There is no rest! the mills of change Grind on—the gods are at the wheels! The same fleree impulse, swift and strang Wo feel that every planet feels.

There is no rest! not even sleep
Is shorn of its nobility—
The red bloods through the body sweep,
L Forever, like a tided sea.

There is no rest! the granite grinds
To dust, within its marble glooms;
Decay, pale, worn, incessant winds
Its way through fame's imblazoned tombs

There is no rest! e'en Love hath wings That wearliessly fan the air In his leal-hearted wanderinge, Bo fetterless, so free from care

There is no rest! the feet of Pain
Are shod with motion—Pleasure's eyes
Pale faster than the sun kissed rain,
swung arching in the mid May skies.

There is no rest! Religion sbakes
Her stainless robe, and skyward lifts
Her tremulous white palms, and takes
Faith's priceless and eternal gifts.

There is no rest! the long gray caves
Of death are rife with force and heat,
Nor Fancy pauses till she paves
The floors of Heaven with figing feet.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. ached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

TWELFTH SUNDAY AFTER PENTECOST.

• • our sufficiency is from God."-II Christians acknowledge this truth.
Repeat it to most, and frequently the reply, "Oh, yes! Of course! We all know this," will be made so lightly as to cause the speaker to believe he is thought to be a simpleton for saying a thing everybody knows so well. Yet this is so important a truth that everyone should keep it before his mind, or recall it often enough to make it his first thought. We know many truths, but few of us assimilenough to make it his first thought. We know many truths, but few of us assimilate thoroughly any one of them. In other words, very few take any one truth so deeply to heart that it is the first thought before he begins to do anything for God, his neighbor or himself. If any one will do this he will become quickly a very perfect Christian. It every one one will do this he will become quickly a very perfect Christian. It every one did this all would be saints. God requires us to take His truth so deeply to heart as to control our lives. If we know the truth and do not so take it to heart, the truth and do not so take it to heart, we hold the truth in injustice, and make the loss of our souls a sure thing. With this mind in us, let us now consider the truth of the text. "Our sufficiency is from God." What do we mean by "our sufficiency"? We mean simply our ability to do anything pleasing to God. We can do many different things from a natural motive, and we can do the very same things from a supernatural motive. natural motive, and we can do the very same things from a supernatural motive. The latter are pleasing to God, but the former are not. So if we want to please God we must act always from a motive that is supernatural; that is, we must have the reason in our hearts for doing what we do, that God wants us to do it, when and as we do it. But who can do whis? come will saw 4ll who have taken

when and as we do it. But who can do
this? some will say. All who have taken
deeply to heart the truth that "our
sufficiency is from God," will be sure to
please God always. This truth that "our
sufficiency is from God" is most important to the practical Christian. First,
because the only way to lay a true and
lasting foundation is to take this truth
most deeply to heart. We do not really lasting foundation is to take this truth most deeply to heart. We do not really begin to be practical Christians until we have begun to realize it. We must not only know but feel as a profound conviction that all that we do that is pleasing to God is prompted by His Holy Spirit, Who gives us the grace and strength to do; that without this prompting without this grace and strength to begin to be practical Christians until we have begin to realize it. We must not only know but feel as a profound conviction that all that we do that is pleasing to God is prompted by His Holy Spirit, Who gives us the grace and strength to do; that without this prompting, without this grace and strength, we do not and cannot please Him.

Secondly, this truth is most important, because until we do begin to realize it we cannot even begin to give to God the

because until we do begin to realize it we cannot even begin to give to God the glory of all the good we do, but we will continue to rob God of that glory by taking it to ourselves and commending ourselves when we should praise God for all. Now, my dear brethren, God is greatly offended by this, for of His own glory is He most jealous and exacting. He never releases a soul from the obligation of giving to Him the glory, honor and thanks in all things. Therefore, to meet this demand of God we must strive to realize as well as we can that in God

and thanks in all things. Therefore, to meet this demand of God we must strive to realize as well as we can that in God and by His grace alone we live and move and have our being; that without Him and His grace there is nothing we can do to please Him.

Thirdly, this truth, taken deeply to heart, is the only sure foundation of solid virtue. Solid virtue cannot begin to remain in any soul until he does take this truth to heart. Humility, the basis of every other grace and virtue, springs up in our souls only when we say from our hearts: "My God Thou and Thy grace are my life and my all, for my sufficiency is from Thee."

Lastly, take this truth deeply to heart, and your souls begin to develop at once the spirit of perseverance. The greatest enemy we have is self-love. He who sees clearly that God and His grace within him make him what he is, preserve him, beautify him, and finally save him, will never take credit to himself for what gifts he has, but will always give the credit and glory to God. This slays self-love, casts it out entirely, leaving the soul pure and clean before God.

