the Minister of Customs on the one hand, and the Minister of Public Works and the

Minister of Inland Revenue on the other; this great demonstration of hostility of

They have determined that they will not fight with one another but with us, and

what is the present argument? The pre-

sent argument is, that this Bill is a contest between the Roman Catholics and the

Protestants, and that all true Protestants

Protestants, and that all true Protestants must unite in supporting the Bill against the Roman Catholics. That is the argu-

as follows:
"If he observed the signs of the times

fathers fought, but we must all, whether

Grits or Tories, bury our political feelings and go united to the polls in defence of

our Protestant principles."
What is his proposition? I am to be told, being a Reformer, that I must bury my political feelings and join with my friend, Mr. Parkhill, whom I have the

their constituents * * * *
But, Mr. Blake, by his vote, threw his in-

made him a prominent target for

and professions he would certainly have

Once again you see the assertion that this is a question between Protestant and Catholic, and that a man who professes

Protestant principles is insincere if he votes against this Bill. There was also a

odge resolution reported in the Sentinel:

"We are not surprised at Roman Cath-

ofic members who put religion before

party; but we strongly condemn those Protestant members who preferred party

There again this is made a religious uestion. We are told that we voted for

our Protestant principles."

ngemen." ne disposi-ne Roman s for not it was a e suppor-th general

1884.

ant them hon. gen-inliness to he Orange

Ionday by Catholic mons has, in future under the tics, an exnservative eir shoulmust rest

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s political igencies of to support s; but the ance with n the vote y, with re-

tive party rity in his rds us, and otain for us is the first 8, with his

tart. That f this Bill campaign reading of ttack, they at they had Reformers. right to exoman Cath-l, and they their lead-I have just ney propose olics gener-urse of the with referzation, and ther consido subordin-the political at is proved e changed, an Catholic d they must s an Ultra-ld not do to

an Catholic g, and that Catholics to tleman did on to grant solution at ndemnation had no right ead what I d what the

meeting in s presented ned the fol-Bill, we have lesson, and due season. nt spirit, we oman Cath as they have be, we will f the power grant to us ways cheer-

wer was as embers had t he would her mistake Frenchman an Catholic ity, and he actions : he forgive him Baskerville. to mention, can we vote says he has for a candiwho would the Conserto us, then ened them, between the

oman Cathne word : I eading from ding from here it was the House

not repudiormers who

in voting It was, at

our party and against our principles.
Then Churchill lodge passed a resolution which was particularly directed against the humble individual who now addresses "We particularly condemn the action of the Hon. Edward Blake, who, by voting for the Bill at one reading and against it at the next, showed that he was more

before religion."

Now, Sir, as I have said, the Tory politicians who lead and direct, and control the bulk of the Orangemen of Ontario, believed it would not do to continue the battle with their own allies; and as politics are the main ingredient, in their view, as it is for the propagation of their own party politics that they work the order, they decided on taking another course, and the fight which existed against the Roman Catholic Conservatives was put to cent conduct, for which I did not think I

of the high position he occupies as leader party politics that they work the order, they decided on taking another course, and the fight which existed against the Roman Catholic Conservatives was put to one side and the fight was turned against us. Sir, it reminds me of the story of the Irish duel. The First Minister with the hon. Minister of Customs on one side, and the hon. Minister of Public Works and the hon. Minister of Public Works and the hon. Minister of Inland Revenue on the other, met with hostile intent. They met to fight the battle to the bitter end, and the poor innocent fellow who is taking his breakfast upstairs, away himself, is astonished by a bullet coming through the floor and striking him in the leg. He asks the waiter what was going on, and he replies, sure it is only Moriarty and O'Toole fighting a duel, but thank God they have fired in the air. The gentleman upstairs with the bullet in his leg did not thank Providence at all. This duel between the First Minister and the Minister of Customs on the one hand, and the Minister of Public Works and the Minister of Public Works and the hon. Minister of Public Works and the hon. Minister of Inland Revenue on the other, met with hostile intent. They met to fight the battle to the bitter end, and the poor innocent fellow who is taking his breakfast upstairs, away by himself, is astonished by a bullet coming through the floor and striking him in the leg. He asks the waiter what was going on, and hereplies, sure it is only Moriari M

this great demonstration of hostility of voting squarely against one another; all this fire and fury and blood and thunder; all this threatening and slaughter ended by both combatants firing in the air, and hitting the poor fellow up stairs who had nothing to do with the row. Now, Sir, I do not propose to be hit without protest. As I have said, they have changed their ground. They have determined that they will not

"The day was not far distant, if we did not show more pluck and courage in op-posing the growing influence of the Papacy in this Province, when we should be obliged to fight, not as Conservatives or Reformers, but as Protestants, to free ourselves from the trammels which Rome's agents sought to place on us and our in-stitutions."

