

Written for The Pilot. The Cry of the Dreamer.

I am tired of planning and toiling
In the crowded lives of men;
Heart-sore of building and appling,
And spilling and building again,
And I long for the dear old river,
Where I dreamed my youth away;
For a dreamer lives forever,
And a toiler dies in a day.

I am sick of the showy seeming
Of a life that is half a lie;
Of the faces lit with scheming
In the throng that hurries by;
From the sleepless thoughts' endeavor,
I would go where the children play;
For a dreamer lives forever,
And a toiler dies in a day.

I can feel no pride, but pity
For the burthened rich endure;
There is nothing true in the city
But the patient lives of the poor.
O, the little hands that toil!
And the children's eyes with tears!
And the father's heart that bleeds!
And a toiler dies in a day.

No, not from the streets' rude bustle,
From the trophies of man, I stage,
I would fly to the woods' low rustle
And the meadows' kindly page,
Let me dream as of old by the river,
And be loved to the dream away;
For a dreamer lives forever,
And a toiler dies in a day.

JOHN BOYLE O'REILLY.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Faithful Fathers.
Preached in their Church of St. Paul the
Apostle, Fifty-ninth Street and Ninth
Avenue, New York.

THIRD SUNDAY AFTER EASTER.
"Rejoice in the Lord always: again I say,
rejoice."—Phil., iv.

It has often been noticed, my dear
brethren, and we every day come across
examples of it, that when things are going
well men think very little about God and
about the practice of their religious
duties. We may almost say that, as
things are at present, most men will not
perform their duty to God unless they
are driven to do so by something unpleasant
and hard to bear. It is when a man
is taken ill that he sends for a priest and
makes his confession and receives the
sacraments; as soon, however, as he gets
well it is only too probable that he will
return to his old ways.

Now, this shows that the service of God
is felt by a great many to be a heavy
burden and yoke. And I am sorry to say
that this feeling is not confined to those
whose passions and low propensities are so
strong as to hold them down for a great
part of their lives in slavery and subjection
to sin and vice. Many even of those
who have freed themselves for the most
part from this degrading bondage seem
far from the possession of that spirit of
holiness which every one is trying to
serve God should be filled. Many even of
these seem to find the yoke of the Lord a
heavy one; and if they do not cast it off,
it is chiefly because they are afraid to do so.

Now, I am not going to say a word
against the service of God which springs
from the fear of the Lord which is the
beginning of wisdom. The fear of
God is not merely good—it is necessary
for salvation. But it is only the
beginning, not the perfection of wisdom.
Moreover, it should not be the
habitual dominant and constant motive
of our religious life: it should serve as a
motive to fall back upon when higher
motives are not felt. As St. Ignatius
says: "We should ask of God the grace
to fear him, so that if and when through
our faults we grow forgetful of God's love
the fear of punishment may hold us back
from offending Him. In other words,
we ought, as a rule, to be serving God
from love and holy joy rather than from
fear and dread.

This is the teaching of the Holy Scrip-
tures, and especially of the dear Apostle
our patron, St. Paul. The text is but a
sample of similar injunctions which
might be found in every one of his Epistles—
"Rejoice in the Lord always: again I
say, rejoice." Do not be always looking
upon the service of God as a heavy
burden and yoke to which you must be
driven as a fear of punishment, but let
that service fill your souls at all times
with delight and satisfaction. This is
what St. Paul envisions. Why is it not so
with us? Why should it be so?

Well there are ten thousand reasons
why the service of God should be deligh-
ful and satisfactory; but I can refer to one
only this morning—one, however, of which
I think that we can all feel the force. As
a rule, the man who is carrying on a pro-
fitable and successful business is, so long
as everything goes well, tolerably happy.
You don't see him going about with a
long face, and although he may grumble
a little, as most men do, you can see that
he does not mean it. Now, if this is the
case in the midst of the uncertainties
which are inseparable from all human
transactions, what ought to be the satis-
faction and contentment of a man who
has seriously taken in hand the business
of saving his own soul must succeed—
for long as he is willing he must be prosper-
ous. And why? Because he has Almighty
God as partner. And God is ready to
give him what I hope it is not irrelevant
to call unlimited credit. In this life he
pours into his soul His heavenly grace,
and this grace gives him a right to an
eternal recompense. No action from
morning to night, from week's end to
week's end, but may be made profitable
and fruitful, if done with a right inten-
tion, and, of course, if there is nothing
in it. This is the position in which
any and every man may be placed, and
may remain, if he so will, and of the
sense and judgment of a man who is
not satisfied by such terms I have but
a poor opinion.