If one desire truly to be clean before God, to lay the true groundwork of humility in his soul, to be ever ready to give God the glory He demands, and to be filled with solid virtue, let him meditate constantly, perseveringly and prayerfully upon the words of the text—"Our sufficiency is from God," and he will most assuredly lay the foundation of his own predestination to eternal life.

this

rent ades one ompt ides,

who lling roods

For Delicate Sickly Children Scott's Emulsion is unequalled. See
Scott's Emulsion is unequalled. See
was an in the seen acquainted with Scott's
Emulsion of Cod Liver Oil, with hypophosphites, for years, and consider it one of
the finest preparations now before the
public. Its pleasant flavor makes it the
great favorite for children, and I do highly
recommend it for all wasting diseases of
children and adults. Put up in 50c. and

CHILDREN'S CORNER.

Five Little Chickens.

Said the first little chicken With a queer little squirm, "Oh I wish I could find A fat little worm!"

Said the next little chicken, With ar odd little shrug, "Oh I wish I could find A fat little bug!"

Said the third little chicken, With a sharp little squeal, "Oh I wish I could find Some nice yellow meal!"

Said the fourth little chicken; With a small sigh of grief, "I wish I could find A green little leaf!"

Said the fifth little chicken, With a faint little mean, "Oh I wish I could find A wee grayel stone!"

"Now see here," said the mother, From the green garden patch, "If you want any breakfast, You just come and scratch."

A Daughter to be Proud of.

A Daughter to be Proud of.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off, I'm sorry, but it can't be helped. I will look for you to morrow at dinner. Remember, two o'clock, sharp, I want you to see my wife and child."

"Only one child?" asked the other.

"Only one,"came the answer, tenderly; "a daughter. But she's a darling."

And then they parted, the stranger in the city getting into a street car bound for the park.

After a block or two, a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls; for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion too." Another remarked: "I shouldn't want to leave home if I had to look like that. Would you?" this to he

look like that. Would you?"-this to her

"No, indeed. But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child heard? He glanced at the pale face and

heard? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation—"Why, there is Nettie! Wonder where she is going?"—caused him to look out upon the corner, where a sweet faced young girl stood beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.
"Oh, what lovely flowers! Who are
they for?" said another.
"1'm on my way to Bella Clark's. She
is sick, you know, and the flowers are
for her."

thin cheeks as she asked of his sister:

"The little boy is sick, is he not? And
he is your brother, I am sure."

It seemed hard for the girl to answer,

but finally she said :

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're goin' to the park to see if 'twon't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice meant for no one's ears except those of the child. "I think it will do him good; it is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush. "Yes, miss, we ought to, for Freddie's sake; but you see, we didn't have any lunch to bring. Tim—he's our brother—saved these pennies so as Freddie could ride to the park and back. I guess, mabbe, Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where they lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy with radiant face, held a package from which he helped himself now and then, saying to his sister, in a jubilant whisper:

"She said we could eat 'em all—every one—when we get to the park. What made her so kind and good to us?"

And the little girl whispered back:

"It's cause she's beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hypried out. Than the gentleman

whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park; the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the cost carriage, and treated them to overter.

a darling. She is a darling, and no mis-take, God bless her!" And then he told his friend what he had seen and heard in the horse car.

How an Old Woman's Prayer was

passed her time in praying to God that he would "build a wall of delence round about them," quoting the words of an ancient hymn. Her grandsen saked why she prayed for a thing so entirely impossible as that God should build a wall about their house that should hidd it, but she explained that her meaning only was that God should protect them. At midnight the dreaded tramp was heard: an enemy came pouring in at every avenue, filling the houses to overflowing. But, while most fearful sounds were heard on every side, not even a knock came to their door; at which they were greatly surprised. The morning light made the matter clear; for just beyond the house the drifted snow had reared such a massive wall that it was entirely concealed. "There!" said the old woman, triumphantly; "do you not see, my child, that God did raise up a wall to protect us?"

Mr. Gladstone's Father.

Notwithstanding the number and the stubbornness of the straws which indicate that the tide of public opinion in England has once more set in for the Liberals, the has once more set in for the Liberals, the Tories announce that they see no resson for a dissolution. They can rely, they claim, upon a compact majority during the life of the present Parliament, and deny that there will be any resson for appealing to the country for five years more, or until the present Parliament, shall legally die. Meanwhile they watch the health of Mr. Gladstone with a solicitude as eager as it is malicious.

It is not at all certain that Lord Salishury shares this sanguine view of the

bury shares this sanguine view of the Ministerial outlook; and it is certain that the constitutional age of Parliaments is not a safe limit upon which to bank poli-tical futures. Three years and a half has been the average duration of Parliaments

tical futures. Three years and a half has been the average duration of Parliaments for nearly a century.

The solicitude about the health of Mr. Gladstone is not a novel experience with the Tories. They have been hoping for and prophesying his death for fifteen years. They declared, when he resigned the Liberal leadership twelve years ago, that he was moribund, and withdrew from public life out of a secret consciousness of mental decay. He was then 65 years old, and had been in public life forty two years. Even his most passionate opponents will admit that both as a legislator and as an orator his achievements since then surpass any that he had accomplished prior to his retirement, which he undoubtedly intended to be permanent, but which, to the great good fortune of his country and his age, proved only temporary and even brief.