Mr. Marshall at Winnipeg, said: "The Bill of incorporation was not de-feated by the Roman Catholics, but by ment; that is the proposition. You can-not get out of it. And if we do not agree to that proposition, we are to be told that in our religious associations amongst those the Protestants, who were pandering to the Roman Catholic vote. He hoped Brother White would never ask a Catholic member to support the Bill, as he could with whom we confer, and co-operate in religious work—that we are not true Pro-testants, because we have not gone against expect no support from them; and if he did, he gave them credit for more honesty

the Roman Catholics by voting for carrying this measure. I have made that stateing this measure. I have made that statement, and with reference to that statement as with reference to the others, I produce the proof. In November, 1882, a lodge meeting was held at Clover Hall, and an address was delivered by a great man in the order, the late local member for South Simcoe (Mr. Parkhill). He spoke as follows:

did, he gave them credit for more honesty than politicians generally possessed."

And I perceive that only the other day, on the 11th of March, a special meeting of the Middlesex County lodge was held, at which it was resolved:

"That the county lodge of the county of Middlesex of the Loyal Orange Association is of opinion that while those who last year voted for our incorporation did but their duty in having shown their willingness to accord us those rights which we, as Orangemen, are ever ready to extend to all sections of her Majesty's loyal subjects, we have no words to sufficiently express our strong condemnation of the correctly, there is as much need of Orange-ism, both in Ireland and Canada, at the present moment, as there ever was. True, we may not have to fight, as our forejects, we have no words to sumclently express our strong condemnation of the course of those Protestant representatives, especially from Protestant Ontario, who from political spleen voted to deny us (their Protestant fellow-citizens) those rights which they are always willing syco-plantly to grant to Roman Catholics; Resolved, further, that we, the represen-tatives of the Orangemen of the county of Middlesex, will not be satisfied until our pleasure of knowing, and whom I should not suspect, from his appearance, of possessing such bloodthirsty principles—we are to unite against the Roman Catholics. At Rosemount, on the 29th of December, 1882, the hon. member for South Simcoe spoke at a lodge meeting. We are told that:

"Calonel Texwhitt M. P. was narrolle."

M. DE. LESSEPS ON SISTERS OF CHARITY.

"Colonel Tyrwhitt, M. P., was warmly received, and made a good, practical, Protestant speech, in the course of which he referred to the utter want of practical principle in the Roman Catholic electorate. part of all Protestants irrespective of politics in order to stem the aggressive march of the Papacy in this our beloved Dominion."

Now, this is not old. I am not reviving the buried fires of old days. This is reported on the 4th of January, 1883, and the speech was delivered on the 29th of December, 1882. Then, in the Sentinel of 12th July, 1883, these remarks are made: gigantic tasks like the Suez and Panama anals. He believed that the men of France were capable of great things. As for the women they had the highest ideas of womanhood in the brave Sister of Charity. He assured them that much of the success of the Suez Canal has been due to the nuns who nursed the sick. They would do the same in Panama. He was no politician, but it seemed to him that "Mr. Blake is the most prominent man in the House who voted against the Bill. he was entitled to praise women, who had been his trusty and courageous auxiliar-ies without any hope except that inspired by religion. It made him angry when he remembered that the daughters of Vin-He is, at least by profession, the Protestant of Protestants, from whom such a vote was not expected * * * * *
He is, above all, by virtue of his leadership of the Opposition, the member of the Federal Parliament whose vote against incorporation influenced the largest number of his colleagues to vote as they did in cent de Paul was now being turned out of French hospitals and replaced by hirelings who were always worthless and often dangerous to the patient. They talked about clerical and religious fanviolation of the rights of large numbers of aticism, but there was another fanati-But, Mr. Blake, by his vote, threw his influence in the House against the Bill, and, undoubtedly, thereby secured its defeat. He stultified his advocacy of Ontario's rights, and he made plain the hollow incism-the irreligious and anti-clerical. He was beginning to make up his mind that the latter was the more pernicious of the two." The face of M. Falliere, the Minister of Public Instruction, while sincerity of his principles. His position in the House, his professions of Protes-tantism, his advocacy of Ontario's rights, the veteran Frenchman was making the above remarks, gave evidence of great embarrassment. But it is to be hoped that the lesson will not be forgotten. censure of Orangemen, because of a vote, which, if he were true to his principles The warning comes from one whose pat-

