

Do not try to be some- net dream of great far aw- Open your petals of pow- and sing out the fragran- in the place that has be- you. If you find yourself a narrow sphere by an crippled, dependent brothe- or weighted down by a home, do not say, "What wasting my life in this ited environment?" Som- est characters in all his- sioned and home magnific- such limited fields as you- sell in. The potency, the opportunity is in the m- and use it.—Success.

Master One W- All young men should line of work that they c- grow proficient in. You- drifting about from trad- business to business, loo- thing to turn up but hav- toring of this or that, ar- be in demand.

Character is Ever- A youth should resolv- outset of life, that he- honor too dear for purch- barter, priceless, and if- he will always be rich- nothing else — you, thou- poorhouse. Millions loo- by the side of character; thing with character; out it. When the soul i- precious jewel, the price, all merely mate- but empty mockery. It- pect happiness or tru- while one juggles with- esty. As well might a- walk through mire un- through his dignity and self- joy his health and the- won through unscrupul- all the time he stands- fore the bar of his o- Where honor is conce- middle course. There- porizing, no compromise-

Worth Culti- Admiration is a faul- ating, even, if not chief- of self interest. For- tion can not make gre- receive it, it is bo- the vision and expan- who proffer it. It is so- like what is habitual- that the wonder is that- hero-worshippers mere- lent of gray policy, goodness in heaven is- our idea of its perfec- obscure such anticipa- vouchsafed us here on- our outlook with the- world's wickedness, of weaknesses of our nei- so much goodness or- much courage and pati- esity, that the vision- has no room for the- life, and no sympathy- view that deliberately- contemplation.

Don't Tell Your Troubl- The Gidon offers the- advice. "Train your- troubles to yourself, on- upon acquaintances, isn't these fault if you- and they don't want- because they have s- own."

The Secret of- "To come up again- from defeat." That is- success of every brav- that ever was lived. Perhaps the past- bitter disappointment- ing it over you may- be a failure, or at- flooding along you- may not have succeed- clear things you expect- may have lost mo- pected to make it; lost friends and rel- very dear to you. Y- your business, and ev- have been wrenched- you could not pay th- or because of sickne- inability to work. I- may have appeared- power. The New Y- very discouraging on- in spite of any or al- times, if you refuse- victory is awaiting- road. A little boy was- to skate. "Oh, by- time I fell down," h- the spirit that leads- victory. It is not th- getting up, that is d- alien in Success.

Keep on You- There is first the- well and capable of- is nothing more than- human powers. It- self-respecting perso- not abuse the organ- then there will be no- ing of them and wo- working all right. much upon some well- aggravate it throu- This in some cases- confirmed habit th- will be induced.

"Be Not so- The melancholy- reads to us as an- being too much t- of the objects of- The worthy gentle- snatched from us at- election, and in the- test, while his des- and his hopes as esp- ingly told us that- shadows we pursue. These words were- a century ago, by- ing a parliamentary- wherein one of the- in the midst of the- Men are every o- and dramatic way- in futile struggle, in- to build up a fortun-

THE CATHOLIC RECORD.

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXLI.

As I have said before it seems to me as if Catholics were apt to be rather hard upon the memory of Innocent the Third, that great Pope whom our chief Protestant encyclopedia extols so highly. Dr. Barry, an eminent Catholic clergyman, and late professor at Rome, in his free and brilliant work on "The Papal Monarchy," criticizes Innocent because, having laid France under interdict until King Philip Augustus took back his lawful wife Ingeborg, he paid no attention to John Lackland's repudiation of Isabella of Angouleme. Surely Dr. Barry might have noted, what I have had to learn from a Protestant source, and have already mentioned in the Review, that Innocent himself sufficiently explained the difference. "Queen Ingeborg," said he, "appealed to me, and therefore I was obliged to examine into her cause. Queen Hawisa was not appealed, and it would be very irregular and disturbing if the Holy See was accustomed to interfere with the sentence of an episcopal court where neither party protests."

Innocent appears to have been as well warranted in not taking up Hawisa's case without her request as Pius VII. in not taking up Josephine's unasked. As the Protestant historian well subjoins, life would have been simply intolerable, if suitors in the ecclesiastical courts could never have had confidence that the proceedings would not be suddenly overturned by unsolicited interventions of Rome. This is not the Roman conception of plenary authority.

To return now to the Republican correspondent's remark that the assumption of the primacy by Rome has not even secured good morals. True, it has not. There was a great deal of wickedness in the present Christendom (of course it was then not Christendom, but Heathendom) before the Roman Church existed, and there has been a great deal ever since.

