

## IN GOD'S GOOD TIME.

Two children stood beside a rushing stream.  
And watched a vessel speeding, speeding fast,  
Till the white sails were but a misty gleam,  
And sunset shadows in its wake were cast.

Their eyes were filled with tears as, hand in hand,  
They turned with slow, reluctant steps away;  
The younger sobbed—he could not understand—  
The other sweetly tried his grief to stay.

And with this answer did the little maid  
Her infant brother's anxious doubts dispel:  
"In God's good time—ah! I do not fear—  
In God's good time all will again be well."

"I know that papa will return again,  
Oh? think when you were lying on your bed,  
And mamma prayed that God would ease your pain,  
In His good time you would be well, she said.

"And then remember, from the little seeds  
You hid and tendered thro' such long, long hours,  
Lest they should parch with thirst or choke  
With weeds, in God's good time, as mamma said, came flowers.

"And so, she says, we must not cease to pray,  
That little children's prayers are always heard:  
Though sometimes Heaven seems very far away,  
God listens and He treasures every word."

Then keep this thought, dear trusting childlike hearts,  
Sweet and far-echoing as a vesper chime  
That breaks upon the ear when day departs—  
That children's prayers are heard in God's good time.

## CATHOLIC CULLINGS.

Gems of Thought From Holy Men Past and Present.

Cardinal Manning has said, "It is a bad world that does not contain the name of God or His poor."

If peace-makers are called the children of God, we must conclude that those who sow discord are the children of the devil.—St. Gregory the Great.

Would you enjoy perfect tranquillity and possess your soul in peace? Have then, no attachment for the pleasures of the world.—St. Anselm, O.S.B.

Catholic parents should always give to their children the name of some saint. Especially, they should avoid the pagan practice of giving them nicknames.

Every general abstinence is a royal pardon, freely and abundantly bestowed, not only without money and without any price, but notwithstanding our great unworthiness.

The soul should never tire of any combat, nor abandon any exercise of piety or prayer, even though she should only remain before the cross repeating Jesus! Jesus!—St. Catherine of Siena.

The Blessed Sacrament is the presence which makes a Catholic church different from every other place in the world, which makes it as no other place can be holy. Cardinal Newman.

It is the consciousness of the presence of Jesus, God and man, in the Blessed Sacrament of the Altar, which draws all eyes and all hearts round about him to the point where He is personally present.

We should belong to God and our neighbor without reserve; and our charity for both should dispose us at all times to do and suffer that which is most difficult, for their sake.—St. Vincent de Paul.

How near and yet how far off! It unity is so desirable—no necessary—why did not Christ provide for it in some absolute manner? Did he not? "Then art Peter and on this rock I will build my Church, and the gates of hell shall not prevail against it."

There are three false lights which make us deceive ourselves. (1) The world. (2) Kind friends, who are ready to flatter us. (3) Love of ourselves. We are so tempted to think lightly of our own faults, whilst we are severe with others.

St. Vincent said one day to his Community: "I pray God two or three times a day that He will annihilate us if we are not useful in His service. Ah, my brethren, would we wish to be in the world without pleasing God and promoting His knowledge and love?"—St. Vincent de Paul.

Next after God in our love is Mary; infinitely below God, because He alone is the uncreated; infinitely above all other creatures, because she is the Mother of God. Being the Mother of Jesus, our Brother, she is our Mother too. Jesus loved her above all creatures, and we cannot be like Him if we do not love her too.

You know the golden rule—"Do unto others as you would that others should do unto you." Here is a rule which is part of the golden rule, but which we will put by itself, because it is of value, and call it the silver rule: "Think and say of all you can of the good qualities of others; forget and be silent about their bad qualities."

A recent pilgrim to the Holy Land writes: "We visited the house of Zachary and birthplace of St. John the Baptist, afterwards walking on foot to the Church of the Visitation. And here we saw the Magnificat on the spot where it fell from Mary's inspired lips. It was a lovely spot, and we could well have tarried to ponder over the Gorp narrative, and admire the peace and beauty of the surroundings."

