

There is only one thousand of followers trail, to lean or to be who stambs, but it ta and declives, to stand own feet, and to trust own judgment. — O. Success.

Not small in C "It is a small in say, but men are things. The man veying food to his m when eating is suro standing in the eyes he would desire to a surely pay him down of such table muner in dress and mamen dications of breeding and no man can affor

Effective G There are a thous do faithfully what t who can lay out a ecute it; a thous follow to one who rare thing to find a the power of accom ity to put a thing force of originality. Whatever your v follow others. Do not do things just get's done. Has done them before genious ways. S your speciality that cut much of a figur you will make you Resolve that in the much or little in the original—your own originality is powe afraid to let your by being original, by leading, never solve that you will always on the looko Think to some pa ways a place for S. M. In Success.

The quality The great prizes the most brilliant the shrewdest, to m, to the men o When a man is w position his shre sidered so importan ndot. Reliability Can a man stand w and if he is thro his feet? Can he relied upon under do the right thing His the man a leve his temper easily himself? If he c under all circum thrown off his h he is the man w Who is the

Each one is in of faculties, thoug purposes. The e depends on its po and march togeth command and the go down in defea al his powers make them move to pieces. If on such as appetite better of him, i power is in prop trol. However lack; self-control in contusions is should it takes the strong man If one cannot co control anything but another na Church Calendar

The Ind Some of the m men in this coun dispense with th in their emplo; portant his posi he comes to reg sensible." This may se business like; we shall find t this practice, the moment a n as absolutely ceases to exere the faculties wh rise to that in becomes averg his influence bound to be m Many concern embarrassed by superintendents' ment, after th where they plac take their plac This undue i importance is shifts as utterl really evidence significance of the man who throughly pe world-wide trea; will rea few people i what their tal no be replac character, ind necessary, an reaches this p or act as if he dispensable."

A S A young man been before the chemical had lectured throughout the riviting chan Arthur Good It was no use able until ad made it had and with th proved its w made a demar The same r for early ax- a revolver plan of not new applian than in this was probably the mining

6 Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH. BY A PROTESTANT THEOLOGIAN. CCLIII.

As to Scotland, we may fully agree with our friend, the correspondent, that during the six years of Mary Stuart's personal administration, there were endless rebellions "fostered or incited" on the ground of religion, with a view to her virtual, and finally to her actual dethronement, and that these plottings were at last successful. However, the focus of these intrigues was not Rome, but London, and the great intriguer was not Paul or Pius, but Queen Elizabeth.

How far Mary finally ensured the success of these plots for her overthrow by personal guilt, is a secondary question. The intrigues to supersede her began five years before Darnley's death, when as yet there was nothing against her, except that she was a Catholic. Murray and Argyll had at first urged that the Queen should lease the Crown to them. Murray knew that he could not be King, but he had the effrontery to demand that his sister should give up the whole royal power to him and his fellow-Presbyterian. The first rebellion of the Protestant nobles, headed by the Queen's unlawful brother, and energetically encouraged by Knox and his colleagues, broke out, not on the ground of her having murdered her cousin, but of her having married him.

The marriage lacked no attributes of apparent fitness. The young Henry Stuart was of the blood royal of Scotland, and, after his wife, next heir to the crown of England. Moreover, he, too, was a Catholic, a point of the deepest import for domestic agreement. Yet it was over this fact that the Protestant rebellion broke out. That there should be one Catholic sovereign was almost intolerable; that there should be two, caused the ambiguous loyalty of the Lords of the Congregation to snap. True, Mary had never done one act against the prevailing religion, and her husband, in his subordinate place of King consort, which was held to leave him still a subject, had neither the will nor the power to traverse his wife's frank tolerance. Nevertheless, Murray, with his accomplices, had been throughout watching for an opportunity to set his sister aside, if not from the throne, yet from the government, and, backed by Elizabeth, he found it in this marriage.

After Mary's victory, aided by twenty-thousand Scots, who, though now mostly Presbyterians, were still loyal to their legitimate Queen, and and after the rebel lords had fled across the border, I need not say that Elizabeth, who had suggested and quietly supported the rising, promptly disavowed it. Treachery and falsehood never cost her any effort. Yet she soon made interest with her triumphant cousin for the recall of Mary, and Mary, in a fatal hour for herself, consented. Perhaps, indeed, in the midst of that turbulent aristocracy, continually instigated from the South, she had little choice.