> Perfection. The Scarlet, Cardinal Red, Old Gold, Navy Blue, Seal Brown, Diamond Dyes give perfect results. Any fashionable color, 10c., at druggists. Wells, Richardson & Co., Burlington Vt. lington, Vt.

riotism is undoubted.

O. Bortler, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Eclectric Oil. I have had asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

Don't Be Giddy.

Many people are troubled with giddiness or dizziness, which is generally a sign of disordered digestion or unequal circulation. Burdock Blood Bitters restores the digestive at the next, showed that he was more anxious to embarrass his political opponents than to do justice to a large body of the vital fluids, allays nervous irritation, thus curing headache and giddiness.

pain, subdues inflammation and heals without a scar or stiffness of the parts thus curing headache and giddiness.

A HAPPY DEATH.

THE JOY BROUGHT TO A GERMAN GIRL ON HER DEATH-BED.

From the Bombay Catholic Examiner. The following extract from a private letter written by a nun in a convent in England has been kindly placed at our

disposal:
"I must tell you, my dearest brother, of something that has filled us with consolation. You must know that a German child used to come to school about five years ago. She was a Protestant, as well years ago. She was a Plotestant, as wen as her parents, who had only this one child. Of course we never instructed her in the Catholic faith. But Aline always in the Catholic faith. But Aline always came to holy Mass with the other children; and the only thing we ever observed in her like a turning towards the Catholic faith was, the constant wish she had to slip into the chapel and give a candle or flowers to our dear Lady on her feasts. She seemed so thoroughly to understand that she is our mother. Well, about four years ago she went home, loving nothing so well as the convent and the nuns. She was then seventeen.

happiest days had been at the convent, so the parents entreated and implored some of them to come and see if they could rouse her to consciousness. I need not tell you that dear Mother M. Francis and a nun who used to teach her were quickly at her bedside, furnished with a crucifix and holy water; they found her apparently dead, and totally unconscious, her mother nearly distrac-ted, bending over, calling out in her ear, 'Oh, my child, my child, don't leave us without one look, one word,' etc., etc.; the father broken down; and to complete it, the young man to whom she was engaged to be married. In addition, two Bible readers trying to wake her up. The first thing was to sprinkle the holy water freely on the bed; the next, after a fervent little word to our dear Lord to try to water here. try to wake up her consciousness. But it was in vain. Mother M. Francis reminded her of the convent, the nuns she wanted to see calling her, caressing her over and over again. No, the deep lethargy seemed as if it had ended in death—when, all at once, dear Mother crossed her brow with holy water, and placed the blessed crucifix in her poor cold hands.

THE EFFECT WAS INSTANTANEOUS.

She opened her eyes, looked up joy-fully at the nuns for a moment, and then seemed to want to speak, for which she had not strength. Then came a troubled look, and as I can't tell everything for look, and as I can't tell everything for the sake of time, I will only say that after many a word of peace and consolation, Mother M. Francis said: 'You know, dearest Aline, you used to like Father H. so much at the convent, should you like to see him now? He would be so glad to come.' The parents and Bible readers listening to every word the mother, nearly listening to every word, the mother nearly wild with joy to see the apparent return to life; the poor father was asked if he would let the Catholic priest come; he answered, 'To be sure, anything she wants.' So our good saintly Father H. was with her in a few minutes. They all consented to leave the room, which caused the hardest straggle of all, and in about ten minutes they get a consented to the priest of the result of the straggle of the caused the hardest straggle of all, and in about ten minutes they get a consented to the straggle of the strange of th confession; but she looked in perfect peace and secure and certain faith. The power of speech was almost gone, but she whispered, looking first at the nuns, then at her mother. 'O, I am happy now; so happy!' And with the sweetest smile she

was gone.
"I can't express what the mother's wonder, gratitude and even happiness was to hear those last words: 'I am happy now—so happy.' She almost threw her-self at Mother M. F's, feet and said, 'Oh, God bless you—you have made my child happy. Our hearts are broken to lose her, but we shall never forget it was your coming made her happy. She always said, there was more in her convent than anywhere else. Oh, what a faith it must be to have made her happy there. I must know it, I must believe what my child was taught

when she was dying.'
"I can't tell you half the things they said or how the poor father begged that he might have just the same help his child had had when he was dying too. But what a mother the sweet Mother of God propud harself to be in otherwise and proved herself to be in obtaining such a blessed death, in return for a few flowers and candles offered by a poor child, who knew so little of her tenderness and good-

