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your CUTICURA REMEDIES, and am pleased to say
they acted like a charm, and although it was a year
ngo, it has not troubled her since. I will strongly
recommend your CUTICURA REMEDIES for all such
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INCREASING DISCONTENT AND SUS-PICION AMONG THE VERY POOR.

Rev. Thomas Dixon Preaches on the Errors and Wrongs of Laborers-Their Present Indifference to Christianity but Temporary-The Church Must Take Hold.

NEW YORK, April 9 .- Mr. Dixon announced this morning that until next fall the usual review of current events would be omitted, as the special series of sermons to be begun next Sunday morning would occupy the full morning hour. The sermon this morning was a discourse upon the needs of the ignorant and helpless masses. The text was taken from Matthew ix, 36, "But when he saw the multitudes he was moved with compassion, because they were distressed and scattered as sheep not having a shep-

And yet this same crowd-this vast multitude of distressed and scattered people that so moved Jesus with paingathered at last round his cross and Those that did not join in the mocking defined a mob to be that force in a na- people: tion which acts without or apart from the organization of the whole. There may be thus an ignorant or a learned mob, a mob of men of fashion or of men of letters. But the spirit is the same, and in its severance from the organic people there is the same essential vulgarity. We must remember, in any discussion of the problem of the mob, that it is capable of this wider definition. The church that seeks its own good as against the good of the community would be itself a mob. The class or clique or faction, educated or uneducated, that blindly seeks its own interests as against the communal interests is animated by the spirit of the mob.

When the leaders of study join with these factions in sympathy or in action, they have abdicated the throne and joined the mob. When all England, and in fact all the world, with uncovered head mourned the death of Tennyson as he was laid to rest in Westminster abbey, the Prince of Wales preferred to go to the race track and bet rather than to pay homage to the immortal eulogist of his father and the laureate of the English the anarchist mob that must be driven by the crotchet of a superstition. nto a corner, clubbed into submission and dragged to the penitentiary.

THE FIGHT OF LABOR AND CAPITAL. camp, the Federation of Labor in another, the employers fighting both, and that have rolled over the earth since then. the wretched people ground to death between the three. Do the masses need a gospel? Thousands and hundreds of thousands of them are apparently alienated from Christianity. Does this aliena- he had poured out his life in loving saction mean a real clash between the needs | rifice, in whose homes he had moved of the people and the ideal of Christian- | with boundless sympathy, scattering the ity? Far from it. The opposition is sim- light of eternal truth wherever he went. ply upon the surface. It is a temporary | And yet the people cried, with evil leadmisunderstanding. It must pass as the veil of ignorance is lifted. Hundreds of thousands of the masses are in heart Mr. Edward Bellamy has practically longing and praying for light, for guidince and salvation.

The problem of the mob is the problem of the race First-It must be so because of the transcendent sacrifice made for the comthe poor, laboring for them, leading them, his only begotten Son that this world might live. He gave himself.' God was in Christ reconciling the world unto him-

self. The world here referred to is this dark, restless throng, distressed and scattered as sheep having no shepherd. It was unto this mob, lost in the wilderness of self and sin and ignorance, that Jesus came. He said that he came not to call the righteous, but sinners. So could not have been made had not the seed been commensurate with the deed. leserts. So God measured his sacrifice, not by what the mob deserved, but by

TRUE HISTORY OF THE COMMON PEOPLE. Second-The history of the world, so ar as it has been written at all, is the story of the needs of this great multitude. It is the record of their sorrows set to a universal music. It is the story of their opes, or it is the sad record of their spair. Real history tells the story of heir dumb and bitter struggle with the material forces of the universe. How ntinents, slave chains, war, pestilence creat mass there is no human history. The cry of the mob is the cry of the world. The history of the failure of the race, where it has failed, is the story of their ignorance and their helplessness. They are the prey of the strong and the shrewd. Their folly and gullibility are are they betrayed by their own leaders. A young labor leader in New York said to me some time ago with great bit- day, so they are distressed today. So

pation, Indigestion, Bilious Attacks, Sick or Bilious Hendache, and all derangements of the liver, stomach, and bowels are prevented, relieved, They're quaranteed to give satis-

faction in every case, or your money is The worst cases of Chronic Catarrh in the Head, yield to Dr. he first went among these savage peo-Sage's Catarrh Remedy. So certain is it that its makers offer \$500

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reward for an incurable case.

onistic capital that we have not been sold out by those we trusted." Yet in their struggle with the forces of the ma-PROBLEM OF THE MOB | their struggle with the forces of the mathe unknown forces of the supernatural world their cry should touch the heart of the strong in knowledge and truth. They have rebelled against the priests, and yet they move in a priest ridden world, in which ghosts and hobgoblins are their masters. They have deserted the sanctuary and follow their own ain conceptions of an impossible and monstrous spiritual world.

