#### To Fame

Bright fairy of the morn, with flowers arrayed,
Whose beauties to thy young pursurer d the ecstasy of poet's dream— o'ertake thee, ere thy lustre fade?

ipe glory of the noon, to dazzle eyes t pageant of delight and power of gold, placelying into mirage manifold— I o'ertake thee, or mistake my prize?

"Dull shadowof the evening gaunt and gray. At random thrown, beyond me, or above, And cold as memory in the arms of love— Have I o'erta'en thee, but to cast away?" "No morn, or noon, or eve am I," she said, "But night, the depth of night behind the

By all mankind pursued, but never won, Until my shadow falls upon a shade," —From Harper's Magazine.

#### FIVE-MINUTE SERMONS FOR EARLY MASSES

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

EIGHTEENTH SUNDAY AFTER PENTECOST. "The multitude seeing it, glorified God."-Words from this Sunday's Gospet.

Nothing is so common as the small return which men make to Almighty God for the benefits which He is continually bestowing upon them. Day by day and hour by hour He is avishing upon His creatures countless gifts and blessings. Whatever we have, and all that we have—health, strength, kind friends, life itself—all comes from Him; everything is given by Him freely and voluntarily; given, too, out of love, and out of a special love to each and every individual in particular upon whom His gifts are bestowed; given, too, as an earnest of the future, of the still greater benefits which it is His purpose and desire to give hereafter.

For numberless though the gifts of God

and desire to give hereafter.

For numberless though the gifts of God are even now in this life, it is not His holy will to bestow everything upon us in this life. It is not His holy will to give us in this world full and complete estisfaction and contentment. His plan and purpose is to lead us to something far better; if we fulfil the conditions laid down by Him, if we make Him anything like a worthy return for what He is now bestowing upon us, He has in store for us here. ing upon us, He has in store for us here-after gifts of such surpassing excellence that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."

But I am afraid the vast majority of men are like that vast majority of which we read in the Gospels. Of the ten lepers who, when they were in trouble and distress were aver ready who, when they were in trouble and distress were ever ready to come to our Lord, nine went their way the moment their prayer was granted, without acknowledging by a single word the favor they had received, and only one, and that one a Samaritan, returned to give glory to God. And so it is now: When things are going well in good times, when God gives health and wealth and prosperity, and the more and the greater are the health and wealth and presperity which He gives, in such cfroumstances men, as a He gives, in such circumstances men, as a rule, go their own ways, make themselves, their own interests and pleasures and convenience, the end and contre of their lives. If they say a few prayers, if they hear Mass once in a while it is thought a great thing. The only thing, experience proves, which gives God that place in men's minds which He is entitled to hold men's minds when he is entitled to note is adversity. Misfortune happens, sickness comes, death is thought to be approaching; then it is that men really begin to think of God.

Now, my dear brethren, I wi h to point out a very unpleasant consequence of this way of acting, in order that, if for nothing else, at all events for your own sakes, you may be induced to act more wisely and justly. The whole providence of God is directed to the end of bringing all things to Himself. In the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption, whereas the roal diff, is the very nature of Consumption. out upon you His choicest gifts.

"Backward, turn backward, O Time in your flight, Make me a child again, just for to-night;" Make me a child again, just for to-night;" is the exclamation, in thought, of many a man who has suffered through a long life, from some distressing disease, that he might have cured with a few bottles of medicine like Dr. Pierce's "Golden Medical Discovery," which cures all blood and skin diseases, as well as consumption or scrofula of the lungs. If he were "a child again," he would know enough to have a bottle of the Discovery "to night," and in old age would not implore Father Time to "fly backward" for his special benefit. Hence, "Be wise to day, 'tis madness to defer." Get a bottle of the nearest druggist.

Mr. Peter Vermett, Hochelsga, P. Q., writes: "Dr. Thomas' Eelectric Oil cured me of Rheumatism after I tried many medicines to no purpose. It is a good medicine." Just think of it—you can relieve the twinges of rheumatism, or the most painful attack of neuralgia—you can check a cough, and heal bruised or broken skin, with a bottle of Dr. Thomas' Eclectric Oil, costing only 25 cents.

