointing to the carriages the lecturer said: "Aye, workingmen, look there! Where are your carriages?" and a seedy looking individual, with a rubicund face and ragged clothes, called out, "The brewer's driving my carriage."

A Titled Englishwoman's Good Work. A Titled Englishwoman's Good Work.
The Countess of Carlisle, who has been
for some time acquiring public houses in
the vicinity of Naworth Castle, Cumberland, whenever the opportunity presented
itself, has purchased by private contract
the old bistoric inn known as "The
Plough," at Banks, Lanercost. In almost
every instance the property acquired has
been turned into a temperance refreshment house on a more or less elaborate
scale.

Water Drinking.

Apropos of water drinking a medical writer says that the average person should drink from two to four quarts of water each day. The system requires to be cleansed and its organs flooded with water. Besides its cleansing efficacy, water absorbs offete matter and carries it through the system. The purer the water the greater the power of absorption. Some diseases of the kidneys have been knewn to yield to generous drinking of pure spring water. Beer, tonies or alcoholic drinks cannot take the place of pure water. In many cases kidney and liver troubles have been traced to the use of beer or alcoholic drinks. It has been ascertained by medical experts that rhoumatism, local heart trouble, indigestion, painful swellings, cruptions, livery and kidney disorders are caused mainly by general or local impeded circulation. The best tonic and blood purifier is nature's own medium—pure spring water. Water Drinking.

medium-pure spring water. Why Mike Stopped Drinking.

Mike Bryan is now a highly respected and well-to-do farmer in a Western community, but he has not always been so highly respected or so well-to-do. In times past Mike, as he is familiarly called, spent his soure money in the saloons. The story of his reformation is given in the words of an old neighbor and friend:

"Yes, Mike drank a good deal in them days, and treated more than he drank When old Judge Henry came back from the legislater, we made up a purse and bought him a handsome gold watch to show him our 'preciation. Why Mike Stopped Drinking.

him a handsome gold wafch to show him
our 'preciation.'

"That night, in the saloon, one of the
boys said that Mike ought to have a new
gold watch, too; for if he hadn't gone to the
legislater he had raised the first sack of
onts in the county, and raising oats for
folks to eat was much better than making
have for them to quarrel over.

"Then somebody said that he would subseribe ten dollars. Mike was that pleased
that he called all the boys up for a drink,
and threw down a twenty:

"Some one clae subscribed another ten,
and Mike treated again, throwing down another twenty. He had just sold his crop
and had nothing but twenties in his pocket.
Of course he never got a cent of change
back, nor wanted any, he was feeling so
pleased.

"Well they keet on subscribing and Mike

back, nor wanted any, he was feeling so pleased.

"Well, they kept on subscribing, and Mike kept on treating, until he had spent over three hundred dollars. The toys went and woke the jeweler up that very night and bought the watch. Mike went to bed as proud as a peacock.

"But the next morning, when he came to take a good look at his watch, he found that it was only an old brass thing, worth about two dollars and a half. Hike waited straight out to the river-bank and threw it into the watch. Since then he has never been inside a saloon. It was the lucklest three hundred he ever spent."

A TEMPERANCE COLUMN.

THE DHINK EVIL MADE MANIFEST MANY WAYS,

brunkards-Dharmapala, Buddhist Missionary, Tells Americans Some Cutting Truths Regarding the Manufacture and Sale of Liquor. Does he observe the law, "Thou shalt not

steal,"
Who leaves h s children not a single meal?
Who robs his wife of what would meet her And leaves ler starving by her cottage walls.
With nothing left her saddened soul to

while all his arraings go for gin and beer?
Will such men give to creditors their own,
Who wrong and fob their yery flesh and
bone?

bone?
Some are, I know, unwilling to defraud,
But when their means become like snow
when the wed.
And they mut t still the master passion feed,
They grow dishonest, and acquire a greed
For others' gods, which they are sure to
spend

spend On cursed drink—forgetful of their end. All sots become so much debased in mind. That truth and justice you will rarely find In sottish sor is whom self-respect forsakes, And honor flies—poor, poor abandoned rakes—

They turn from God, Whom they had served

before, Once they the filthy idol, drink, adore, Which most of all doth Ohristian morals whose social paint,

l'erfectly Natural. I'erfectly Natural.