It Is Natural.

It is natural for some people to be bilious, being often a result of peculiar bilious temperament, which with high living, too greasy food, indigestion from inactive liver, is the frequent cause. The remedy, above all others, is Burdock Blood Bitters. It is highly curative for all biliary complaints, and far better than physic for inactive conditions of the bowels.

Ayer's Cathartic Pills are suited to every age. Being sugar-coated, they are easy to take, and though mild and pleasant in action, are thorough and searching in effect. Their efficacy in all disorders of the stomach and bowels is certified to by eminent physicians, prominent clergymen, and many of our best citizens.

A Handy Surgeon.

As a dressing for all manner of flesh wounds there is nothing better than Hagyard's Yellow Oil. It cleanses, allays pain, subdues inflammation and heals

The Sacraments are the channels by which our Saviour conveys to our souls the everflowing streams of his grace. They are the most sacred and most important part of a Christian's religious practice, and ought therefore to be well understood by all who wish to comply with the duties of religion in a proper manner.

by all who wish to comply with the duties of religion in a proper manner.

A sacrament is a visible sign, or action instituted by Christ to give grace. It is an external, visible, sensible ceremony, which, if we comply with it in a suitable manner, will infallibly convey grace to our souls. It consists for the most part of words and actions, which are the external signs that produce the inward ternal signs that produce the inward effects they signify. Man is a creature composed of body and soul. God is a against the first reading. They pointed out that the first reading was not on the merit of the Bill, but that it gave an opportunity for discussion. I thought they were right, and I accepted their view; but Churchill lodge blames me, and various members of the order say that I was wrong. Then, Sir, the hon. member for Brockville (Mr. Wood) is reported to have said:

"No doubt there is danger in the air, and the Orangemen of Ontario should become the Ultramontane Protestant party in Ontario in contra-distinction to the Roman Catholic Ultramontanes of Quebec."

Then the hon. member for East Haslings (Mr. White), himself, at Woodstock, said:

"The day was not far distant, if we did not show more pluck and courage in opposing the growing influence of the Papacy in this Province, when we should be obliged to fight, not as Conservatives or Reformers, but as Protestants, to free ourselves from the trammels which Rome's agents sought to place on us and our institutions."

ame to holy Mass with the other children; and the orally himg we ever observed in her like a turning towards the Catholic on her like a turning towards the Catholic or how rest of the Catholic of flowers to our dear Lady on her feasts, the constant wish she had to slip into the chapel and give a candle or flowers to our dear Lady on her feasts. She seemed so thoroughly to understand that she is our mother. Well, about four years ago she went home, loving nothing owell as the convent and the nuns. She was then seventeen.

"He THEN BEGAN HER VERY WORLDLY LIFE, idolized by her parents, who were proud of her beauty, and of her lovely voice, and should relieve the sum of the soul, with the ody or like the angels, we might probably to external objects. But, in our present condition, we cannot do so owing to the various members of the order Lady on her feasts. He convent and then nuns. She had the very worked. Well, about four helps and of her lovely voice, and should ender the very worked. Well and the helps of the same, when dould not be along the growing favors. Nothing could be more adapted to our present state then those external signs. The dignity of religious rites and ceremonies, the expressive meaning of the actions, the significant words, the prayers with which they are accompanied, are all of them powerful means by which the senses are struck, the attention is excited, and the soul prepared to receive the blessing. By these means we acquire the dispositions which best suit for obtaining the proffered grace. From this you will learn that no one can institute a sacrament but God himself. He alone has dominion over his own graces. Christ then is the author of the sacraments, and the Church only teaches what he ordained, and regulates circumstances which may accompany the essential parts which he appointed.