OPPRESSED BY SUPERSTITION. The masses have ever been ridden with superstition. Few understand how hopeless has been their struggle with this fell power. Take the hearty Scotch and Irish people and write the history of their lives, of the forces that gave the formation of character and the course of their development in life, and it is a mass of tangled superstition rather than the guidance of a compass or the friendly rays of the lighthouse of knowledge. Recount some of the vile ideas that dominate the lives of these people. A black cock is highly prized, as its presence prevents the ravages of bogies and warbreakfast is an ill omen. It is fortunate joined with the proud and the rich in | for the housewife if a brood of chickens mocking and laughing at his agony. all come off the nest cock birds; it is in-Those that did not join in the mocking dicative of coming prosperity. The mag-stood beholding in silence. Hegel has pie is the particular horror of the Scotch

> One is sorrow, two mirth, Three a wedding, four a birth, Five heaven, six hell.

Seven the de'il's ainsel'. If you first see the new moon with your hands empty, you will be unfortunate for a month. If you see a cow lick any of her feet, you will at once hear of a death. To see a snail on the bare ground is a bad omen. To see one on the grass is a sign of a plentiful year. The sudden loss of hair is the sign of the loss of children, health or property. To dream of one's teeth falling out is the sure sign of the death of a friend. The shrinking of meat in the pot while cooking presages downfall in life. If it should swell, you will be prosperous. It is unlucky to be recalled after having set out on a journey to be told of something you have forgotten, but you can destroy the spell by at once taking meat and drink, When you first put on a coat, if you will place money in the right hand pocket, you will not know want, but if you by mistake place it in the left hand pocket you will be in need as long as the coat is worn. Such are the forces that dominate the minds of thousands and hundreds of nation. In that act the Prince of Wales | thousands. They will not believe in the was no better than the dirty leader of divinity of Christ, and yet they steer life

BLUNDERS OF THE LABOR LEADERS. Third-The ceaseless cry of the world's millions today is the cry of their needs. But it is not of this larger view of the | Christ looked upon this crowd. He was spirit of the mob that I wish to speak | moved with infinite compassion at their | were their misfortunes compared with this morning. It is rather the cry of distress and their blind helplessness. these children cursed from their very inneed from the dark, vulgar mass, which | The same is true of the cry today. It the world has misnamed the mob, that I should move every heart to pity, to love, fering and the sorrow and the disease wish you to hear today. 'We are in the to the furthest exercise of all the forces in which millions are born and to which midst of labor wars, and one miserable of love in active life to rescue. As they faction springs upon the throat of an- were scattered then they are scattered other faction, and they fight each other to today. They do not know what they the death. They call each other traitors, want. They do not know what they need. liars, thieves, and while they destroy one | They have no real leaders. They would another their common enemy laughs at | be better off often with no leader at all their calamity and mocks at their weak- than those they have. They do not know ness. We see the pitiable spectacle of their own friends. They did not know the Knights of Labor in one hostile them in the days of Jesus. They have not learned to know them in the centuries

The pharisees cursed and killed Jesus, and the people stood by beholding-the people for whom he had lived, to whom he had ministered, upon whose needs ers, "Crucify him."

Under the inspiration of a great work, given his life to the cause of these suffering masses. He has lost thousands of dollars in his work. He has made the greatest sacrifices to pursue that work. And yet what do the masses care? Nothing. They scarcely know Bellamy. He mon people in the life and the death of received a letter the other day from one Jesus. Jesus Christ spent his life with of the people who had read his book and who had read for a few months his teaching them. healing them. We are told paper, The New Nation. He wrote to that God so loved the world that he gave stop the paper, saying that he had become thoroughly converted now to the principles, and he was in no need of any further expense in the way of a paper.