Immoderate drinking is said to be increasing among the "upper ten" in England. That is perfectly natural. Immoderate driaking proceeds from moderate driaking and the upper ten, having sown the see is of tippling, must inevitably reap a crop of drunkenness. Drink levels all ranks toward the bottom.

HOW TO MAKE THE MOST OF LIFE.

HILPFUL WORDS.

"All Things are Yours." 1 Cor. 8; 22.

"All things are yours." 1 Cor. 3:22.
One of the noblest treasures of the British Museum is the Magna Charta—the great charter which the barons of England wrested from King John at Runymede. It is old and yellow, yet all men look upon it with reverent interest. It is the basis of that civil liberty which is the glory of our modern world. The Apostle's language however, to the Corinthian Church, proclaims a still greater charter of privilege, and opens our eyes to a new and noble (onception of the Christian life.

life.

It was on he believed that men could only live an ideal Christian life in monasteries apart from this world of human act vities. It was supposed that there was something degrading in its sweet and intimate relationships. Let us not deny that those great brotherhoods of the middle ages had their noble use for the world of that time and for the world that was to be. Those monasteries among the mountains cherished the use and great ideals of human life, they kept human sympathy and for the world that was to be. Those monasteries among the mountains cherished the and great ideals of human life, they kept human sympathy and service from wholly dying out among men. But for all that, the interpretation of the Christian life was one sided, partial and essentially false. Our Lord brayed that the disciples should be kept from the evil of the world, whill still remaining in it. Litterally he meant that they should be in the very midst of life's opportunities, activities and growing progress, yet never mastered by its illusions, never degraded by its low aims or corrupted by its spirit of worldliness. He came not to destroy life but to fulfill it; not to condemn the world but to save it. He came to lift all things up to their true and noble use. He came to teach us how to make the most of our human life. In some mysterious way life is our own. Our own to use or waste. We feel it to be so. We have power to shoose, direct, to make or mar We can make the best of it, or the worst of all. Life is given as the royal material to work up into whatever pattern we choose. When you see a woman working out a pattern of needleworf and look upon the wrong side, it all seems confusion. But on the other side the pattern gradually comes into form. It may be a rose or a lily, or so angel or a tiger, or a dog or an ape. So our life as we look at it on side seems to be a lot of edds and ends, but into the substance which is ourselves a puttern is being worked out, and every purpose, thought and deed add somet ling to the growing pattern and work out the permanent result we call character. No good thing in the world or in the whole domain of life is to be despised, but all things are to be subord nated to noblest ends and highest uses.

It is only through right relation that we enter not the true possession of

call character. No good thing in the world or in the whole domain of life is to be despised, but all things are to be subord nated to noblest ends and highest usis.

It is only through right relation that we enter into the true possession of anything. A man in New York has offered a great sum to any one who will restor; his sight. We rarely stop to conside: the wonderful blessing and treasure health and the full possession of all the senses becomes to us. Who would put a price on sight or hearing. It is only through sight that we can enter into lossession of art. A wealthy man migh: purchase the noblest picture, but if he were blind he could never come into frue possession of it. He might touch it or listen to a description of it. It would all the vain Only through the eyes does the glory of art enter the soul. It is equally so of music. Only through the gatoway of the ear does it enter the soul. A vulgar mind, a sensationalist or a glutton can not possibly possesses that which he lobly uses. It is said sometimes of a man, he owns such a property or such a business, while as a matter of fact the farm, the factory or the store may own the man, completely doininating him. He may have no life apart or beyond these things. On the other hand no limit can be set to one's acquirement where he can really sub lue, dominate and nobly use his possess and nobly use. It is sossible for a man to be nobly rich, to be wise yet devou, to be a man of affairs yet upright. A good heart, a righteous purpose, will make all things nourish a true life.

But life must be strong at the center before it an be free at the circumference. If i boy is to handle a gun, a horse or a boat safely, he must be taught the true, wise and careful use of each. Before he can safely be trusted with these things he must be taught the true, wise and careful use of each. Before he can safely be oursely and the self-control. It is exactly so in the use of all good things, they are not given to mar, but to ennoble personality. Be one one can safely be truste

you and you win become their possession.

It is only through Christ that we enter upon possession of ourselves and of our great inheritance. The earth goes singing in its orbit around the sun because it is obedient to the highest laws; so man through Christ comes into harmony with the highest laws of his being, and educes all things about him and bene ith him to just order. With Christ en hroned within all things will be ours, ife and the world, time and ternity, things present and things to

NAPHTALI LUCCOCK.

