

WAR AGAINST RUM SPREADING OVER EUROPE.

Everywhere Recognized That in the Race of Life Those Who Drink Intoxicants Fall to the Rear—Influence on Surgery.

Archbishop Ireland, addressing the Catholic Total Abstinence union at Chicago, spoke as follows: "It is a delight for me to meet my fellow soldiers in the great battle against the vice of intemperance. God bless this union! God bless its workers, old and young! Angels alone could portray the good that has been accomplished. One of the most honorable records in the history of the Catholic church since the year 1872 is that which is written in the life and work of your union. I do not know of any movement during those 27 years that has done more honor to the Catholic people of the United States than your own association."

"During my travels through Europe recently I have discovered that the war against alcohol is spreading through every country on that continent. There is not a single country in Europe today that does not have its annual congress of antialcoholic workers, and these congresses are made up of the best physicians and the leading thinkers of each and every country. They understand that alcohol poisons the bladder. A remarkable surgeon of Brussels told me that surgery is set at naught, with all its discoveries and all its advances, by the use of alcohol; that when a subject is brought to him for the exercise of his surgical skill the first thing he does is to examine the bladder, and if he finds any sign of alcohol in it, as he unfortunately does in 75 per cent of the cases, then he feels that his skill has met an almost insuperable obstacle."

"It is recognized everywhere that in the race of life those who use alcohol fall in the rear. They have not that quick intelligence, they have not that precision of muscular power, they have not that long life, that those who do not use alcoholic liquors have."

"I was permitted to meet here and there throughout Europe men and women in every position in life, who said: 'No, we do not take wine. Our physician has told us we should not, and we feel better without it.' And, thank the Lord—I say this for my own satisfaction and for your pleasure—wherever I went, in the presence of persons the highest and the lowest, in palaces and courts and everywhere, I said, 'I have taken the pledge, and I am a teetotaler.' And I received honor for it that would not otherwise have come to me, because men said: 'That man means to do something. He is in earnest, and he can practice a little self denial for it.' It was mighty little I thought of myself, and yet they said it. What was said of me will be said of all of you."

"Every one of you who says that she has an 'addiction' to the use of wine, or who says that she has an 'addiction' to the use of rum, or who says that she has an 'addiction' to the use of whisky, or who says that she has an 'addiction' to the use of any other intoxicant, is in a false position. There are two rival buckets shown in a certain southern city, supposed to be run by northern operators. Business was a little slow, and it was evident that the speculative element was inclined to be suspicious of both establishments. One day the manager of one of the concerns hunted up a young fellow who had more money than brains and, handing him \$50, asked him, as a special favor, to go over to the other house and make such and such a play. 'It's a private speculation of my own,' he said, 'and I have a straight tip, but I can't very well place the money myself on account of my connection with — & Co. If I did they'd get suspicious right away.'

"The young idiot supposed, of course, that he had struck a bonanza—one bucket shop man playing against another! It must be a sure thing! So he not only placed the \$50 as requested, but played the tip hard himself, and so did all his friends, whom he promptly let into the secret. Needless to say, they were all eventually skinned out of every cent they put in, but the remarkable part of the story is that the same tactics were worked back and forth by both managers on at least a dozen different occasions. Each time it was done they gathered in a lot of new clients and made a big haul. It developed not long afterward that the two bucket shops were run by the same people."—New Orleans Times-Democrat.

THE APPLICATION.
This parable teaches us most forcibly "how to be a good neighbor." It does not define the word neighbor so much as it tells us how to be a true neighbor. It teaches us to see in every needy man whom we can help a neighbor. It utterly disregards caste, whether national, religious or social. It illustrates all idea of distance, color of position. If we see a man in need, in want, and we can help him, we are not to inquire, "Is he of my family, my church, my nation, my color, my society?" but we are to see in him a fellow human being in need and are to ask, "What can I do to relieve his need?" And if this is true of the physical wants of men how much more it should be true of their spiritual wants! Millions are still out of Christ and spiritually half dead and dying. Their very helplessness appeals to us. They are our neighbors, whether in China, Africa or America. Are we playing the part of a Samaritan toward them or the part of the priest and Levite?

THE PRAYER MEETING.
Let the leader explain the parable and then have an open voluntary discussion of the topic.

BIBLE READINGS.
Lev. xix, 18; Prov. xii, 27-29; Hab. ii, 15; Math. v, 43-48; vii, 12; xxii, 36-39; xxv, 31-40; Rom. i, 14-17; xiii, 7-10; Eph. iv, 25.

THE OHIO RIVER.
Many of its Picturesque Features of the Past Are Gone.
The Ohio is no longer the beautiful river it once was. It flowed in majestic curves and sweeps through a limitless paradise. The glory of that river in the barbaric splendor of an autumn day was beyond description. Robbed in her gorgeous fabric of maple and sycamore, which everywhere drooped down to the stately flood, shimmering, bending in her course with considerate and majestic dignity, a trip on one of the brightly painted steamboats was the event of a lifetime. There was also a dignity in the steamboats. They did not pant and rattle like a locomotive, nor were they silent like an ocean steamer. The long, huge steam cylinders, with deliberation and a soft, though pervading sound, blew huge clouds of steam into the air. The river

steamers were the Monte Carlos of the new world. Every one of them carried its contingent of professional gamblers, each of whom had a "bowle" in his boot leg. These men, unmolested, traveled the year round between Pittsburgh and New Orleans, speeing the unwary and paying a percentage to the captains.