It can not be said that it is absolutely impossible for a religion to secure a general prevalence of good morals, or at least a great abatement of open wickedness. Buddhism, it is said, especially in Farther India, where it prevails alone, has immensely diminished crime, more completely than any religion elsewhere.

Does not this imply that Buddhism is superior to Christianity? It does not.

In the first place, the Farther Indian races are of an exceedingly placable and docile temperament, very little inclined to lawlessness of any sort, friendly among themselves, and submissive to their rulers, both civil and religious.

Secondly, Buddhism makes it its avowed aim to reduce action and thought, of every kind, to their lowest possible terms. It says: "To think nine thoughts in an hour is well. To think eight is better. To think nothing whatever is best of all." It proposes as the goal of destiny, extinction, or something very much like it. It teaches that this dual Nothingness, or Nirvana, can only be reached by overcoming the desire of existence, and therefore by extinguishing all the passions, every appetency for sensuous or terrestrial enjoyment.

True, the people at large do not expect to attain Nirvana until after very many transmigrations. Yet their thoughts are steadily bent in this direction, and they live all their lives under the asphyxiating influence of Gautama's doctrine. Besides, most of the men in Burma and Siam spend a few years in monasteries as Buddhist monks, whose vows are not irrevocable. It is no wonder then that as action in general is discouraged by this religion, so criminal action should be discouraged by it. Buddhism is, on the whole, a narcotic influence, depressing the inclination alike to good and to evil.

On the other hand, Christianity has laid hold of the ring races of mankind, the supremely energetic races. These races it has stimulated into still greater activity. Instead of proposing extinction or semi-extinction as its goal, it proposes life eternal. "I am come that they might have life, and that they might have it more abundantly."

The gospel does not prescribe or discourage the appetency for any present good, either bodily or spiritual. It only exhorts to forego these so far as they stand in the way of higher and eternal good. It only exhorts, as Dante says: "Look away from the goods that few can share, to the goods that all can share."

Eastern Christianity, naturally, has part in the Oriental disposition to prefer thought to action, and too often this contemplativeness approaches Buddhist torpidity. Therefore a Jesuit in Egypt expresses his satisfaction with Protestant efforts there, because, he remarks, the Protestants, being Westerners, have helped to break up the stagnation of the Coptic Church. We know, too, how much superior the Greek Catholics are, in character and energy, to the Greeks proper. It is in the West that the Gospel has had its chief history, and it is from the West, principally, that its influences are going out over the world.

If Count Montalembert says that Eastern monasticism had no history, this is still more completely true of Buddhist monasticism, except, in some degree, among the active people of Japan, where at one time it considerably promoted culture.

historians, for instance Milman and Hauck, and Green, although the Irish monks converted more largely than even the Benedictines and the Cistercians, and were indeed the chief evangelizers of England and Scotland, and through them of Scandinavia, and even of Finland, yet there was danger that Rome applied to it her steady hand and her marvelous capacity of organization. Medieval civilization might indeed be defined as an edifice of Irish foundations and Italian superstructure. The work which Columbus and Columban began, the English Boniface and the Grecian Theodore completed, under the immediate direction of the Apostolic See.

If, therefore, it was well that Europe should not only be Christianized, but that she should have a settled and civilized Christian order, bringing forth, amidst the rudeness of inconceivably rude times, innumerable fruits of saintliness, of virtue and of good living, I submit that it was very far indeed from presumptuous for Rome, in her great Pontiffs, to stand at the helm. Matters were often very bad (though how much worse, after all, than now, under our more varnished ways?) but they would have been incomparably worse but for this high superintendence.

As Joseph Cook has well said, in speaking of these matters, the brighter the light, the deeper the shadow. Wickedness within Christian limits is intenser than beyond them, for it is a distincter resistance to a higher ideal. The Gospel, moreover, requires of every man a self-surrender of his personal aims, to become vehicles of the aims of God in Christ. It promises him for this, that "he that loseth his life shall find it," that he who sinks his separate personality into the Divine personality of the Redeemer shall, in reward, be exalted to a share in the Redeemer's dominion. "He that overcometh shall sit down with Me in My throne, as I have overcome and sat down with My Father in His throne."

Yet this consummate exaltation can only be attained through such an abdication of selfish ends as to the natural and sinful man appears to involve the very agencies of self-extinction. "Shall I have a Lord over me," he says, "even though it be the Almighty God?" Therefore within the Christian range, in innumerable instances, there is developed a proud rebelliousness against God such as is hardly found, hardly possible, in heathenism. The Gospel refuses to be a mere means of promoting a comfortable external morality. It insists on something deeper, either for evil or for good. "Suppose ye that I came to send peace on earth? I tell you, Nay; but rather division."