Temperance News and Notes. It's a battle between the grogshop and

Drunkards are made because boys don't The liquor traffic blocks the way of every

A drunkard is a man who falled as noderate drinker.

A match may start a configgration, and a caspoonful of braudy a thirst for liquor. Real life and clear, cold water are to be ound together, while whisky and madness and the dovil are never far apart.

and the dowl are never far apart.

People talk about "fraud in drink." The
ologost fraud in drink is alcohol, which is
sold-as a stimulant and acts as a poison. The minister of religion who never re-ters to the subject of drinking and gam-bling is not likely to give the devil much

Drink has had more to do in digging the

Drink has had more to do in digging the graves of nations than we imagine. America is not in a position to be congratulated that it is out of danger.

A murder was committed in Hartford. Conn., recently, which, according to the daily papers, was the "outcome of a drunken light over stale beer drained from kegs." This melancholy item of news egs." This meia.

needs no comment.

A year ago not less than forty-three total abstinence Mayors were elected in England. Twenty of these were entermined recently by the Lord Mayor of Lonon, and gave their testimony to the beneits of total abstinence.

The pens with which the Governors of forty-one States and the President of the United States signed laws making the study of paysiological temperance obligatory in the public schools have been placed in the Scientific Temperance Museum by Eirs. Hunt.

Dog Farms in China. In Manchuria and all that part of

China adjoining Mongolia there are thousands of farms devoted exclusively to dog raising. At each of these establishments several hundred dogs are kept, which are killed by strangula tion when they are 8 months old, usually toward the middle of winter. At that time their skin is covered with very fine hair, and from these skins are made winter clothes for the inhabitants of the celestial empire. The dogs furnishing these skins are entirely different from the breed of dogs known here or in Europe, and their fur is said to be so long-haired and close on account of the extreme cold in

that region. These fur dogs constitute the only wealth of this desolate country, and the only dowry given to the daughters of these farmers consists of a number of dogs. The value of the dogs about half a dollar, and as it takes eight fur dogs to make a coat, such an

article is rather expensive. Traffic in dog skins is centered in large cities like Moukden and Foo Chow, where they are tanned. At the first-named place the amount of dog skins handled last year represented half a million dollars.

Fortunes in Laces.

Large sums of money are represented by fine old laces. It is said that the Astors own lace worth \$3,000,000, and that the Vanderbilts value theirs at \$4,000,000. The pope is content with only \$75,000 represented in lace, and the Princess of Wales boasts a collection worth \$250,000.

L'eware of Ointments for Catarrh Tha as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do it ten fold to the good you can possibly derive from them. Hai's eaterful Cure manufactured by F. J. Cheney & C. Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's gazerh ure be sure to get he genuine it is taken internally, an is made in Toledo Chio, by F. J.: hency & c. T. stimonials froe. Hall's Family l'ills are the best.

The contest for the control of the Ohie Legislature ended with an assured Repub-lican majority of five.

Three Good Things. Three good things about Tetterine, besides the one great, good fact that it cures, are that it is painless, harmless and has no bad dot. It is painless, harmless and has no bad dot. It is not the control of the contr

The C. & N. W. Railroad Co. has added ar immigration agency to their business, with W. A. Fair, of Lincolnton, late of the S. A. L. as agent. Most of their efforts will be to in-duce capitalists from the Northeast, who de-

On November 1 some 500,000 acres of land in Wyoming are to be opened to settlement under the United States land laws. It is said to be fine land and is situated on Green River and along Big Piney, La Barge and Fontanelle creeks. It comprises eight townships in Vinta County.

To Cure a Cold in One Day.

Take Laxative Bromo Quinine Tablets. Al Druggists refund money if it fails to cure. 250 The Hawalian planters have at length thrown off the yeke of the sugar trust and have set the Spreckelses at defiance by leaving them both out in disposing of the 1896 crop.

Chew Star Tobacco-The Best. Smoke Sledge Cigarettes.

Capitalists in New York and St. Louis are said to be planning to obtain control of the wast deposits of amphalt in Utan.