The Ohio is a noble river yet, though winding through forest denuded hills. The orchards and cornfields are attractive. It promised once to become the Rhine in vineyards, but the grapes were smitten with a rust which destroyed the crops until the attempt was abandoned. It will never be crowned with feudal castles in ruins, but the groves will be replanted, and another century end will see it once more the "beautiful river."—Chicago Interior.

FACTS ABOUT SARDINES.

The Greater Part of This Country's Consumption Now Packed Here.
Formerly the sardines consumed in this country were all imported from France. Now about three-quarters of the sardines eaten in the United States are put up here, the chief center of the sardine industry in the United States being the eastern coast of Maine, though some sardines are now put up on the coast of California. The packing of sardines in this country was begun about 1880.

Thousands of people now find employment in one part and another of the work in catching fish, in making cans and in canning and packing and marketing all so on.

Sardines are put up in greater variety than formerly, there being nowadays sardines packed in tomato sauce, sardines in mustard, spiced sardines and so on, but the great bulk of sardines, both imported and domestic, are still put up in oil. Sardines are put up also in a greater variety of packages than formerly, there being, for example, various sizes and shapes of oval tins, and some French sardines are imported in glass, but as the great bulk of all sardines are still put up in oil, so the great bulk of them are still put up in the familiar flat boxes, the great majority of these being of the sizes known as halves and quarters and far the greater number of these being in quarters. Sardines are packed 100 tins in a case, and the consumption of sardines in this country is roughly estimated at from 1,500,000 to 2,000,000 cases annually.

Like canned goods of every description, sardines are cheaper now than they formerly were, and American sardines are sold for less than the imported. American sardines are now exported from this country to the West Indies and to South America.—New York Sun.

WORKED IT BOTH WAYS.

Words are easy, and words and words tell very little. You might go around your villages and parishes and talk from midnight to midday against intemperance, and it is a question whether the people will believe you are sincere or not, but just say, 'I have taken the pledge,' and the electricity 'is infused into your words, and the people say, 'He is in earnest.' Do something. Do not lose your time merely talking. Put some act in with your talk, and the act will give authority to the talk that it would not otherwise have had, and you will have the blessing of God in time and in eternity.

Total abstinence strengthens the body. Just look at our venerable friend, Mgr. Besonen. I read this morning that he is 84 years of age. Ninety-five per cent of the men who have reached 84 could not get out of their chairs, and yet here is a man who has come from Indianapolis to Chicago and staid with you during your convention. What is the explanation? Total abstinence. Now, if you want to see a green old age and be strong in that old age, keep the pledge. It aids you in your health, it aids you in your self respect, it adds to your honor and does good to your soul.

"We are, after all, Christian soldiers, made to fight for God, to fight in order to gain a reward through eternity, and you might ask me, What shall we do? I know men say I will do this charity or that, I remark that they usually do not a charity that does not demand any sacrifice or, if it does, merely the sacrifice of a few dollars. And it is very easy to make the sacrifice of a few dollars, but the sacrifice that God wants, the sacrifice the making of which speaks of nobility of character, is the sacrifice of one's own self. Yet you are called to give it in keeping this pledge.

"Go forth from this convention more devoted than ever to the holy cause of Catholic total abstinence in America, and you have the blessings of the earth and the blessings of heaven upon you."

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IN EFFECT JUNE 3rd, 1900.

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Southern Railway

IN EFFECT JULY 23, 1901.

This condensed schedule is published for information, and is subject to change without notice to the public.

Trains leave Charlotte, N. C.: 5:00 a. m.—No. 8, daily, for Richmond; connects at Greensboro for Raleigh, Goldsboro, Morehead City, Norfolk and Winston.

8:10 a. m.—No. 33, daily, New York and Florida Express, for Columbia, Savannah and New York to Augusta.

9:43 a. m.—No. 16, daily, except Sunday for Statesville, Taylorsville and local stations. Close connection at Mooresville for Mocksville and Winston-Salem. Close connection at Statesville for Asheville, Hickory, Lenoir and Blowing Rock.

9:50 a. m.—No. 36, daily for Washington, Richmond, Raleigh and all points north. Carries through Pullman drawing-room buffet sleeper New Orleans to New York, Jacksonville to New York. Close connection at Greensboro for Raleigh, Goldsboro and Winston-Salem. Dining cars serve all meals.

9:55 a. m.—No. 87, daily, Washington and Southwestern Limited for Atlanta and all points South and Southwest. Through Pullman Sleeper New York to New Orleans and New York to Memphis. Pull an observation car, New York to Macon. Dining cars serve all meals. Pullman's Tourist car from Washington to San Francisco on Tuesdays, Thursdays, and Saturdays to New Orleans and Southern Pacific.