The spirit of the Lord's Prayer is beautiful. It breathes a filial spirit—"Father." A Catholic spirit—"Hallowed be Thy name." A missionary spirit—"Thy Kingdom come." A obedient spirit—"Give us this day our daily bread." A penitent spirit—"Forgive us our trespasses." A forgiving spirit—"As we forgive them who trespass against us." A watchful spirit—"Lead us not into temptation, but deliver us from evil." Amen.

De Malatesta, the great Catholic scholar and philosopher of a century ago, said of what is known as the "reformation" movement. "In a dogmatic point of view, there is no more Protestantism. Princes adopted this form of error in the sixteenth century to demolish the Church. In the nineteenth century, they will return to the Church and submit themselves to the Papacy, in order to consolidate their throne which the principles of Protestantism have undermined." It looks as if De Malatesta was also something of a prophet.

The Press is a Catholic institution. A Catholic invented it. Catholic first printed books, both in Europe and America. Catholic first the first daily paper. Printing, in its infancy, was fostered by Church and people, both Catholic. Seventeen years before the revolt of Luther, over two hundred European cities had printing presses. At a Council of the Church, Pope Leo X. declared printing "invented for the glory of God, for the propagation of our Holy Faith, and for the advancement of knowledge."

"The unity of Christendom—a unity that the world can see and be convinced by it that

the Father has sent his only-begotten Son—is today a longing in the heart and a prayer on the lips of multitudes of Christians. We have every expression of such desire as a prophecy of its fulfillment, according to others the same sincerity we claim for ourselves. The reunion of Christendom is a sublime idea, an inspiring hope. It is not necessary to the indulgence of this hope to forecast the precise form of its fulfillment; and therefore we need not exclude from its embrace any of those throughout the world who profess the true religion. The best things in the world are not made; they grow. The unification of Christendom, as a whole, or in part, can not be accomplished by bargains and contracts between rival sects.

## MOHAMMED'S TESTIMONY.

He Bore Witness to the Belief in the Immaculate Conception.

We know already that Mohammed bore witness to the belief in the Immaculate Conception of the Blessed Virgin, for according to the orthodox tradition, the Founder of Islam declared that "no child is born but the Father bath touched it, except Mary and her Son Jesus;" and the Koran itself seems to teach the same in Surah III. 31. But it is not well-known that Luther also can be cited on the same side. The "Germania," in replying to the notorious No-Popery preacher, Stocker, calls his attention to a passage in Luther's "Kirchenpolitik" (Opera, ed. Walch, Halle, 1745; xl. 2618), which runs as follows: "As other men were conceived in sin, both in soul and body, but Christ without sin, either in body or soul; so Mary the Virgin was conceived according to the body indeed without grace, but according to the soul full of grace. Such is the meaning of these words which the Angel Gabriel spoke to her, 'blessed art thou amongst women.' For it could not have been said to her, 'blessed art thou,' if she had ever been under the curse. It was also right and just that that person should be preserved without sin, from whom Christ was to take the flesh that should overcome all sin. For that is properly called 'blessed,' which is endowed with God's grace, that is, which is without sin. Of this matter there have written more at length, and adduced excellent reasons which I will be too long here to relate." So wrote Luther in 1527, or ten years after his falling away from the Church, thus showing how strong and general is the belief in the doctrine of the Immaculate Conception in Christendom in the 16th century, just as Mohammed's testimony shows the same fact for the 6th century.

## The B. V. Mary and the Catacombs.

The Rome correspondent of an English paper tells this story: "A few days ago the clever professor, M. Marrool, showed the Ostian catacombs to a distinguished party. Stepping before the picture of the Blessed Virgin holding the infant Jesus in her arms, he said: 'Protestant pretend that the cult and picture of the Blessed Virgin were not introduced until the council of Ephesus, in the 4th century, had proclaimed that the Virgin Mary was really the Mother of God. Now here we have a picture of Our Lady which is anterior by a century to the council of Ephesus. And it is the most recent of the representations of Mary which are to be found in the catacombs. If we were in the catacombs of St. Priscilla, I could show you a painting of the Virgin Mother which dates from the first century, as it was seen and venerated, if not by the apostles Peter and Paul themselves, at least by their immediate disciples.'