I have devoted weeks and months in this pulpit to the expression in the most | most trees annually, and it is surprising vigorous language possible of the wrongs how those freed from it two or three of the laboring masses in America, for | years ago have regained their health." which I have been criticised most severely by the conservative world of strength and capital. It is amusing as great a sacrifice as his life and death | well as sad for me to receive from week to week copies of labor papers in which low and villainous paragraphs are penned Love measures its work by needs, not by by their ignorant editors against me simply because I am a minister. The trouble is they do not know their own needs. They do not know their own friends, and in their ignorance they are

incapable of judging. RAILING AT THEIR BENEFACTORS. Hyde park in London is given on Sunday afternoons to all sorts of meetings. Some time ago a radical speaker called a crowd under the trees and was nrging anarchy on them when a brougham passed in which sat a white kaired old man. The fine horses and liveried servthey wrestled with famine and hunger ants, the crest upon the door, all kinand cold and unexplored forests, wild died the orator's rage to a frenzy. "This is the kind of man that preys upon you," and tyrannies. Beyond the story of this | he shrieked. "Here is one of the tyrants of the poor." He was astonished by a good natured burst of laughter from the | the saddle, and with its head striking at crowd. The old man in the brougham was one of the most loved men in all England, known throughout the empire for his charities, his unceasing efforts killed the snake with a club which she and large expenditures of money to upproverbial. When they have organized lift the poor and especially the laboring for their own interests and made a few classes. It imprened that the mob knew too much warmed up to be a desirable steps of real progress in demanding from | this man. They join in railing at thou- companion.—Indianz Cor. St.Louis Resands of whom they do not happen to public.

As they were distressed in Christ's terness: "What is the use of entering into | they bear burdens grievous to be borne. any campaign, into any struggle, on be- So they tramp in the dull, ceaseless Or., a short time ago. He visited a neighhalf of the laboring people? They are so round of uninterested toil, without hope bor's granary, filled his sack, but did not ignorant. They do not know how to protect themselves from base leaders. There never has been a struggle in the messenger who had been a slave of work so love that it messenger who had been a slave of work so love that it messenger who had been a slave of was discovered and arrested by the wolks. work so long that it was impossible at HIGH LIVING, last for him to live save in the ceaseless if you keep at it, is apt to tell upon | round of his toil! He had thought of the liver. The things to prevent nothing, he had dreamed of nothing, he this are Dr. Pierce's Pleasant Pellets. had lived nothing, he had been nothing, Take one of these little Pellets for a save a laboring machine, until, at the only keep his mouth shut.—Ex. corrective or gentle laxative-three | thought of breaking down, he sat down for a cathartic. They're the small- in the bank and blew out his brains. ADVICE TO WOMEN est, easiest to take, pleasantest and Faithful, honest, capable of high things, most natural in the way they act. and yet he died because he could no They do permanent good. Constillonger be a slave of toil. And the pity of it all is that the people are capable of high things could they only attain them. It is a truth capable of the widest demonstration. All classes, beginning with the savage in the wilds of the forest, through all gradations of social distinctions, are capable of the highest things. I listened to a missionary returned from his labors among one of the wildest tribes of Burmah. He said that when ple he took with him some milk crackers for the children. He met two little ones, one about 10 years of age, the other about 4. He gave to the older child a cracker.

back to his generous elder bother. The truth is, the divine is born v. hin us. It tailors and barbers.

and of the helplessness and ignorance dropped a few remarks about the wickand misery of these thousands, we who edness in the theatrical world. He is are in better circumstances would cease quoted as saying that good women on to complain at our own ills. Our own the stage were as few as snowballs in misfortunes would be lost in the greater some hot place. There were some actors thought of this dark world of misery. in the group, but none disputed this The trouble is, we do not see them; we statement. James Thornton, the composdo not know them close enough; we er of "My Sweetheart's the Man in the look at our own sorrows, our own mis- Moon," joined the crowd and corrected fortunes, and magnify them. If we could Mr. Berliner when his remarks were reonly lift up our eyes and see this great peated. dark crowd over which Jesus wept in compassion, our souls would be inspired said Thornton, "whose morals are above with a divine enthusiasm for their sal- many supposed to lead perfect lives. I vation, for their uplifting. They may am a married man and allow no one, not appreciate it-so much the greater is big or little, to cast reflections upon the

PITY FOR THE HELPLESS. mission life among a savage tribe of In- he laughed only once. Thornton's little dians in the far west. She described to right went sailing through the air, and her listener their characteristics, their it was Berliner's big nose that stopped ignorance, their brutality and withal the blow. Down he fell, and his white A. BRANCH, President. their base ingratitude. Her listener and tie was covered with red. The spectators locks. To hear a cuckoo cry before swered, "And why do you spend your were astonished. The victor weighed 135 life among them; why do you not leave pounds and the vanquished nearly 200. them?" She replied as a tear gathered in love them in their helplessness."