As all the sacraments when worthily received give grace, it will be useful to explain what are the graces they give; for they are of two kinds, habitual and actual. they are of two kinds, habitual and actual. The former is the grace by which we are made holy and pleasing in the sight of God. "It is a divine quality inherent in the soul, like a certain splendor or light, which not only washes away the stains of the soul, but makes it brighter and more beautiful." It is possessed by all who are free from mortal sin, and is immediately lost by the commission of one mortal sin, and cannot be regarded as long as tal sin, and cannot be regained as long as that sin keeps possession of the soul. Hence when we say that a person is in a state of grace, we mean habitual grace, that is he is free from mortal sin and pleasing in the sight of God. If you have this grace, you do not receive a have this grace, you do not receive a sacrament unworthily; but, if you neither

have it nor obtain it, every sacrament you receive becomes a sacrilege. You must bear in mind further, that each sacrament has a peculiar and distinct end in view, and gives the grace necessary for the accomplishment of that end, and this we often call the sacramental grace. Liverpool Times, March 14.

M. Ferdinand de Lesseps was present at a great gymnastic fete given last Sunday in Paris, the proceeds of which went to the poor. The Queen of Otaheiti and the Ministers of Marine and Public Instruction were present. Between the exercises, M. de Lesseps spoke for nearly an hour on self-reliance and on the was sorry to admit that Orange and Protestant representatives were divided. He counselled organization and unity on the part of all Protestants irrespective of Politics of the Poors of Fance to throw themselves into wants that no peniod of life is left without its appropriate help. The moment
it opens its eyes to this world, the infant
is made a child of God by Baptism; if
permitted to grow up to manhood, it is
strengthened against the rude combats of
this world by Confirmation; in the
Eucharist it is fed with the daily bread of
supernatural life; when wonded by sin supernatural life; when wounded by sin, it has an infallible remedy, and is healed by Penance; if called to enter into Matrimony, there is a sacrament to sanctify the heavy duties of that state; the Priesthood is not left without help in the sacred labors of their charge; and when the figure of this world passes away, and all its joys and sorrows are coming to an end, the anguish of a departing soul is cheered in its passage into another by the refreshing

graces of Extreme Unction. There are three sacraments, viz., Baptism, Confirmation, and Holy Orders, which, besides grace, confer also a character on those who receive them. This character is a spiritual mark impressed upon the soul, by which those who have received any of these sacraments are distinguished from these who have not this tinguished from those who have not. This mark is not a grace which makes us better, nor a power which enables us to do anything, but a sign, which shows what we are. It is invisible at present, because it is spiritual; but there is no doubt but it will be perfectly visible in the next life, and will appear to our greater glory or shame. For this reason, none of those sacraments that impress a character can ever be received twice by the same person. For, however you may depart from the sanctity of this sacrament, you cannot to-tally banish all its effects from your soul. The character, at least, will always remain

there. The ordinary minister of the sacraments is a priest or a bishop. To this there is only one exception, and that is in favor of private baptism, when a child is in dan-ger of death. So much importance does the Almighty attach to the receiving of this sacrament, that he has condescended to allow any man, woman, or child, who has a competent use of reason, to baptize, when a priest cannot be procured in time to perform the office. But even in this case a layman is not permitted to do more than what is necessary, viz., simply to pour the water and pronounce the words, without any other solemnity whatever.

We should return never-ceasing thanks to the Giver of all good gifts for his abun-dant liberality in bestowing upon us these

means of sanctification. We shall repay his goodness best by frequent and holy use of these means of salvation which he has so profusely and generously placed at our disposal.

THE HOLY ROSARY.

WHY THE SWORD OF ST. DOMINIC IS UN-SHEATHED.