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1898. Birmingnam, Jan. 5 J. B. Sma Mobile, Jan. 12

Meridian, Jar, 19

—Pob. 5

Jacksonville, 1eb 12, C. R. Harris. W. Ala. 5. Fla. Bishops will please sind us from time to time notice of any changes that may be made; also proper date and place to fill in the blanks

Catting Fraths by a Buildhist Missionary,
H. Dharmapala, of India, who represented the Asiatic Buddhists In the Parliament of Religions held in Ulicago in 1899, delivered an address at Lake Hopatcong on July 4 last, in which he spoke as follows:
"As the messenger, o peace and good will, and as the restress native of Asiatic Buddhists to the Parliam ent of Religions, I have to announce that in illions of my people are hurled down the precipitous abyse of premature death by the demon of alcoholis dria'ss and narcotics, introduced by the civilising pioneers of Christendom.

An enlightened people vould not tolerate the sale or manufacture of intoxicating liquor; it would not alid w foreign Governments to send such products to our shores. A revenue that is taken by selling alcoholic poisons to one's people is an unrighteous and illegal revenue. A proific cause of insanity and idlocy is due to the dissolution of brain cells, brought an by intoxicating alcoholic drinks. The medern experimental psychologists have proved this. Stopdrinking Ilquor. Stop the manufacturing, and let the Government by using every method to prevent its experiation to other countries. Millions of people are killed by European Ilquor introduced to Asiatic countries since the introduced to Asiatic countr

A HARVEST OF HUMAN HAIR

Millions of Pounds Every Year Got Tangled Up in Commerce. Perhaps there is no staple article about which less is known by the average person than human hair as an article of commerce. It will doubtless the dealers in human hair goods do not depend on chance clippings here and there, but that there is a regular hair harvest that can always be relied upon. It is estimated that over 12, 000,000 pounds of hums n hair are used annually in the civilized world or adorning the heads of women. In New York city alone over four tons of this class of goods are imported yearly.

"Not a little of the hair used in this the writer, "comes from the heads of American women and is fully as fine in shade and texture as the imported article. We had a big harvest during the craze that the fair sex had not long ago for having their hair cut short. Many thousands of women who then had their locks sheared have since bitterly regretted it, as in many instances their hair has grown so slowly that they have been compelled to wear a wig or a switch since the fashion changed. After the majority of women reach the age of thirty the hair seems to partially lose its vigor, and if cut it will not grow long again.
"Two-thirds of the ladies nowadays

use false hair more or less. The decree of fashion, or the charm, is the reason, of course. One woman, for instance, has a high forehead and wishe to reduce it in appearance. Another has worn off the front hair by contin ued frizzing, and would like to conceal the fact. Both make tse of a front or top piece, with a choice of many

"Ladies' wigs cost from \$20 to \$200. Half wigs, top pieces and switches, from \$10 to \$50, according to quality. "The largest supply of hair comes from Switzerland, Germany, and the French provinces. There is a human hair market in Merlans, in the department of the lower Pyrenees, held every Friday. Hundreds of hair traders valk up and down the one street of the village, their shears dangling from their belts, and inspect the braids which the peasant girls, standing on the steps of the houses, let down for inspection. If a barge in is struck the hair is cut, and the money paid on the spot, the price varying from 60 cents to

\$5 in our money.
"A woman's Mair may grow to the length of six feet. And I know a lady who has been offered and refused \$500 for her crown of glory, which is over six feet long. A single female hair will bear up a weight of four ounces without breaking, but the hair thus heavily weighted must be dark brown, for blonde hair breaks under a strain of two and one-half ounces. There are some 2,000 importers, manufacturers and dealers in human hair in the

Only a "Vocman." A brawny Swede visited the Chicago city hall the other day to procure a marriage license, and a couple of clerks to whom he innocently stated his wish-

es directed him to the department where the dog licenses are issued. He approached the license window diffidently, gave his name and address and asked what the locument would

"It will cost you \$1 a year for every dog you keep," replied the clerk.
"Dog?" ochoed the fiwede.

"Why, certainly," continued the clerk, "don't you wan: a dog license?"
"Hal, no," cried the would-be bene dict. "Ay kaint affoor 1 to buy dog dees yar. Ay vant to get only a vooman



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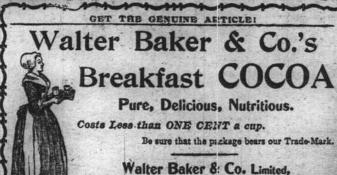
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