## Industry.

Man must have occupation, or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The whole world does not contain a bribe or a thorn which Divine mercy could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toll that fatigues them. The toll is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar. No wealth can purchase them, no indolence can taste them. They only flow from the exertions which they repay.

## The Frolics of Fashion.

What could exhibit a more farcical appearance than an English beau of the fourteenth century? He wore long-pointed shoes, fastened to his knees by gold or silver chains; hose of one color on one leg, and another color on the other; short breeches which did not reach to the middle of his thighs—a coat, one half white, the other half black or blue; a long beard, a silk hood, buttoned under his chin, embroidered with grotesque figures of animals, dancing men, etc., and sometimes ornamented with gold and precious stones. This dress was the correct thing in the reign of King Edward III.

## The Discovery of the Mississippi.

Marquette was a devout votary of the Virgin Mary, who, imagined to his mind in shapes of the most transcendent loveliness with which the pencil of human genius has ever informed the canvas, was to him the object of a veneration not mingled with a sentiment of chivalrous devotion. The longings of a sensitive heart, divorced from earth, sought solace in the skies. A subtle element of romance was blended with fervor of his worship, and hung like an illuminated cloud over the bark and hard realities of his daily life. Kladd by the smile of his celestial Mistress, his gentle and noble nature knew no fear. For her he burned to dare and to suffer, discover new lands and conquer realms to her way.

He begins the journal of his voyage thus: "The day of the Immaculate Conception of the Holy Virgin—whom I had continually invoked, since I came to this country of the Ottawas, to obtain from God the favor of being enabled to visit the natives on the river Mississippi—this very day was precisely that on which M. Joliet arrived with orders from Count Frontenac, our governor, and from M. Talon, our intendant, to go with me on this discovery. I was all the more delighted at this good news, because I saw my plans about to be accomplished, and found myself in the happy necessity of exposing my life for the salvation of all these tribes, and especially of all the Illinois, who, when I saw at Point St. Esprit, had begged me very earnestly to bring the word of God among them."

## Catholicity in Constantinople.

Constantinople in the course of time has become a religious and ecclesiastical centre of considerable importance for Christianity. Recently it has become the seat of a Roman Catholic archbishop. The other catholic dignitaries residing in the Turkish metropolis are the Patriarch of the Greek Orthodox Church (Dionysius V), the Armenian Orthodox Patriarch, the Armenian Catholic Patriarch, and the Bulgarian Exarch. The

number of Christian churches in Constantinople is 145. Of these twenty-six are Roman Catholic, three Greek Catholic, twelve Armenian Catholic, one Bulgarian Catholic, fifty Greek Orthodox, thirty-nine Armenian Orthodox, fourteen Protestant. In the suburbs of Yedikilish and San Stephano, in the very heart of the Turkish district, Roman Catholic schools and churches have recently been established by the Dominican monks.

## DOMAIN OF SCIENCE.

## CYCLONES.

M. H. Habenicht has written an article on the causes of the cyclones of the North Atlantic. The author points out that, if the globe were covered with water, the general circulation of the air would be very regular, without local depressions and steep barometric gradients, and he refers to the contrast of the systems prevailing, e. g. between the South Pacific and the North Atlantic. He finds the explanation primarily in the obstruction offered to the regular courses of the winds by the great continents to the east and west of the Atlantic; and, secondly, in the constant barometrical maxima over the continent in winter and in the neighborhood of the Arctic regions.