There is a sense, after all, in which it is true to say that the Church sometimes furbishes up her old weapons to meet a new peril. The weapon long ago forged by the hand of St. Dominic for the breaking of the Albigensian heresy, has seen service among many peoples and in very service among many peoples, and in many ages, and against many foes. The Rosary of the Blessed Virgin has lain at times, as it were, in the armory of the Church, and then in the hour of her special need has been taken out by Pontiff after Pontiff for the sextering of her receptive. the scattering of her enemies. Only three months have gone since Pope Leo re-minded the Universal Church of the glorminded the Universal Church of the glories which cluster so thickly around the devotion which it is his delight to honor. The enemies with which St. Dominic wrestled passed away, and for the time it seemed that the work of the Rosary, in what we may call the public economy of the Church was done and over. The enemy was down, and it seemed for the time that the great spiritual Excalibur of the Church might be sent back into the scabbard and perhaps forever. But the scabbard and perhaps forever. But the years rolled into centuries, and with them came new dangers, and once again, upon one memorable day, the sword of St. Dominic was publicly unsheathed by the then Pope Pius V., and the enemies of God were stricken him and their. The Otte were stricken hip and thigh. The Ottoman power in the sixteenth century lay like a shadow across Europe, paralyzing the Christian princes and causing a universal dread, the full depth and intensity of which in these days men can only faintly realize. In obedience to the word of Pere Pinzing the state of Pope Pius, in thousands of Christian homes the help of the Mother of God was sought in the loving repetition of was sought the Dominican weapon was wielded—and strokes fell swiftly off the Gulf of Corinth and the story of Lepanto

was added to the Christian annals.

And as it was then, so it has always been. In each special danger that has fronted her, the Church has chosen as her weapon a set of beads. The help which has come in answer to the use of the Rosary has not always been of the kind which can be told of with neat preciseness in black and white, or ticked off with a date. The unlooked for conversion, or the turning of a tide of thought, or the staying of a heresy, these are not the things which find places in the indexes of popular his tories, or recognition at all, except in the grateful memory of the faithful. But there were other victories enough in the last century, victories at Temeswar, in Hun-gary and at Corfu, gained over 'he Turks, which Catholic Christendom has agreed in attributing to the sword of St. Dominic the Rosary. In our own time the old enemy has fallen into a state of decrepi-tude and decay, but the days of persecution are not on that account over. The gates of hell are not closed and the Church is assailed with new and worse enemies. The antagonistic forces represented by Caesarism and the revolution have made common cause against the Church, and probably in no time has aggressive infidel-ity been so bold. As might be expected Pope Leo has sought weapons of defense in the old armory, and chosen what we have called the spiritual Excalibur. From this document it will be seen that the Holy Father, after dwelling upon the need all to the practice of the daily repetition of the Rosary. And as if to ex-press still more emphatically his sense of the use of this devetion, his Holiness goes on to decree that in the Litany of Loretto, after the invocation, "Regina sine labe originali concepta," shall be added the words: "Regina Sacratissimi Rosarii, ora pro nobis." Those to whom this simplest, as well as most distinctively Catholic of devotions is most familiar, will perhaps best appreciate this latest addition glorious title of the world-famous Litany but to every child of the Church we think there will be some gladness in seeking the intercession of the Mother of God under a name so old and still so new. The many who made the Rosary a part of the daily and special service of their lives, will rejoice at this signal honor which has thus been rendered to their favorite devotion, and a devotion which is so closely entwined with the earliest associations of us all. The prayer which throughout Catholic Christendom childish lips are taught to lisp at the mother's knee, the circle of the Rosary is a link binding youth to age, and poverty to wealth, and now, at the bidding of Pope Leo, comes to give a new title of honor—even to the Mother of God. And wherever through the world there is a Catholic struggle, in whatever land the peace of the Church is troubled, there will come new heart to the faithful, for shall they not know that Pope Leo is mindful of them, and the sword of St. Dominic is unsheathed?—Tablet.

A Run For The Doctor

Is generally the first thing in case of an in jury, but a doctor cannot always respond to the call. If you have Hagyard's Yellow Oil at hand, you have a reliable remedy for all wounds, injuries and pain. It has saved lives when even doctors had abandoned hope. Keep it ready for use.

WEIGHED IN THE BALANCE, but not found wanting. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure has been weighed in that just balance, the experience of an impartial and intelligent public. Both remedially and pecuniarily it is a success. Its sales constantly increase, testimony in its favor is daily pouring in. The question of its efficacy in Dyspepsia, Liver Complaint, Kidney Ail-ments, and for Blood Impurity, is decided. Sold by Harkness & Co., Druggists, Dun-

A MOTHER'S SAD STORY.

THROUGH STEALING A FLOWER SHE DIS-COVERS HER SON.

An old woman with long gray hair, stepped forward when her name was called, and confronted the Police Judge.

"You are a very old woman to be in a place of this kind," said the Judge.

"What is the charge against her?" turning to an officer.

ing to an officer.
"Stealing a pot of flowers, Your Honor."