If we who are in a condition of life removed from ignorance and want and superstition and its consequent helpless- I'll keep at work." ness, perversity and brutality, could only see the real life and real suffering of others, we would forget our own and merge our purpose, our being, into the effort to save them. In Paris there is a home for scrofulous children. It is a noble work of charity and one of the saddest. The brothers who keep this home are cheered by the feeling that they are doing all of the British Navy." According to this, that can be done for the unfortunates on their hands, but to the outside observer the sight of these poor children is heart- washed overboard. This unfortunate ac-

Some years ago the Marquis de Layoestyne, director of the Hotel des Indered the brothers in charge of this bered with longing the plum pudding of home a service, and they went in a body to thank him, carrying their crippled children with them. Some were on crutches. Some who were more afflicted were tenderly carried in the arms of the brothers. When the marquis received ald Isle. In the galley he found an old them, he was surrounded with men who cookbook. This he solemnly pored over had been maimed by war, soldiers who had seen hundreds of brutal combats and faced a thousand perils.

In behalf of the soldiers he tried to speak to the children, but burst into tears, and the soldiers sobbed or turned away in horror at the sight of so much disease and distress and deformity. Whatever of bodily affliction the war had left to them, they saw how slight fancy. So, if we could only see the sufthey are doomed with a fatality swift, unerring, certain of fate, we would cease to murmur at our own lot and hasten to take up the lurden of a world.

Let us remember, that the cry of the masses is the cry of the world; the need of the masses the need of the race. The hope of the mob is the hope of the world; its despair a world's despai. The fate of the world hangs on these myriads of humble homes. In these humble cradles are being rocked today the world's heroes, the world's leaders Whether the e leaders shall be worthy or unworthy, whether they shall be traitors or saints, depends in large measure upon the degree of faithfulness with which we shall face this problem. Shall we not bear to them the glad tidings? They need glad tidings. They have heard few glad things in the world. Shall we bring to them healing? They are sick and distressed.

Ivy Under Trees. A New York florist says: "I am often asked to name the best plant that will grow under trees, and I invariably recommend ivy, as it will succeed where grass refuses to grow, but it ought to be kept on the ground. Although it looks well creeping up trees and draping them with its elegant verdure, it will ultimately prove a deadly enemy to them. Ivy will take possession of a tree, and in some cases, if allowed its own way, will in time kill it. Now that I know the cause of the evil I strip the ivy from

Female Editors. Miss Eloise Mayham and Miss Effic Gardner are members of the editorial staff of The University News, the daily paper issued by the students of Chicago A Snake In the Saddle.

A true story of how a plucky girl sat on a snake for nearly an hour and then killed it with a club comes from near Indian Springs. A young Adams girl living near there decided to take a horseback canter a few

days ago. She had been away from home all summer, leaving her saddle hanging in the barn. She noticed that the seat of the saddle appeared as though a stick might be under it, but could not be removed without ripping the saddle. After riding for several miles the horsebecame suddenly frightened and began

to rear and plunge. Upon looking around she discovered a live snake issuing from the horse and then at her. Realizing her situation, she jumped to the ground. Holding the horse with one hand, she held in the other. It was found to be a

Like a Fairy Tale. A young burglar was "tracked" and caught in a queer manner at Silverton. was discovered and arrested by the police

Many a man who is a fool would be credited with being the possessor of ordinary intelligence if he would

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FOR SALE BY . T. DRUGGISTS.

Defending Stage Women.

Sol Berliner, an officer of the Five A's is the breath of God. We a but little club, believes that there are some good, advanced from the conditions of people true women in the dramatic profession. that we call savages. We have better He was telling the story of his life to a crowd of men in a Twenty-eighth street If we could only know of the suffering cafe a night or so ago and incidentally

"You will find women on the stage." good women of our profession.'

Thornton is small of physique, and A woman recently returned from a Berliner laughed at the song writer. But "No one but a coward," continued her eye, "Oh, I cannot; I have learned to Thornton, "would talk about women in a cafe where they can't come to defend themselves, or 11711 on not impressed

"Never mind," said Berliner as he escaped out of the side door .- New York Evening Sun.

Who Invented Plum Duff?