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The four Cardinal points of health are the four Cardinal points of neath are the stomach, the liver, the bowels and the blood. Any irregularity of their action brings disease and derangement to the whole system. Regulate their condition with Burdock Blood Bitters to secure egular health.

Thomas Myers, B: acebridge, writes: "Dr. Thomas' Eclectric Oil is the best medicine I sell. It always gives satisfaction, and in cases of cougits, colds, fore throat, &c., immediate relief has been received by those who use it."

A NEW VIEW OF CONSUMPTION.

AND ONE WHICH APPEALS TO COMMON SENSE. MANY CURABLE CASES. (Medical Stilus.)

"Many persons die of Consumption who could easily be cured," says Dr. S. C. Clark, of Watertown, N. Y., "if they would go at it right. I have a new view of the disease, Consumption is not always of lung origin."

"How so? What is it then?"
"Many or consumption are consumption or says the says of lung origin."

"Many cases of consumption are second-ary. The disease itself prevails every-where, but the best practitioners refuse to attribute it entirely to inheritance or the weather. If a person lives in the most favorable climate in the world and has any tendency to lung weakness, if certain con-ditions exist in the system, that climate, however favorable, will not prevent development of the disease. The disorder in such cases is only a secondary symptom in the lungs of some other ailment, and can never be cured until approached through its course."

its source."
"Yes, doctor; but what is the method of

"Yes, doctor; but what is the method of approach?'
"If you dip your finger in acid you burn it; do you not?'
"Yes,"
"If you wash this burnt finger every second with the acid, what is the result?"
"Why, constant inflammation, festering and eventual destruction of the finger."
"Precisely! Now then for my method, which commends itself to the reason and which commends itself to the reason and judgment of every skilful practitioner. You know certain acids are developed in the body. Well, if the system is all right these acids are neutralized or utilized and these acids are neutralized or utilized and carried out. If the system is run down by excesses, anxiety, continual exposure, or overwork, these acids accumulate in the blood. If there is any natural weakness in the lung, this acid attacks it, having a natural affinity for it, and if the acid is not neutralized or passed out of the system, it burns, ulcerates and finally destroys the lung. Is this clear ?"

"Perfectly! But how do you prevent the accumulation of these acids in the system?"

system?"

"Irregularities of the liver and kidneys create this excess of acid and the supply can be cut off only by correcting the wrong action of these organs. The kidneys alone should carry out in quantity, in solution, enough of this acid daily, which, if left in the blood, would kill four men. When the stomach, the liver and the kidneys are all conspiring to increase the acid, the wonder is, that weak lungs resist death as long as they do!"

"But you have not told us how you would treat such cases."

"No, but I will. The lungs are only diseased as an effect of this acid or kidney

poison in the blood. After having ex-hausted all authorized remedies to correct this acid condition, I was compelled, in justice to my patients, to use Warner's safe cure; though a proprietary remedy, it is now recognized, I see, by leading physicians, by Presidents of State Boards of

sicians, by Presidents of State Boards of Health and by insurance physicians, as a scientific and the only specific for those great organs in which over ninety per cent. of diseases originate or are sustained."

"Is this form of treatment successful?"

"It is wonderfully so, and for that reason I am only too willing that you should announce it to the world of consumptives."

received the above interview from H. H. Warner & Co., Rochester, N. Y., with the request that we publish it for the good of RESERVE FUND...... 50,000

and justly. The whole providence of God is directed to the end of bringing all things to Himself. In the very nature of things God's glory is and must be the last end. Now, if this end is not, through man's fault, attained in one way, Almighty God will take another. If, when He pours out His gifts upon men, they make Him no return, and rather depart the further from Him, what must follow? Why, instead of the prosperity which He has given He will send as a more efficient means adversity, bad luck, bad times, disappointment, slekness, and so on. How, then, should we act, if we would set wisely? The answer is simple. Look for—and those who are the most unforturate will find if they look—look for and consider the many things for which you have to thank God, dwell in your thoughts upon these things, try to make him some recompense for them, and then when He finds in you a grateful heart He will be ready to pour out upon you His choicest gifts.