There is not the least ground for apprehension that death will speedily rid the Tories of their arch enemy. Mr. Gladstone comes of a long-lived stock. His ancestry is noted far back for virility and temperance; his father lived to be 88, and his own physique closely copies that

His ancestry is noted far back for virility and temperance; his father lived to be 88, and his own physique closely copies that of Sir John Gladstone. Nor is his case exceptional in British statesmanship. Lord John Russell lived to be eighty six. Palmerston died at eighty-one. Lord Brougham reached the age of eighty-nine. Even the grizzled warrior, the Duke of Wellington, who carried mighty cares of statesmanship long after he had laid aside

Wellington, who carried mighty cares of statesmanship long after he had laid aside the sword, was seen on horseback in the parks after he was eighty, and he died at eighty-three.

It would be easy to recall more than a score of eminent Britons not so remarkable in years as these, but of the first rank of politicians, who attained, while engaged in the service of the empire, the sixties and seventies. In letters and science there are men who also illustrate this remark-

and seventies. In letters and science there are men who also illustrate this remarkable longevity of the intellectual life: Newman, now 86; Manning, almost 80; Ruskin, close on 70. Men of genius appear to have more philosophy of living than the ordinary run of their feilows. Instance our own Longfellow and Emerson.

The Tories need not rely upon death to relive them of the glorious old man who "blocks the way" for Ireland. They may watch for his demise with ghoulish glee, but all the rest of the world will continue to pray that their anticipation shall be disappointed until his work of peace and emancipation shall have been completed.

—N. Y. Sun.

Catarrh, Catarrhal Deafness, and Hay

Catarrh, Catarrhal Beafness, and Hay Fever.

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the noce and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent, of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messre, A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

The superiority of Mother Graves' Worm Extarminator is about 1. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wite," the host said, proudly, introducing a comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daighter."

"Ah!" said the guest as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. Idon't wonder you called her

NEWS FROM SCOTLAND.

Holy Cross, Crosshill.—A powerful controversial sermon was preached at this church on Sunday by the Rev. P. Link, from the text, "Beware of false teachers." The Rev. Father, after pointing out the four marks necessary for a true Church, illustrated the great want Answered.

One bitter January night the inhabitants of the old town of Selswick were thrown into the greatest distress and terror. A hostile army was marching down upon them, and new and fearful reports of the lawless soldiery were hourly reaching the place. In one large, commedious cottage dwelt an aged grandmother with her granddaughter and her grandson. While all hearts quaked with fear, this aged woman passed her time in praying to God that he would "build a wall of delence round about them," quoting the words of an acceptance of the law words of an acceptance of false teachers." The Rev. Father, after pointing out the four marks necessary for a true Church; illustrated the great want of unity in the other churches outside the Catholic Church; the numerous sects into which they were divided, &c. How were we to know these false teachers when they came among us? Our Lord told us How. "By their fruits ye shall know them." What were the fruits of Protestantism? Desecration and sacrilege in the days gone by; in the present time, laxity of morals and a carelessness in exposing the young to all sorts of

ege in the days gone by; in the present time, laxity of morals and a carelessness in exposing the young to all sorts of temptations to drunkenness, impurity, and the like; the human law of the land placing itself above the Divine law, which said "What God hath joined together let no man put saunder." True, there are plenty of Protestants who are good and virtuous, and in every way really pious men, but that was not due to their religion. It was because they are better than their religion.

Summer Excursions.—On Monday the annual outing of St. Patrick's congregation took place to Saltcoats. On the same day, St. Alphonsis' Young Men's Guild and congregation held their excursion to Ayr and the Land of Burns. St. Vincent's congregation also had a trip to Saltcoats on that day, and St. Mary's to Portobello. On Tuesday the following excursions took place:—St. Joseph's, St. Francis's, and St. John's (school children).

Eather Marcellus, C. P. St. Munco's

dren).

Father Marcellus, C. P., St. Mungo's, Glasgow.—The many friends of this zealous Father will regret to hear that he will soon depart to Australia. He and three others have been chosen to go to Sydney, N. S. W., to lay a new foundation of Passionists. He has been much beloved during his five years stay in Glasgow, and his loss will be felt very much. Before going to Australia, the

Glasgow, and his loss will be felt very much. Before going to Australia, the four Fathers will visit Rome, to receive the special blessing of his Holiness, after which they proceed to Sydney, via Suex and the Red Sea.

Clerical Changes—Father Aloysius Godfrey, from St. Michael's, Parkhead, to the senior curacy of St. Mary's, Abercromby street. Father Young, from St. Mirren's, Paisley, to St. Lawrence's, Greenock.

CHURCH PEWS.

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Meetings.

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ASSOCIATION—The regular meetings standard Branch No. 4 of the Catholic Mutus Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall Albion Block, Richmond St. Members arrequested to attend punctually. Martin O'Meara, Pres., Jas. Corcoren, Sec.

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AND LAMBS.
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From His Grace The Duke of Rutland.

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"Sirs,—Elliman's Royal Embreaction is used in my challen.

Betland,

"State of Belvoir Euma."

"Gentiemen,—I me the Royal Embreaction in my challen.

"Gentiemen,—I me the Royal Embreaction in my challen.

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