

Remember.

MARY E. MANNIX. Remember, man, thou art but dust. Ah! did we but remember, How dull were anger's poignant thrust, How short-lived its red ember!

THE APOSTOLIC SPIRIT.

Church Progress. The surest sign of a vigorous spiritual life is zeal for the Kingdom of God. The first office of the Church is the preaching of the Gospel — the spreading abroad of the good news of salvation. Just as Holy Church herself steadfastly "holds forth the Word of Life," inviting all the world to contemplate with her daily, weekly and yearly the mysteries of the Incarnation and Life and Passion and Glory of Jesus Christ our Lord, and His Holiness in His saints, so every individual Christian and every local Church should feel irresistibly impelled to make known the wonders of Divine Love.

A MASQUERADE.

Louisa May Dalton in Ave Maria. Looked upon from any point of view, the sin of selfishness is the root of the evil of the world. Every fault and crime and weakness may be traced to its baleful influence. But when it comes to deciding as to which side of the shield is turned, the trouble begins. Selfishness masquerades as unselfishness deftly and successfully.

How extremely unselfish Mrs. X is! says an admiring friend. "There is nothing she will not sacrifice for her children. I called there yesterday, and she gave Willie her watch to play with to keep him still." Now, it was not devotion to the child which made his mother yield to the demand for the timepiece: it was pure and unadulterated selfishness, as such treatment of a youngster always is. To give the children the clock or the gas meter, or whatever they clamor for, is the quickest way to purchase temporary peace, and Mrs. X takes it. She is too selfish to look forward, and to take the pains which would avert a lifetime of misery for her offspring, now so recklessly indulged.

Even when seeming devotion to the welfare of another is based upon no thought of self, there are circumstances in which it defeats its own ends unless used with wise moderation. There are persons so morbidly neglectful of themselves that they need a guardian to deal out to them suitable doses of their favorite medicine. It is one thing to sacrifice one's own pleasure for a friend, it is another thing to commit slow suicide. Wives throw away their lives because exacting, invalid husbands will not put up with the services of a professional nurse; children are orphaned for the reason that their mother stubbornly refused help in her manifold and wearing duties; all sorts and conditions of men and women wear away to untimely graves from work which could be better done by those who need the wages it would bring them.

"Self-sacrifice may be," says a thoughtful writer, "either a food or a poison." Used judiciously, it may conquer the world; used unthinkingly, it will, however good its intention, only add to the sum of human misery. If our wholesale indulgence of others results in harm to them—if our self-abnegation weakens or hinders or injures our child or friend, then it is time to stop and ask if this quality of ours, which we have in our own conceit called unselfishness, is not something else in disguise. The truest and only unselfishness is that wise enough to look forward, and far-seeing enough to refrain from the sweet spoiling of child or wife or husband when the harvest will be reaped with tears and regret. It is often better to allow others to depend upon themselves.

The sapling that leans against the house is less strong than the one which gains symmetry while fighting the gales alone in the open field.

We add to the selfishness of the world by exact indulgence of the whims and preferences of those who would be better off by a little wholesome exertion in their own behalf. The noble army of martyrs is in nowise related to the unpleasant people who often pose as their successors. True self-sacrifice is as unconscious as the "violet by the mossy stone." It sweetens life, it gilds the cloud, it comforts the bereaved, it hides its own bitterness behind a smile, it withholds bitter criticism; it upholds, consoles, bears all and gives all, whether of goods or the small change of loving words and heavenly sympathy. But it is wise.

ESSENTIALS OF EDUCATION.

Church Progress. The most essential elements in education are: (1) Religion, which enables one to serve God, shun sin, save one's soul, and bear discomforts and sorrows with fortitude and dignity; (2) A trade, handicraft or profession, by which to earn a livelihood; (3) Good manners and courtesy, which enable one to associate pleasantly and profitably with one's fellow men and be a source of happiness to all with whom we are brought in contact; (4) Accomplishments, such as athletic sports, games, music, folk lore, literature, art, etc., which enable one to occupy pleasantly one's leisure moments with profit to oneself and others. (5) Where a child is to be called upon, on reaching maturity, to perform political duties, he needs special instruction to fit him to perform those duties with some degree of intelligence.

All Run Down. This is the condition of thousands. Squanderers have been of sleep, rest and healthy of health. The mad pursuit of place, power, and pelf leaves them broken in spirit, weak in body, shattered in nerve. In the world, but no longer of it, their days are spent in desire, impatient and purposeless, for they have bankrupted health. Thousands are on the road. They heed not the warning that nature gives. Sleeplessness, inertia, despondency, and fatigue add their mournful notes to the still sad music of humanity. Tired! Tired! Tired! You need aid! Your system requires a staff upon which to lean, and your brain rest for increasing vigils. Health and strength are the alternatives from decay and death.

Coca, combined with Maltine, affords that staff. It will give tone to the nervous system, strength to the shattered nerves, sleep to the weary eyes and rest to the tired brain. Maltine with Coca Wine will build up the body and give strength, vigor, and health to the weak and debilitated. Maltine with Coca Wine is sold by all druggists. How to Cure Headache.—Some people suffer untold misery day after day with headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmed's Vegetable Pills, containing Mandrake and Dandelion. Dr. Finlay Wark Lysander, P. Q., writes: "I find Parmed's Pills a first-class article for Bilious Headache."

THE DEVIL'S SUBSTITUTE FOR RELIGION.