"Stealing a pot of nowers, Your Honor."
"Who made the complaint?"
"I did," replied a man stepping forward.
"I know that it looks hard to have such an old woman arrested, but I am a lawabiding citizen, Judge, and I don't intend to be imposed on. This is the way the whole thing came about: I keep a large flower depot. Day before yesterday this Hower depot. Day before yesterday this woman came into the store, and when I asked her if she wanted to buy anything, she shook her head. Just then a customer came in, and I paid no attention to her, but after she was gone, I discovered that a pot containing a fine geranium was missing. I knew that she took it, and what she wanted with it is more than I can tell. If she had stolen something to eat or well.

If she had stolen something to cat or wear it would have been a different thing." The old woman looked up and said: "Judge I stole the flower." "Didn't you know it was wrong ?"

'Yes.' "Was the temptation so great that you ould not withstand it?" "There was no temptation. It required more of a struggle to take it, than it would

have required not to have taken it." "This is a very singular occurrence madam. Tell us all about it. Don't think that we are among those who desire to see you punished, and rest assured that I will stand by you. Law or no law, it makes no difference. There is a court in the human heart, old woman, whose decrees go farther and are nearer to ins-

tice, than the written declaration of any tribanal."

The old woman again looked up. Tears were in her eyes, but with a corner of the old black shawl drawn around her shoul-

ders, she wiped them away.
"Oh sir," she said, "to make you understand why I took the flower might be a story too long to tell in a court, and it might be out of place to tell it anywhere to strangers, but as you have spoken so kindly, I will tell you. Years ago I lived in this city. My parents were well situated and I was well reared. I married a man whom every one recognized as an elegant gentleman, but to me he proved to be a drunken brute. At last he took our little boy and went away, I know not where, leaving me with a baby just two months old. My parents had died, and I went out in the country and changed my name. I worked for a living, heart-broken as I was. One day my little dar-ling was taken ill. I took her in my arms and started towards town, where she might have proper medical attention, but she seemed to grow worse. At last I knew she was dying, and I sat down under a tree. I held her to my bosom for a long time for she shivered, and when I looked into her face again she was dead. A man who lived near by made a coffin, and I buried my little girl under the tree where she had died. Then I went away, I know not how, and began a long search for my husband, not that I wanted him, but that I wanted my son. I must have gone crazy, for I was seized one day and taken to a mad house. How long I remained there I don't know, but! could see that I was much older looking than when I went in. From time to time I grown up so quickly, that I could hardly find the place. I cleared the briers away, and came to town. While passing along the street I saw this man's flowers. a geranium pot, and now it sits on the little child's grave."

The flower dealer had sunk upon a "Great God, Judge!" he exclaimed springing up, "The woman is my moth

A Sermon For the City.

"None of my boys are in Chicago," said an old farmer from western Illinois, just returning from the Union stock yards, where he had sold three cars of hogs of his own raising. "No, sir, my boys are at home. The three oldest are teaching nome. The three ofcest are teaching school winters and helping me on the farm summers. I've had all my boys in the city, though, and they know what it is. I ain't one of these kind that lets boys go on thinking a city is the nicest place in the world, when it is as easy as nothing to show 'em different. I had my boys in some of the saloons along on State street, and on the West Side, to show them the poor loafers, some of them evidently farmers' boys come to town to get rich. We all went up into the public library, as I wanted the boys to see the poor cusses there finding a good warm place to sleep, until 10 o'clock, anyhow. We were also in some of them dives along the Levee and I tell you the boys were disgusted with the dirt and vulgarity. I had the boys look in the morning papers to see how many situations there were vacant, and how many more were wanting When we started next morning for the train early, we see a sign out 'Clerk wanted, and thirty or forty fellows standin' round and thirty or lotty lenows standing round waiting for the doors to open. Oh, I tell you the boys haven't any love for Chicago, and they are stayin' home and 'tending to business. James has a small farm of his own, and I am going to give him half the money from them hors to furnish his the money from them hogs to furnish his house with, 'cause he's to marry soon. Robert, the next one, has the best team in our county and the handsomest gal. My boys have seen Chicago with their eyes open, and are satisfied to stay at home, behave themselves, and take the old farm when I get through with it. I believe this keeping boys in ignorance of what great city really is is wrong, so I do."— Chicago Herald.