12:25 p. m.—No. 11, daily, for Atlanta and local stations. Close connection at Spartanburg for Hendersonville and Asheville.

3:00 p. m.—No. 78, daily, except Sunday. Freight and passenger for Statesville and local stations.

3:30 p. m.—No. 13, daily, for Richmond, Raleigh, Goldsboro and local points. Connects at Salisbury for Asheville, Knoxville, Chattanooga, Memphis and Nashville.

8:18 p. m.—No. 38, daily, Washington and Southwestern Limited for Washington and all points North. Pullman sleeper New Orleans to New York, Memphis to New York. Pullman observation car Macon to New York.

9:20 p. m.—No. 34, New York and Florida Express for Washington and points North. Pullman sleepers Jacksonville to New York, Augusta to New York, Charlotte to Richmond, Charlotte to Norfolk.

10:00 p. m.—No. 35, daily for Atlanta and Charlotte Air Line Division, and all points South and Southwest. Carries through Pullman drawing-room buffet sleepers between New York and New Orleans, Charlotte and Birmingham.

9:35 p. m.—No. 35, daily, Columbia and C. O. & A. local stations; Augusta, Savannah and Jacksonville. Carries through Pullman drawing-room buffet sleeper between New York and Miami. Also Pullman sleeper, Charlotte to Augusta, Columbia to Charleston.

First sections of all freight trains carry passengers between points at which they are substituted to stop.

JOHN M. OULF, Traffic Manager, Gen'l Pass. Ag't, FRANK S. GARNON, Washington, D. C., 3d Vice-President and Gen'l Manager, Washington, D. C.

S. H. HARDWICK, Ass't Gen'l Pass. Ag't, Atlanta, Ga. R. L. VERNON, Traveling Passenger Ag't, T. J. WITHERSPON, City Ticket Ag't, 11 South Tryon Street, Charlotte, N. C.

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OFFICERS FOR '98-'99

Secretary—Rev. P. G. Drayton, Charlotte, N. C.

Stated Clerks—Rev. W. R. Coles, Aiken, S. C.

The Synod stands adjourned to meet in the Landon Presbyterian Church, Columbia, S. C. on Wednesday, October 18th, 1899, at 7:30 o'clock, p. m.

Chairman of Resolutions—Rev. M. G. Johnson and the Session of the Landon Presbyterian Church.

Foreign Missions—Rev. I. D. Davis, Goodwill, S. C.

Home Missions—Rev. M. G. Johnson, Columbia, S. C.

Education—Rev. W. R. Coles, Aiken, S. C.

Publication and S. S. Work—Rev. J. R. Harris, Washington, Ga.

Church Extension—Rev. B. F. McDowell, Greenville, S. C.

Ministerial Relief—Rev. S. C. Thompson, Camden, S. C.

Widows—Rev. A. M. Caldwell, Greenwood, Ga.

Systematic Benevolence—Rev. J. P. O'Connell, Camden, S. C.

Temperance—Rev. T. A. Thompson, Blacksburg, S. C.

Board of Aid for Colleges and Academies—Rev. B. L. Glenn, Newnan, Ga.

Sabbath Observance—Rev. Wm. L. Metz, Sumter, S. C.

Sabbath School Synodical Missionary—Rev. G. T. Hilliard, D. D., 917 Washington St., Columbia, S. C.

Ministers 111, Licentiates 4, Teachers 76, Churches 109, Communicants 10,368, Sabbath School Scholars 11,852, Parochial Schools 29, No. of Pupils in Parochial Schools 1,992, No. of Students in the Chartered and Higher Schools 174.

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FERGUSON ACADEMY, ABBEVILLE, S. C.

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DIRECTORY OF THE SYNOD OF CATAWBA

OFFICERS FOR '98-'99

Secretary—Rev. W. A. Bred, Haworth, N. C.

Stated Clerks—Rev. D. J. Satterfield, Charlotte, N. C.

The Synod will meet at Newbern, N. C. on the first Wednesday in November, 1899, at 7:30 o'clock P. M.

Chairman of Resolutions—Rev. W. A. Bred and the Session of the Presbyterian Church.

Foreign Missions—Rev. G. O. Campbell, Burksville, Va.

Home Missions—Rev. D. S. Baker, Lincoln, N. C.

Education—Rev. D. J. Satterfield, Haworth, N. C.

Publication—Rev. A. G. Davis, Haworth, N. C.

Church Extension—Rev. L. D. White, Durham, N. C.

Ministerial Relief—Rev. C. Dillard, Greensboro, N. C.

Widows—Rev. F. T. Logan, Concord, N. C.

Systematic Benevolence—Rev. W. J. Rankin, Aberdeen, N. C.

Temperance—Rev. R. P. W. Jones, Greensboro, N. C.

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Ministers 93, Teachers 55, Communicants 8,454, Sabbath School Scholars 8,454, Parochial Schools 10, No. of Pupils in Parochial Schools 1,100, Higher and Chartered Schools 7, No. of Students in Higher and Chartered Schools 1,609.

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