## FLAMELESS COMBUSTION.

In a recent lecture on "Flameless Combustion," F. Fletcher said: "The appearance of flame is misleading, and the greater the flame the smaller the work done, other things being equal. I have been asked why certain boilers gave such an exceedingly small duty for the fuel consumed when the flame was, as he said, filled from end to end with magnificent flame. The fact was that his so-called magnificent flame was a delusion, hollow and cold inside, and not coming in contact with his boiler at all. When the flame was burnt with a very small flame, hardly visible over the bridge, the duty increased some 30 per cent."

## THE GREAT WALL OF CHINA.

Approaching the wall from Kalyan you find it a window or ridge of reddish-brown porphyry, broken, not cut, into irregular blocks, but so well fitted to each other that the outer surface is tolerably smooth. It is about 15 feet broad at the base, fifteen feet high, the sides sloping to a sharp ridge. It extends along the whole northern frontier of China from Kanash to the sea, a distance of fifteen hundred miles. In some places it is built of adobe, but for hundreds of miles it is of good brick and higher than at Kalyan. Remembering that this was built to resist the invasion of horsemen armed only with bows and arrows, and that the country being populous, the watchmen, with their signal fires, could summon the villagers to arms at short notice, it is not so amazing that it accomplished its purpose for well-nigh a thousand years, until the irresistible Genghis Khan, with his conquering Tartars, swept through it like a whirlwind, and built a beautiful temple on the repaired breach to celebrate his victory.

## PURE WATER.

It has been hitherto impossible by the most careful and subtle methods, to produce absolutely pure water. Such water, it is thought, would have no conductivity for the galvanic current; but, as a matter of fact, there is always a measurable conductivity, which, in glass vessels, e. g. gradually grows from day to day, through glass being dissolved. It has been lately observed by Herr Pfeiffer that water purified as much as possible, and standing only a short time in contact with the air, showed next day a continuous decrease of conductivity, which gradually disappeared, giving place to the normal undeviating increase. After testing various explanations of this by experiment, he came to the conclusion that the true explanation is micro-organisms coming into the water, and absorbing the conducting substances present. On this assumption, such organisms would appear to have an almost absolute power of absorption, something like that of sulphuric acid for water-vapor.

## A SINGULAR BIRD.

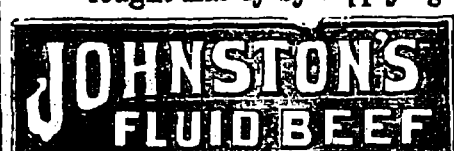
A gentleman writing from the Argentine Republic about the *zen*, or South American hatchling, says the male bird makes the nest, hatches the eggs, and takes care of the young birds. We had some (so-called) "tame" ostriches about the estancia. One day I came across the old cock in a nest that had made in the dry weeds of grass. Its wings and feathers were loosely arranged and looked not unlike a heap of dried grass; at any rate, the bird did not attract my attention until I was close on him. The long neck was stretched out close along the ground; the crest-feathers were flattened, and an appalling hiss greeted my approach. It was a pardonable mistake if, for a moment, I thought I had come across a huge snake, and sprang back hastily under this impression. When a troop of these birds is alarmed while yet at a distance from the enemy, they run with their wings either close to the side in the normal position, or raised above their back into a narrow wedge that offers but a slight resistance to the air. But when a bird is somewhat pressed, it usually droops the wings loosely, almost trailing them. And when in danger of being caught by dogs, or struck by bolts of a human, it begins to dodge and twist in a very singular manner, the wings assuming various positions. It would seem as though the wings thus used, may help the bird to make its sudden halts and turns; and also when dogs are used in the chase, to baffie the attacks of these enemies.

