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FOR HYPOCRITES.

MY FAITHFUL-LOOKING GLASS.

Lowell Otus Reese, in Leslie's Weekly. When I've watched the long night changing from the gloomy to the gray. And the early streaks of morning o'er the eastern hillslope play; When, all haggard, broken, old, I seek my long-neglected bed With a thumping in my bosom and an aching in my head, Then I find a vague uneasiness that thrills me as I pass Where the warning gazes at me from my faithful looking glass.

When upon my solar-pleas Fate has landed with a thud And Adversity has trampled me low down in the mud, Then I gaze into my mirror and a lot of comfort get.

Just to see that Bless creation! I'm a trifle healthy yet. And I smooth the wrinkles woven by the troubles that harass As I pause and gaze a while into my faithful looking glass.

When I've striven night and day along the pathway of the years, Building riches for myself out of a brother's groans and tears; When my character is written in each cruel curve and line, And my soul is long a stranger to a ray of God's sunshine, All the wealth I've given life and health and honor to amass Turns to ashes of repentance in my faithful looking glass.

On my wall it hangs—a monitor that never flatters me— Never passes o'er a crowfoot with some gentle sympathy; I may break a jest with Fortune, I may doubt the coming Death, I may swear my heart is lighter than the summer breeze's breath; But all wisdom and follies I have cherished long and late, Change to sorrow when I view them in my faithful looking glass!

LIES ABOUT LABOR

W. R. Brock, M.P., and Senator Gibson, of Hamilton, Scored by the Hamilton Herald.

In any state of society, the extremist is to be abhorred. An extremist can do more harm to a good cause in one utterance than a gross of such could undo. There are extremists in trade unions, those who often suggest and carry their point by having unwise action taken, but the manufacturers and legislators who are deriding the trade unions in Canada are also blessed with a few extremists, and those among the leading lights and supposedly intelligent men. It was W. R. Brock, M.P., for Centre Toronto, who described members of unions as men who shoot from behind hedges. The public will hardly believe that it is the same W. R. Brock who is president of the Canadian Foundry Company that has been shown on oath to have been guilty of deception in the importation of mechanics from the Old Country. Perhaps Mr. Brock will be good enough to explain his seat on the floor of the house how he allows himself to remain an accomplice to a course of conduct that is doing such great injury to the country at large.

Again, when Senator William Gibson recently declared in the Senate that "one man in a shop could disturb the harmony of 500 men," the walking delegate was shown how the stern pathos of it does happen, often as women lead men toward the straight and narrow way. Every day we find women uplifting and helping some poor, down-trodden, distressed man, and suffering acutely from a neuralgic attack. She anxiously inquired if it would keep her from her work long, and I felt a pity that one so frail should have to battle with the world all alone.

"And my skin to love!"

"Now don't interrupt my story. I called the next day and found her much improved, but plainer in looks than the previous evening. I was called to the house again several times professionally, and I grew to like her quiet ways and to hear her talk. But as far as being seriously affected, that never entered my head. I felt perfectly safe. As there were men make mistakes! They will laugh and enjoy themselves in the company of the popular beauty or the fascinating coquette, but they are always on the watch, so to speak, and leave it to some young, inexperienced fool to get stung because he doesn't know the world well enough to keep at a respectable distance from the alluring flame. The man of the world will see through the galaxy of wit and beauty without a scar only to fall hopelessly in love with some insignificant person who cannot boast of good looks or wit. It's her way, her manner, that becomes a very part of his life or he is half aware of it. He does not realize to what extent he is enslaved until he usually breaks it for him. Duty is stronger than love with such women."

"O, doctor, you are moralizing again. What about your case?"

"Well, I called there non-professionally afterward. She never seemed to realize I liked or was interested in her. We were seldom alone, but one night, O my gods! how well I remember it all. She was looking so sweet, but fragile and eager. Well, I just couldn't keep still any longer. So I told her my life, told her all, and asked her to let me love and take care of her during the rest of my life."

THE TOILER

joys and sorrows of life, is the character, the frame of mind, the moral conduct, the things we have said, and done, and thought, will have created within us. Here there is evidence of admirable justice; and the intimate happiness that our moral being derives from the constant striving of the mind and heart for good becomes the more comprehensible when we realize that this happiness is only the surface of the goodly thought, or feeling, that is shining within our hearts. Here may we indeed find that intelligent, moral bond between cause and effect that we have vainly sought in the external world; here, in moral matters, reigning over the good and evil that are warring in the depths of our consciousness, may we in truth discover a justice exactly similar to the one which we could desire to recognize in physical matters. But when we derive this desire, if not from the justice within us; and is it not because this justice is so mighty and active in our heart that we are reluctant to believe in its non-existence in the universe?

We have spoken at great length of justice; but is it not the great mystery of man the one that tends to take the place of most of the spiritual mystic that governs his destiny? It has de-throned more than gods, more than a nameless power. It is the star evolved from the nebulous mass of the one which we could desire to recognize in physical matters. But when we derive this desire, if not from the justice within us; and is it not because this justice is so mighty and active in our heart that we are reluctant to believe in its non-existence in the universe?

Finally, it comprises all the human virtues—and none but itself can offer the welcoming smile whereby these are ennobled and purified, none but itself can stretch far and wide, and year, beyond its neighboring destinies, beyond the regards as his duty, beyond what he loves, beyond what he seeks and encounters, beyond what he approves or respects, beyond his doubts and his fears, beyond the wronging and even the crimes of the men, his brothers—Exchange.

THE MILLS OF THE GODS.

Watchers of the incoming tide know that every wave does not advance farther than the beach, and every tide that surges half way up the beach, overlapping piles of seaweed and engulfing stranded spars, while the next and the next may be a storm, and the low-water mark. Yet every child accustomed to gathering shells on the sea shore will tell us that the tide is steadily rising, and will in time reach its thus far-shalt-though limit. The waves that do not mean recession any more than an occasional strike conference means collapse.

Failure is only for those who, Bourgeois, lean on nothing and forget nothing. The workingman is not a Disuster, for him, the teacher from whom he learns his most useful lessons, albeit such lessons are usually high-priced. He is like the Bourgeois only in forgetting nothing, using remembrance as a so-much judgment that what precipitated royalty's ruin is the workingman's salvation.

There is no such thing possible in these modern times as retreat on the part of the workingman. To reach the place where he now stands in the world has been a march of centuries; so slow indeed that he has forgotten the goal he is to reach. To reach the place where he now stands in the world has been a march of centuries; so slow indeed that he has forgotten the goal he is to reach. To reach the place where he now stands in the world has been a march of centuries; so slow indeed that he has forgotten the goal he is to reach.

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