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faction in my practice."

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It may be useful for the reader to know
that the popular preparation known as
Haysard's Yellow Oil has proved a sover-
eign remedy for many cases, many cer-
tified cures being on record. Haysard's Yellow
Oil also cures sores, pains, and lameness,
and may be used internally as well as out-
wardly.

"Intended for the Protestant World."

The small volume to which an unknown
American editor gives the misleading title
of "Hymns, by John Henry Newman, D.
D., is substantially an appropriation of
the "Verses on Various Occasions," pub-
lished by Dr. Newman himself, except that
the editor has left out pieces not in
harmony with his religious opinions,
mutilated the longest poem in the col-
lection (this also from religious motive),
made a few changes of language and ar-
rangement, and given the book a name
which does not fit it, since a considerable
proportion even of the devotional poems
are not hymns. It is a charming com-
mentary upon our laws concerning literary
property that the American publishers
have crowned the exploits of the editorial
comprachio by registering a copyright in
this book. The omissions include not
only pieces written since Dr. Newman
joined the Roman Catholic Church, but
some belonging to his Protestant period
in which the editor perceives a Romanizing
taint. That most remarkable and power-
ful of the poems, "The Dream of Gerontius,"
is deformed by numerous incisions,
some of which so disturb the train of
thought that remaining portions are made
obscure, if not unintelligible. The title
of Newman's poem on the "Intercession
of the Saints" is changed to "Intercession,"
and where the author wrote a chorus of
"Souls in Purgatory" the phrase is altered
to "Souls in Prison." The excuse offered
for these proceedings is that the volume is
"intended chiefly for the Protestant
world." "With all respect for the faith
and taste of others," continues the editor,
"we must needs exercise the right of
selection for ourselves." Certainly, you
have a right to say for yourself what you
will read, but not to say for Dr. Newman
what shall be published in his name; that
is his business. If the religious poetry of
a Cardinal of the Roman Church does not
suit the Protestant world—which is con-
ceivable—pray let it alone and read some-
thing else. It will be a great day for
literature when every party in religion,
philosophy, politics and aesthetics under
takes to alter and expurgate the works of
living poets according to its own standard
of taste and opinion.—Tribune.

BROTHER GREEN ADMONISHED.

"I should like to speak a few words to
Brother Green," said the president
of the Lume Kid Club, as the meet-
ing opened and the hall grew quiet.

Brother Green, who is a young man
with a mellow and a hitch in his
gait, advanced to the platform in a hesi-
tating manner and the president contin-
ued:

"Brother Green, I am glad that you are
not a drinker, but I am sorry to see
that you are a drinker of wine. I am
told that you are soon to open a co-
oper grocery in a butcher-shop com-
bined."

"Yes, sah."

"I'm glad that you are about to make a
start in life, and I desire to drop a few
hints which may be of some value to you.
Brother Green, de grocer who gives five
teen ounces to de pound may wax fat fur
a few years an' git to be referee at a
wrestlin match, but Justice has got her
eye on him, and when the ole gal gets
around to it she'll git him a dose dat will
set him back for twenty years."

"De pusion who sells 50 cent tea an' 2
shillin' tea from de same chest may git
along powerful smart fur a while, but he's
ole coxin' a ble to grow on his nose.
When de bile comes he'll pay out more
for flaxseed dan he has made on tea."

"In sellin' beefsteak tust human na-
ture. Some men doan object to a pound
and a half of bone to half a pound of
meat, but we ain't all built after dat
fashion. Doan kill a hundred dollars
worth of custom fur de sake of selling 10
cents worth of bone."