Indeed, as in Christendom, to cite the Positivist Morrison, Saintliness, in its full sense, first becomes possible, so within Christendom diabolism, in its full sense, first becomes possible. Moreover in the future it is probable that these antagonisms will go on growing ever more pronounced. In the past we have had abundance of ungodliness and immorality. In the future we are likely to have more and more anti-godliness and anti-morality, or rather well developed and faithfully observed morality of a definitely anti-Christian line. The evil practices which pagans followed, but did not defend, suppression of the weak, ante-natal murder, exposure of weakly children, promiscuous concubinage, contempt of permanent marriage, are more and more now being developed into doctrines, which claim recognition from the State, and compulsory enforcement upon all. Satan, instead of being denied, is in many places beginning to be acknowledged, and acknowledged as he is, but held up as the supreme object of worship, in his last desperate endeavor to overthrow "the Galilean."

There is, then, within Christian limits a vast and increasing amount, not of mere wickedness, but of proper diabolism. If it is charged that this is peculiarly malignant within Catholic borders Catholics are hardly likely to deny it. They are more likely to say: "So it should be. The brunt of the battle lies here."

However, did Luther's revolt improve morality? CHARLES C. STARBUCK, Andover, Miss.

WHERE CATHOLICS STAND.

In those qualities and characteristics, that touch the interest and affect the permanent welfare of the country, I venture to declare, as my honest convictions, the Catholic population stand on the right side. They will ever be found defenders of the constitution and the laws. They stand for order against anarchy, for the rights of property against confiscation. They will support authority in maintaining the public peace against the schemes and plotting of dreamers and conspirators.

They stand for the inviolability of the marriage tie, and the sanctity of home, against the scandal and abomination of divorce and the disruption of the family, to which divorce surely leads. They stand for liberty as against license, and whenever the issue shall be fairly represented, I am persuaded they will also be found on the side of temperance and temperance reforms as against the evil and curse of the drink plague.

The Catholic citizen who loves God and faithfully follows the teaching of the Church must love his country and cannot be otherwise than loyal to that country's best interests.—Wm. J. Oaahan.

Give Good Seed a Chance. Our Parish Calendar of Lawrence, Mass., gives good advice when it says: "Never destroy a religious book, pamphlet or paper. No matter how old, how dilapidated, it may contain some gem of thought, a tiny seed of knowledge, a germ of salvation. Give it to some one; have it where it may be picked up. Let it blow away rather than burn it. We have known conversions brought about by reading a detached leaf of a religious periodical by the perusal of an old cast away prayer book, the chance picking up of a good book."

FIVE-MINUTE SERMON. Quinquagesima Sunday.

THE QUALITIES OF CHRISTIAN CHARITY. What a beautiful description it is, my dear brethren, which St. Paul gives us of the virtue of charity in the Epistle of to-day! If you have never read it or do not remember it, I would advise you to read it at once; and, indeed, nothing could be better than to commit it to memory.

Let us look just now at a part of it. Charity, says the Apostle, "is patient, is kind; charity envieth not; doeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Now, I say this is very beautiful, is it not? And perhaps it seems all the more beautiful because the picture which it gives us is not a very familiar one. I know we are apt to think about as well of ourselves as of almost any one of our acquaintance; but can we say to ourselves, on reading or hearing this description of charity, "That's me; that's just my character to a hair?" No; somehow or other, though we would like to put on the coat, it does not seem to fit.

"Charity is patient, is kind." That is rather out of the way, to begin with, when we think how impatient and cross we are if anything goes wrong, if anybody stands in our way or interferes with us, or even ventures to differ from us in opinion.

"Charity envieth not." Worse yet. Why, some people cannot even see their neighbor have a new dress or hat without at once making up their minds to take the shine out of that conceited thing. And if they hear it said that Miss So-and-So is good looking they will take some opportunity to remark, "For the life of me, I can't make out what any one sees to admire in her!"

Probably they might manage to see it if they would make a great effort; but how can they make the effort when no one seems to have any eye for their own good points, which ought to be so evident to all? And it is not the ladies only who have this weakness. You will hear something like this: "Oh! I consider him to be a much overrated man. I knew him when he was young, and he was nothing above the common. But some people certainly have luck." Or, if you do not hear it out loud, the grumbling is there all the same in the heart. Perhaps some praise has to be given, but it is very sparing—given with great appearance of careful judgment and a desire to keep closely to the truth.