## THE VALUE OF TREES.

The value of the property destroyed in the United States by tornadoes and cyclones during the eighty-seven years ending Dec. 31, 1897, was \$941,282,500, an average of \$1,819,339 a year. During that time the number of lives known to be lost was 3,165 and the number of persons reported injured was 5,049. Since Jan. 1, 1838, different parts of this country have been visited by very destructive storms, the Louisville and Fargo and St. Paul cyclones being recent examples. There must be a cause for these storms, for we cannot believe they come by chance. And in looking about for a cause the most natural explanation and the one most supported by facts is that they are due in part, if not wholly, to the want of forests. Few things in the history of civilization have been as senseless as the destruction of the forests in this country. For more than a century the European governments have recognized the great value of forests to the community; planted, and tree culture encouraged. So far this country is concerned the amount of tree planting has been infinitesimal as compared with what is necessary for climatic purposes and with the waste destruction of forest. The fewer trees are the less is the amount of water thrown off into the atmosphere by transpiration. The less water in the atmosphere the dryer and hotter are the winds and the more electricity in the atmosphere. The fewer the trees the greater sweep has the wind, since trees and forests act as wind breaks. The fewer trees the more rapid is the evaporation from the soil. The greater the amount of forest the less is the range of temperature. In general the summer temperatures are lower and the

## SUMMER DISORDERS.

Which prove so fatal to children at this season of the year have to be fought mainly by supplying highly nutritious food. Give them



It is easily prepared, Palatable, highly nutritious and easily digested.

THE BEST FOOD for young and old during the hot weather.

winter temperatures higher in the forest, and this influence seems to be greater in warm than in cold climates. In those parts of Bavaria without forest the range of temperature is fifty degrees more than in the forested regions, and in Eastern Prussia the difference is still greater. There are no accurate statistics in regard to this matter for this country, but we know that on the treeless plains of the West the range of temperature is greater than in any other part of the country. The same combination of causes that produces the tornado and cyclones produces the blizzard. At a recent meeting of the Forestry Association a petition to Congress was adopted urging the passage of an act withdrawing from sale all forest lands belonging to the United States until a commission shall determine what regions should be kept permanently in forest, and shall present a plan for a national forest administration. Memorials upon the same subject have been sent to Congress from different parts of the country. All the states should take action in regard to forest preservation and tree culture. With the approaching exhaustion of the white pine and other timbers in the North lumbermen are turning their attention to the lumber in the South. Whether a destruction of these forests will be a serious damage to the country, in the way of producing storms, is affecting the climate and in drying up water courses, if this country is to remain habitable, its forests must be preserved.—Chicago Herald.

## A Quaint Story.

An amusing tale connected with old Thomond Bridge, is told by the gossips of Limerick. The bridge connects the county Limerick with Thomond, or North Munster, now known as the county Clare, and was formerly the only bridge across the Shannon until O'Brien's Bridge below Killoe was reached; Thomond Bridge was also the entrance to Limerick for all the Clare peasantry coming to buy or sell in the city. It so happened, once upon a time, that a dispute arose amongst the burghers of Limerick as to who should be Mayor. One party urged the claims of their favorite; others fought hard for their own selection; funds ran high, and neither side was inclined to give in; there was no Mayor; no apparent possibility of either side being content with whoever should be chosen from among the burghers. There seemed no chance of any selection being made until at last it was proposed that someone indifferent alike to all parties should be chosen. The citizens determined to elect a woman, and agreed that upon the following day the principal members of the Corporation should assemble at the foot of Thomond Bridge and take as their Mayor the first man who should cross into the town from Clare. It was market morning when the burghers took their stand on the bridge, and there were not many minutes there before a poor peasant from Cratloe Hill came striding along with a bundle of heather brooms on his back—an old trade in Ireland is that of cutting heather or broom on the mountains or moors, making it into a bunch, the stems bound into handles, the soft tufts of purple blossom and dark green foliage bunching out into a brush or "broom." The old broom-maker of Cratloe was known as "Shann-na-Scoobe," or John of the Brooms. Brooms and all, he was carried by the aldermen to the City Hall, dressed in robes of office, and installed as Mayor of Limerick. No chronicle has been kept as to how he bore himself in office, but many a time, long ago, has a Munster woman told me the story, the old woman now repeated of how, Shann-na-Scoobe not returning with the price of the brooms, his wife set out to look for her old man, and found him at last in the city hall, dressed in a scarlet robe all trimmed with fur, a gold collar around his neck, and the wand of office in his hand.