Church Progress. We have received from Rev. Silliman Blagden a copy of the New York Tribune of June 8th, containing an account of "the one hundred and seventeenth annual meeting of the Grand Lodge of Free and Accepted Masons of the State of New York" held on the previous day; with the following passage marked by the sender:

Speaking of Peru, the Grand Master said: "On December 24th last there came to my notice an edict of one Christian Daw, Grand Master of Masons in Peru, dated June 13, 1897, wherein he directed that hereafter the altars in the lodges in Peru should no longer support the Holy Bible, and all reference to the Great Light in Masonry should be excluded from the ritual. Before the sun had gone down that day your Grand Master had penned the edict announcing this Masonic suicide of the Grand Lodge of Peru."

In the margin Mr. Blagden writes: "Does not Masonry substitute itself for, and in the place of, the Church of God? Does not Masonry keep hundreds of thousands of men out of the kingdom of Christ, on account of this very reason?" We answer, most emphatically, it does. In Catholic and Pagan countries it is openly anti-Christian, and usually atheistic and immoral. In Protestant countries it pretends to base itself upon the Bible (by which it means the mutilated Protestant versions of our Sacred Books), and to teach what it pleases it to call the Fatherhood of God and the brotherhood of man. Taking it at its own word, it is a religious sect; it has, indeed, more of the elements of a religion than most of the Protestant sects have, since it boasts of dogmas, symbols, temples, altars, feasts, and an elaborate ritual that sets all the sacraments of the Church of God. But it uses the Bible only as a fetch, and it does not know the meaning of the Divine Fatherhood or of human fraternity. Some English-speaking and German-speaking Masons, especially of the Blue Lodge, are most excellent men, according to their lights; but the atmosphere of Freemasonry is so impregnated with naturalism — i.e., practical materialism — that the habitues of the lodges and especially the initiates in the higher degrees of the "Scottish Rite," almost always lose all notion of the supernatural. It would probably be impossible to find an active Freemason of long standing who is not thoroughly committed to the secularistic programme, and especially to its first plank, which is the banishment of religion from the schools. "Speculative Masonry" since its origin in the last century has become the most formidable bulwark of Satan's kingdom on earth; and its English German form, which seems the most offensive, is really the most dangerous because most subtle and hypocritical.

There are some of us who think that Freemasonry is the Second Beast of the Apocalypse, with the innocent appearance of a lamb and the subtle speech of the Great Dragon (Revelations xiii, 11). It exercises in modern constitutional governments all the power (xiii, 12) of the First Beast (which represents the Pagan State), and will let no man buy or sell save they who have the mark of the beast (the grip) in their right hands (xiii, 16, 17).

THE WAGES OF SIN.

Catholic Citizen. Cannot one do what one likes with one's own money? You have the liberty to do what you like with your money; but the moral right, you have not got.

Society gives money its value and property is created by law. If money owes its value to the decree of society the use of money ought to be in accordance with the general advantage of society.

If one uses his money for luxury and personal voluptuousness, society suffers. Inequalities may exist; but there is a grand law of equality which subordinates inequality to its purposes. While thousands are starving no man has a right to be a sycamore, even though he have all the wealth of Croesus.

Cleopatra may exist in the ancient and monarchical system, but she is out of place in the modern democracy. In the city of New York a thousand children run the streets shoeless in chill November. Yet a New York paper notices a pair of ladies' shoes on exhibition in a Broadway window that are worth \$100. They were made for a Murray Hill belle, who has a pretty foot and an equally attractive pocket-book.

Young New Yorkers spend on a midnight debauch the wages of ten workmen for an entire year. A Boston youth threw his gold watch across an elegantly furnished bar-room and smashed a French plate mirror that lined the whole side of the room. Before the enraged proprietor could ejaculate an oath the youthful vandal had filled out a cheque for \$1,500 in settlement of his wanton damage.

We submit whether this way of using money is not thoroughly sinful. Rich people will be held to account for their luxury in the other world, even if the crack o' doom does not bring down the consequence upon them here on earth.

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AUTHOR OF "QUO VADIS."

Sienkiewicz's Opinion of Various English Writers.

In the July Century Jeremiah Curtin, the translator of "Quo Vadis," has a paper entitled "My Acquaintance with Sienkiewicz." Mr Curtin says: Sienkiewicz expressed himself at some length on English literature and art. I give his own words: "Of English novelists I like Dickens best. His 'David Copperfield' seems to me nearer genuine human nature than any other English production of the century. Dickens derived immense pleasure from the people whom he described; he had a true and vivid appreciation of unusual characters.

In literature Shakespeare stands apart. His knowledge of man seems to me almost superhuman. I am amazed at his insight and truthful vision, especially when I compare him with other writers. "Scott had a power of narration that was really phenomenal, but there is much in his novels that is not true; not infrequently he ornamented in his own way — beautified as he thought. His account of the chivalry and knighthood of the middle ages does not correspond at all with reality. Still, he was a wonderful writer. "Thackeray was a great novelist, but to me he has always seemed enthralled more or less by society, mastered by it in a degree, hence injured as an artist.

"Tennyson used beautiful language, but he was artificial; he was the poet not of humanity, but of a class, and devotion to a class always enfeeblens an author. Of recent Englishmen, Kipling stands alone as a writer of short stories. Du Maurier is very much of an artist by nature. In 'Trilby' his description of Parisian artist life is fine; but the book, though entertaining, is too fantastic; the end especially is unreal beyond measure, as is, of course, the hypnosis. Rider Haggard I know to the extent of one novel, 'She,' which I read in eastern Africa. "Though very extensive, English literature is weak in one kind of mental creation, in which it is not likely to be strengthened—the fable. In this field the Russians have surpassed all Europe; their Kryloff is the greatest fabulist of modern times."

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