Have found that many thousands of people are suffering from what they think is Consumption, whereas the real difficulty which they are suffering from what they think is Consumption, whereas the real difficulty the fact that many thousands of people are suffering from what they think is Consumption, whereas the real difficulty the fact that when these organs are restored to health by the use of Warner's safe cure, the consumption disappears, and so our with causes so many symptoms of diseases that the human system is subject to. The same acid condition of the system. We insist upon what we always have claimed, if you remove the cause, the system will soon acid condition of the system. We insist upon what we always have claimed, if you remove the cause, the system will soon acid condition of the system. We insist upon what we always have claimed, if you remove the cause, the system will soon acid condition of the system. We insist upon what we always have claimed, if you remove the cause, the system will does ure of the califor of the Lutheran Quarterly, and then when He finds us a marked copy."

We gladly give place to the article, for if we can in any way stay the ravages of Consumption, which carries away so many millions yearly, it is our bounden duty so

THE POOR WE HAVE ALWAYS WITH US,"

Catholic Citizen. This does not mean that poverty is a sanctified state. Nor does it mean that misery and distress are insurmountable. Many plous people who eat good dinners and ait by warm firesides have the phrase with the same than the same transfer of th "the poor are always with us" in their mouths for a totally different purpose than the Divine Teacher intended.

We find rich bad people and poor good people; but the general law connects poverty with sin, and comfort with virtue. There would be little avarice without want, little injustice without greed and little imtemperance without improvidence.

The influence that improves a people's worldly condition is almost certain to improve their spiritual condition. The reign of religion among hovels and tenements exists, in spite of the surroundings, in protest against them and in opposition to them. The reign of religion among peaceful hamlets and prosperous farms exists in harmony with the salubrious environment, and assist by its healthful

atmosphere.

To build solid piles of masonry dedicated to Christien worship and to pay through years of appeal and effort a universal indebtedness thereon, in one line of church work rendered imperative by the conditions of a new country and immigrant

ongregations. To institute great devo-tions like that of the Forty Hours or the Holy Resary, is a more salutary and wise direction to lead the thoughts of the pious and faithful members of the congregation. These directions of church effort, however, are only a few of the many func-tions which the Church discharges. The former is merely a preparation for work; the latter is a species of work which reaches only a limited number, and assists those who are already safely entreached in the spirit and knowledge of their relig-

The periodic mission is an instance of the king of spiritual work that the average city congregation seems most in need of. If the mission could be transformed into something regular and not cccasional,

into something regular and not coasional, its effects would be permanent.

Lessons of frugality, sobriety and intelligence are a part of the Church's function. Throughout the middle ages the Church was a civilizing agency, leading in all reforms. The civilizing in fluence of the Church ought to continue in the nincteenth century. Civilization should not and can not properly lead the Church, but Christianity ought to lead civilization. What the masses in our average congrega-What the masses in our average congrega-tions most need is the right kind of civ 'i-zation. They need it badly—the young people quite as much as the old. The Church is the centre of true civilization, and, as a positive influence in advocating temporal comfort, decency and social ele-vation, is merely doing a duty that it began to take up in the days of the Cesars,

#### The Rebellion

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#### A Cure for Drunkenness.

A Cure for Drunkenness.

The Cure of drunkenness is a task withwhich the regular practitioner has been unable to cope. Nine-tenths of mankind look upon drunknness as a social vice, which a man may overcome by force of will. Drunkenness is a bad habit, we all admit, in the moderate drinker. In the confirmed drunkard it becomes a a disease of the nervous system. The medical treatment of this disease consists in the employment of remedies that act directly upon these portions of the nervous system which, when diseased, cause lunacy, dementia, and the drinking habit. Remedies must be employed that will cure the appetite, for strong drink, steady the tremoling hand, revive the lagging spirit, balance the mind, etc. The nervous system of the dram drinker being all unstrung or shattered, must be given a nutriment that will take the place of the accustomed liquor, and prevent the physical and moral prostration that often to of alcoholic drinks, Lubou's medicines may be given in tea or coffee, without the knowledge of the person taking off from the use of alcoholic drinks, Lubou's medicines may be given in tea or coffee, without the knowledge of the person taking off room the use of alcoholic drinks, Lubou's medicines may be given in tea or coffee, without the knowledge of the person taking the received in this surject, should send of readers for Lubou's Treatise, in book form address, which will be mailed free to any address, when stamps is inclosed for postage. Address, M. V. Lubon, 47 Weilington street east, Torono, Ont. Mention this paper.

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