"While it am expected dat you will
hide de bad taters in de middle of de
measure, doan' misanderstan' de public
an' water yer lasses as well."

"If a man axes you fur lamb an' you
hasn't got nuffin but ole sheep, tell him
so. Desevin' a man on mutton makes
him as much your enemy as if you beat
him out of a congressional nomination."

"De paper which you buy fur two cents
a pound kin be weighed up wid goods dat
sell fur fifteen and nobody will kick, but
doan' enagine dat dis gives you license to
roast bones wid yer coffee or keep fillin'
up yer vinegar barrel wid rainwater."

"Be keeful whan you credit. Dar am
plenty of people in dis world who like to
pay debt, but dar am about de same num-
ber who will jump you fur some other
stoak as soon as de books balance fourteen
cents agin' em."

"Doan' cease gwine to church becase
you am in business, but next time the
pew-rentin' comes off take a seat a leddle
fur back. Lots of people be somehow
got de ideah dat a modern business man
doin' business arter de modern fashion,
has got to dea a heap o' wrestlin' wid his
conscience in de case he adopts any pertic-
ular brand o' religion."

"De public will expect to make some
mistakes in addition, but be a leetle
keeful about it. Make 'em in favor of
de public about half de time."—Detroit
Free Press.

LAND PIRATES.

ARCHBISHOP GIBBONS CONSIDERS SOCIAL-
ISTS AND ANARCHISTS AS SUCH.

Last Sunday upon the occasion of the
dedication of the Church of the Holy
Cross, (German Catholic) in Baltimore,
Archbishop Gibbons considered the recent
disturbances in Chicago. Upon this
subject he spoke as follows: "The govern-
ment of the United States is a government
framed by the people for the benefit of
the people. It welcomes to our shores
foreigners from every part of Europe. Like
the sun that shines for all, our benevolent
government sheds its blessings upon all,
without regard to race, nationality, or
 creed. It lifts aloft our glorious flag as a
protection and guarantee of equal rights
to all. Every man in our country has an
opportunity of making an honest liveli-
hood, and in many instances may secure
an independent fortune. The Germans
form a large, influential and conservative
portion of the population of Baltimore.
They are recognized as law-abiding
citizens and industrious men. They have
contributed much to the material growth
of the country and development of its
resources. While the great bulk of the
emigrants from Europe are honest, law-
abiding men, yet the event of the past
few days in Chicago clearly show that
there comes to this country a small but
dangerous class of men, who boldly preach
the gospel of anarchy, socialism and nihil-
ism. These men are land pirates, preying
upon the trade and industry of the coun-
try. Their favorite weapon is dynamite.
Their mission is rather to pull down than
to build up. Instead of trying to
strengthen the hands of the government
which protects and upholds them, they
strive to hamper and destroy it. Instead
of blessing the mother that opens her
arms to receive them, they insult and
strike her. If these men had their own
way industry would be paralyzed, honest
labor would be unrequited and gaunt
poverty would stalk over the land. They
have no idea of the liberty. They wish
the lion's share for themselves and would
leave only a morsel for others. The
amplest liberty is enjoyed in this country,
but it is a liberty based upon law, order
and authority, and liberty without law
degenerates into license. We have no
large standing army in this country so
uphold the law, and I am glad of it.
Standing armies are great evils upon the
resources of a country and compel a very

HATS & CAPS

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business to the premises next door to
the Bank of London, Dundas street. This
store has been newly fitted up expressly for
Mr. Beaton, and is without doubt one of the
handsomest in Ontario. Most of the old
stock was disposed of before removal, and
therefore the goods now on sale will be
found comprising the very latest styles,
while the prices will be such as Mr. Beaton
has always placed on his goods—allowing
only the lowest possible remunerative profit.
We would recommend our friends to
give London's favorite hat emporium an
early call, if in need of anything in that
line for spring or summer wear.

The Archbishop then exhorted the
people to beware of dangerous and for-
bidden societies, to beware of demagogues,
and to be always ready to grant to others
the same liberty and tolerance they exact
for themselves.

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