Among the many legends of the origin of plum duff, the sailor's great holiday dish, a good one is told in the "History an English brig was caught in a series of hurricanes, in one of which the cook was cident left the crew not only without a Christmas dinner, but without any one to prepare an ordinary meal. The sailvalides, a home for French soldiers, ren- ors were sick of "hard tack" and remem-Merrie England. They determined that somehow they must have a Christmas pudding and drew lots as to who should be cook. The choice fell on the boatswain's mate, a brawny son of the Emerin search of something promising, but found nothing he dared venture upon. At last he settled upon a recipe which began, "Make a stiff dough." When he reached the word dough, he said to himself, "If r-o-u-g-h spells ruff, d-o-u-g-h spells duff." So he made the pudding putting in some fine Malaga raisins, and served it out with a generous quantity of rich sauce. The sailors hailed it with delight and appreciation. "What d'ye call it?" they asked. "Plum duff," said remained from that day to this.

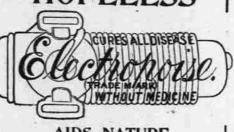
> Nothing Like a Little Encouragement. A clerk in a Market street store had is stray raised some time ago upon inemployer of an increase in The next time he had occasion to report a similar occurrence he with pride and enterprise flashed up twins,-Philadelphia Record.



cradicate. Poisons outwardly absorbed or the result of vile diseases from within all yield to this potent but simple remedy. It is an unequaled tonic, builds up the old and feeble, cures all diseases arising from impure blood or weakened vitality. Send for a treatise. Examine the proof. Looks on "Blood and Skin Diseases" realled from

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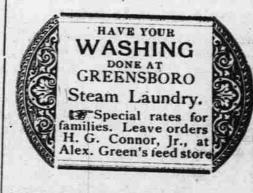
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Arrive Tarboro ... 2 35 Leave Tarboro ... 12 54 Trains on Scotland Neck Branch

leave Weldon 5:15 p m; Halifav m; arrive Scotland 16:2 ville, 7:58 p m: Kinst turning leaves Kinston ville, 8:22 a m; arriving at 11.11. a m; Weldon 11:20 a m, dan, Trains on Washington brance make Washington 7 co, a m., arrives at Parmele 8 40 a m. Tarboro 9 50-return-

ing lea es Tarboro 6 35 p m, Parmele Train leaves Tarboro, via. Albemarle & Raleigh R. R., daily, except Sunday, 5 10 p m, Sunday 2.50 p m; arrive Plymouth 9:50 p m, 5:20 p m. Returning leaves Plymouth daily, except Sunday 5:30 a m, Sunday 10:00 a m; arrive

Tarboro 10:25 a m, and 12:20 a m.
Train on Midland N. C. Branch leaves Goldsboro daily, except Sunday, 6:00 a m; arrive Smithfield 7:30 a m. Returning leaves Smithfield 8:00 a m; arrives Goldsboro 9:30 a m. Train on Nashville Branch leaves Rocky Mount 6:15 p m; arrives Nashville 6:50 p m; Springhope, 7:15 p m.

Returning leaves Springhope 8:00 a m.
Nashville, 8:35 a m; arriving at Rocky
Mount 9:15 a m, daily, except Sunday;
Train on Latta Branch Florence R R leaves Latta 730 p m; arrive Dunbar 8 40 p m. Returning leave Dunbar 6 00 a m; arrive Latta 7 15 a m. Daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton daily, except Sunday, at 6.00 p m, and 11:30 a m. Returning leaves Clinton at 8:20 a m, and 3:10 p m, connecting at Warsaw with Nos. 41, 40, 23 and 78.

Train No. 78 makes close connection at Weldon for all points North, daily, exall rail via. Richmond, and daily, ex-

cept Sunday, via. Portsmouth and Bay Line. Also at Rocky Mount with Nor-folk and Carolina road for Norfolk daily and all points North via Norfolk daily except Sunday.

IOHN F. DIVINE, General Sup't.

J R KENLY, Gen'l Manager

M EMERSON, Traffic Manager. SALE OF

FOR TAXES. Tract in Old Fields township, known as the J. C. Eatman tract, amount

the John Felton tract, amount of House and lot on Tarboro street in Wilson, N. C., known as the Nancy B Clark lot, amount of tax

House and lot in Wilson, N. C., on Pender street, known as the C. D. Brownly lot, amount of tax township, amount of tax...7
Bell tract, Old Fields township

Hoping to receive a call G. W. Tomlinson Old Fields town amount of tax.... Which I will sell to or cash at the Court the 1st day of May 18c at 12 o'clock m. This h J. W. CROWELL,

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