"Shann, do you know the woman before you?" she asked in Irish.

"No, woman, I do not know you," he answered; "how could I know you when I do not know myself?"

And the Vanities (wife or woman of the house) went home, and at the end of the year, it being market day again, Shann declared his bundle of brooms, harked them round until they were all sold, then carried home the money to his wife on Cratloe hillside, and his year of office as Mayor of Limerick town was counted by the honest couple as one of the strange dreams of their life.

## Some Facts About Africa.

Africa is about three times the area of Europe, or 12,000,000 square miles, and some writers estimate it to contain an equal population—325,000,000 souls. The enormous trade developing there comes mainly from the narrow salvage which separates the mountains from the sea. It is a great basin composed of plateaus, gradually ascending to 7,000 feet to some of the central lakes. It has four great river systems; on the west the Congo, second only to the Amazon in the volume of its water; and the Niger; on the north the Nile; on the east the Zambesi. These rivers once formed vast internal seas, which finally breaking through the mountain barriers, have descended by cataraacts and canyons to the ocean, leaving great areas of rich deposits of wonderful fertility.—Forum.

## Arnold's Latest Poem.

Letters from Tokio give some interesting facts about Sir Edwin Arnold's new poem, upon which he has been working for six months. He lives in the Japanese quarter, and has adopted the native customs in many respects. When he comes in from a walk he leaves his shoes at the door and enters the apartments in his stockings. He has also become expert in writing Japanese in the native style, and by the aid of two pretty Japanese girls he has mastered the language, which he speaks fluently, and writes with ease. It was only by the polite fiction of serving as an English tutor to these two young women that he was permitted to live in the native quarter. Sir Edwin has written comparatively little for the newspaper while in Japan. All his leisure has been spent in his new epic of Christianity, which he has been turning over in his mind for the last twelve years. He conceived it before he wrote "The Light of Asia," and subsequently he travelled through the Holy Land, visiting all the places memorable in sacred story. He has seen all the places which he describes in his poem. This poem consists of 60,000 lines. It is written in blank verse and is in religious and didactic style. His study of Mary Magdalene is said to be a fine piece of work. The poem will be published first in the United States; but what publisher will issue it is not yet settled. He has received an offer of \$100,000 from a syndicate for the N. Y. Independent.

## SECRET SOCIETIES.

Why they are Contrary to Church Teaching.

The reasons given from time to time by the Church for its opposition to secret societies have been often and fully explained in encyclicals of the Sovereign Pontiff and pastoral letters by different bishops of the Church. Without regard to the order of the general reasons given by the Church, or of the special reasons for its opposition to particular secret societies, the first reason that should be mentioned is that the Church is opposed to secret societies because of their element of secrecy. Many of these societies (most of them, indeed) are, as the Philadelphia Standard writing on the subject well points out, professedly instituted to promote really good and commendable objects. But to promote really good objects secrecy is seldom necessary, and when not necessary it should be avoided and abstained from, because the very element of secrecy exposes the society to suspicion. Moreover, when the operations of a society are rigidly kept secret, there is far greater danger of its being perverted to unworthy purposes than where those operations are conducted openly. Our Blessed Redeemer has expressly declared: "Everyone that doth evil hateth the light and cometh not to the light, that he may not be improved. But he that doth truth cometh to the light, that his works may be made manifest because they are wrought in God." Here the general principle is expressly laid down by Our Divine Lord. The explanation of this principle and its practical application, belong to the Church, which He has invested with authority to teach, and with which He has promised that he will be "all days to the consummation of the world." Another reason that we mention is the character of the society or pledge that members of secret societies must take. It is an oath of blind obedience. In other words, members of secret societies must take an oath to keep secret and proceeding of a society with which they are not made fully acquainted until after they have taken the oath, and with which they are frequently kept in ignorance.