"Charity doeth not perversely." How is this? Why, you will find Christians who would, as the saying goes, "cut off their nose to spite their face." They will even suffer themselves, if some one else can only be made to suffer too.

But I shall not have time to make all the applications. As I said, you had better read the Epistle, then you can make them for yourselves. I wish, however, to call your attention before closing to one unpleasant circumstance. Is this charity, which St. Paul so highly praises and so beautifully describes, a sort of fancy and ornamental virtue, which is certainly very commendable, but which we can keep along well enough without? Listen to a few other words which come a little before those I have read: "If I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." Notice, he does not say, "I am not much, or these things will do me no good, without charity;" no, without it "I am nothing;" a cipher, and a sham. Take this home and meditate on it.

A QUESTION OF MORALS TO THE CATHOLIC.

A very able contribution to the consideration of the temperance subject was provided at the recent Australian Catholic Congress by the Coadjutor Archbishop of Sydney, the Most Rev. Dr. Kelly, who viewing the ravages of drink, declared that "adequate means, rightly employed, will achieve, in all circumstances, complete success or at least proportionate success."

Naturally enough—and there are multitudes outside the Catholic fold who will agree with him—the remedy, from the Catholic point of view must be radical and mainly spiritual. His opinion is clearly in the direction of elevating the heart and soul of the Catholic enslaved by the abuse of drink to a sacred appreciation of his manhood and the responsibilities of the individual citizen.

Legislation can certainly do a deal to control excess, but, as Dr. Kelly points out, the question to the Catholic is one of morals. The will of the erring must, he holds, be restored to temperance by the following means: first, by the zeal of pastors; secondly, by voluntary abstinence; thirdly, by religious organization. . . . Let the people see in the light of faith the guilty excesses of the drunkard, the complexity of the unscrupulous vendor, the scandal of encouraging or pressing others to drink, the necessity of shunning occasions and the total effects of strong drink upon womanhood and faith.—Sacred Heart Review.

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LAYING THE FOUNDATION OF TEMPERANCE.

If we wish to cure drunkenness and eradicate it, we must turn first to God and morality, says the Inter-mountain. "Let the moral training of the child along this line be begun early in the home, in the church, in the school. Let the first lessons taught the child along with his prayers be those (conveyed in words suited to his intelligence) concerning the great immorality of this vice. Keep up this line of education, and constantly keep at it, till he grows to manhood; and keep at it in the church, in the home, and in the school, and you will develop a moral abhorrence for intemperance that will prove most efficient. Teach the child the great physical characteristic of inebriety, and its portent of danger, till he believes it firmly: the desire for more stimulant after a first taste. Let us keep no liquor in our houses. . . . Let us endeavor to have our child grow to manhood a teetotaler. The writer knows hundreds of men now advanced in years who have never tasted intoxicants. When asked the reason, their reply generally has been that at the time of receiving their First Communion they had made a promise to abstain from drinking intoxicants until they had attained their majority. They had kept the promise. When of age they realized that total abstinence is a "good thing," easy of practice, and they had resolved to persevere during life; that they felt the better and happier for it. Secondly, let us endeavor to educate public opinion, and enlist the society element in the cause of temperance and total abstinence. The requirement of business men, that their employees be temperate, has done much good. Now let the Christian home and let the Christian society join hands with the teachers of morality to create a public opinion that will declare the habitual (though moderate) use of liquor for the mere fun of the thing to be a practise of immoral, vicious tendencies—dangerous alike to the habitue and to those whom his example may influence; a practise, therefore, to be eschewed. Let our young ladies put a bar on the company of young men who indulge habitually, even though not too freely. Let Christian mothers discontinue the social habit of offering alcoholic refreshments to young or old, in public or private. Stamp alcoholic indulgence to the degree of a disreputable practise, and we will lay broad and stable the foundation upon which can be developed the only permanent cure of intemperance: Moral and intellectual training."

DR. MACKAY'S SPECIFIC FOR THE TREATMENT OF ALCOHOLISM.

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This medicine is now within the reach of all, the price having been reduced. The wonderful results obtained with the worst class of drunkards coming before the Judges of the Recorder's Courts in Quebec and Montreal warrants the statement that the disease of Drunkenness can be cured—readily and surely—under ordinary circumstances and with the reasonable desire upon the part of an inebriate.

This treatment is simply the medicine of the medical profession — the only secret is as to its administration. Dr. Mackay's discovery is the result of 25 years of practice as a specialist and expert. He is a member of the College of Physicians and Surgeons of the Province of Quebec.

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