even after they had become members. Moreover, they must blind themselves to obey the directions and orders of the officers of the society, and to submit to their authority without knowing the scope of that authority or what the directions and orders of those officers may require them to do. Hence they blindly assume obligations, respecting the character, extent and purposes of which they are ignorant. It is needless to say that this is in itself wrong, and that, too, in the highest degree. It takes from the person who thus pledges himself that free-will with which God has invested us, in order that we may do good and work out our eternal salvation as free moral agents. It makes the person who takes such an oath or pledge a slave, virtually and morally, by requiring him to bind himself to blindly obey. The very sort of doing this is demoralizing and wicked. Still another reason is that nearly all secret societies practically set up a religion of their own making, and constitute themselves a quasi church, or a substitute for the Church. Nearly all of them have a ritual and a religious or semi-religious worship which their founders have formulated. In most cases this is a mixture of Christianity or deism and heathenism. But whether it be so or not in all instances, and whatever be the mixture of truth and error in it, it is a departure from the worship taught and prescribed by the Church, and which the Church alone has the right, authority and power to teach and prescribe. The results of this, as experience abundantly proves, is to divide the religious allegiance of professed Christians who are members of these secret societies. They attach as much importance to the quasi-religious worship in their lodges or societies as they do to that of the professedly Christian denominations of which they are adherents, and not unfrequently more. The last reason that we shall give is that secret societies are hostile to the Church. Some of them are confessedly the Church's bitterest enemies, working unceasingly against it. Where this is not confessedly the case, their practical influence on converts is in opposition to the Church, and their members, consciously or unconsciously, are arrayed against it. These are a few of the reasons plainly and curtly stated why the Church is opposed to secret societies.—Catholic Times.

The honor and integrity of the management of the Louisiana State Lottery Company are now fully established all over the world. All who know anything about it know that the drawings of the Company are held with the utmost fairness and all prizes paid fully and promptly. Thousands are ready of their own knowledge to testify to this. The Company's present charter has about five years to run. The only question now under consideration is, Shall the present charter expire in 1895 by limitation, or shall it be extended for another term of 25 years?

At Sheffield the mayor of that city presided over a meeting attended by 12,000 persons called to protest against the McKinley tariff bill as seriously affecting Sheffield's manufacturing interests. A market order proposed and the president of the Chamber of Commerce seconded a resolution calling upon the Government to take protective measures against the McKinley tariff bill which, it was stated, threatened to become the means of destroying Sheffield's trade with America. The resolution was carried by acclamation.

"Hab' ye' got any medicine dat will purify de blood?" "Yes; we keep this sarsaparilla, at \$1 a bottle. It purifies the blood and clears the complexion." "Well, boss, han't ye' got sams' fo' about 50 cents, juss f' de blood? I don't keer about the complexion!" Life.

To induce country custom, and entreprising Chicago hotel man has issued the following advertisement: "If your lungs are too weak to blow out the gas, please use hand bellows, which you will find in the washstand drawer."—Arkansas Traveler.

A Modest Genius.—Idler: I suppose, like the majority of your class, you drop it to poetry occasionally? Newspaper Man—No, sir; I do not. I may rise into poetry occasionally.—Terre Haute Express.

It appears that the word "basso" has been omitted from the Century dictionary. The Century Company was probably blowing its own horn so energetically that it did not have time to put it in the dictionary.—Light.

## EVERYBODY

Should keep a box of McGALE'S PILLS in the house. They are carefully prepared from the best medicines, and contain nothing injurious. As an Anti-Bilious Pill, they cannot be equaled. FOR SALE EVERYWHERE—25 cents per box.

ESTABLISHED IN 1878 BY THE

## MEXICAN

NATIONAL GOVERNMENT.

## LOTTERY

OF THE PUBLIC CHARITY.

Operated under a twenty year's contract by the Mexican International Improvement Company. Grand Monthly Drawing held at the Morelos Pavilion in the Alameda Park, City of Mexico, and publicly conducted by government officials appointed for the purpose by the Secretary of the Interior and the Treasury.

## LOTTERY OF THE BENEFICENCIA PUBLICA.

THE NEXT MONTHLY DRAWING will be held in the CITY OF MEXICO, ON THURSDAY, AUGUST 7th, 1890.

Capital Prize, \$60,000

PRICE OF TICKETS—American Money:

Wholesale, \$4; Retail, \$5	LIST OF PRIZES:
1 Capital Prize of \$60,000.....	\$60,000
1 Capital Prize of 20,000.....	20,000
1 Capital Prize of 10,000.....	10,000
1 Capital Prize of 5,000.....	5,000
3 Prizes of \$1,000.....	3,000
5 Prizes of 500.....	2,500
10 Prizes of 250.....	2,500
100 Prizes of 100.....	10,000
500 Prizes of 50.....	25,000
500 Prizes of 25.....	12,500

## APPROXIMATION PRIZES.

150 Prizes of \$50, approximating to \$80,000 prize, \$8,000
150 Prizes of \$40, approximating to \$20,000 prize, \$7,400
150 Prizes of \$30, approximating to \$10,000 prize, \$6,000
709 Terminala of \$50, decided by \$60,000 prize, \$15,900
2,275 Prizes..... amounting to..... \$178,400
All Prizes sold in the United States fully paid in U. S. Currency.

## AGENTS WANTED.

IF YOU CANNOT, or any further information desired, write legibly to the undersigned, clearly stating the residence, with state, county, street, and number. Write rapid return mail delivery will be assured by your enclosing an envelope bearing your full address.

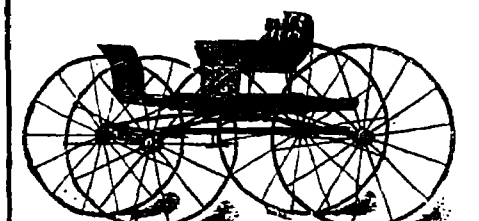
## IMPORTANT.

Address, U. BASSETTI, City of Mexico, Mexico

By ordinary letter, containing MONEY ORDER drawn on all Express Companies, New York Exchange, Draft or Postal Note.

SPECIAL FEATURES. By terms of contract the Company must deposit the sum of all prizes drawn in the United States, and selling a single ticket, and receive the following official permit: "CARRIERS—I hereby certify that the bank of London and Mexico has deposited the necessary funds to guarantee the payment of all prizes drawn by the Lottery of the Beneficencia Publica."

Further, the company is required to distribute fifty six per cent of the value of all the tickets in prizes—each portion thus given by any other lottery. Finally, the number of tickets is limited to 60,000—20,000 less than are sold by other lotteries using the same scheme.



If you want one of the finest American "Concord" Buggies, Phaetons, open or covered Buggy of any kind, Road Cart, Pony Cart, Truck Sulkies, or anything to run on wheels, call or write for prices and catalogue, and save money by so doing.

R. J. LATIMER, 92 McGill Street, Montreal.

47 13

FULL SET (40 magnificent portraits in color) of the most famous men and women of the world, including all the great names of the past and present, from the time of the first Christian century to the present day. All CLEAR just imported from Europe. LAMAR, PARSONS, CHASE, by mail, sealed, 25 cents. Address: R. J. LATIMER, 92 McGill Street, Montreal, P. Q.

## DRUNKARDS

may not be aware that Intemperance in drink is just as deadly a curse to the individual as it is to the community. We say cured, and we mean just what we say. If you have not been a victim of this habit, and wish to get rid of it, we desire or taste for liquor, you can do so if you will take

## Pfiel's Antidote for Alcoholism.

Ordinarily one bottle is sufficient to effect a positive cure in from three to five days, after the comparatively trifling cost of \$1 per bottle. No one thus afflicted should hesitate to try it. We guarantee the result. For sale by all druggists. On receipt of \$5 we will forward a half