The utter worthlessness of Darnley's character, had formed no ground of objecting to the marriage, for he was only nineteen, and had as yet given no cause of offense. Moreover, after he had turned out a brutal profligate, the evangelical lords made no scruple in promising him that, if they succeeded in causing the death of the Queen and her unborn child by the shock of Rizzio's murder they would make him reigning King. The promise is still down in black and white, with scarcely the slightest evasion of speech. They rightly judged that his Catholic profession was worth no more than the rest of him, and would not stand in the way of finding him an obedient tool.

Now I should like to know why it was any worse for Pius V. to suggest to the Catholics a heretical throne to Elizabeth, than for Knox and Goodman to suggest to the Scottish Protestants, and that in the most brutal language, and long before the death of her husband, the dethronement and summary execution of Mary, not on the ground of misgovernment or persecution, but simply on the ground that she still professed and promoted the religion which had been their own only a few years before.

If there is a difference in the two cases, it certainly does not seem to be the disadvantage of Pius. Mary was of unquestioned legitimacy. Her inheritance of the Scottish crown was undisputed. Murray, whose spurious birth was known to all, never dreamed of denying his sister's right. Her claim to the English succession, falling direct heirs, was, to the day of her death, pronounced by English Protestant judges impregnable. She had never been guilty of an illegal or a persecuting act in favor of her own religion. She had indeed steadily refused to sanction the acts establishing the new order, but she had never plotted against them, and had always directed her government on the assumption that they were de facto in force. Indeed it was not fully made out in Scotland whether a parliamentary law was not valid of itself. What she might have done in Scotland, had she become Queen of England, we do not know, and, therefore, may think as we please.

True, Mary did once show a lively, though futile, satisfaction, at the prospect of entangling Knox in the charge of treason. Of course Protestants would rather sacrifice Mary than Knox, but we certainly can not blame her for wishing to rid herself of a man who had told her that she was Nero and he Paul; who promised to obey her as long as he could not dethrone her; who made no remonstrance when his colleague, with slight circumlocution, suggested that the people should drag her to the gallows and hang her up without trial, as working for the old religion; who had called the murder of the Primate a "godly deed," and of the Queen's secretary a "just and necessary act," who had encouraged repeated rebellions, and who did not disguise his intention to go on as he

had begun. On the other hand, Elizabeth was pronounced by all Catholics, by all Lutherans, and, on some other ground, by the law of England, an illegitimate child. True, the great Catholic martyrs, More and Fisher, had declared her capable of succeeding; but few could rise to this height. Most who held her illegitimate held her thereby incapable of being a lawful Queen. Nevertheless, she might well have been allowed to pass as de facto Queen, if only she had abstained from persecution of the ancient religion, which according to Froude, was the religion of two-thirds of the English people. But the ancient religion she was determined to extirpate. We may own that she was comparatively moderate in her persecution of Catholics before Pius V. declared her excommunicate and deposed; but her hostility to the elder worship, in the way of confiscation and imprisonment, had for twelve years been sufficiently pronounced and unrelenting to form a chief reason why the Bull was issued. Even in her defense of herself, addressed to the Catholic powers, she betrays a naive amazement that anybody should object to her punishment of disobedience to her ecclesiastical ordinances as much as of disobedience to her civil. Naturally, her defenses were even more exasperating to the Catholic world than her offenses.

I know that Urban VIII. afterwards thought that St. Pius V. had been judiciously precipitate in excommunicating Elizabeth. This means simply that, living a century later, he had a century more of experience of results. What he said really amounted to this: "If I had been Pope in 1570, and had known in advance all that has come to pass down to 1640, I would not have undertaken to excommunicate and depose the Queen of England." Pius V., however, not claiming to be a prophet, could only judge by the past and the present. He left results with God, and expressed his sentence with dignity and temperance, compared with which the railings of Knox and the ravings of Goodman make a very sorry show indeed.

Elizabeth, after Mary, at her invitation, had taken refuge with her as a guest, carefully examined all the proofs which Murray could produce to establish his sister's adulterous complicity with Bothwell in her husband's murder, including the casket letters, and declared that the evidence did not sustain the charge. Yet she lawlessly detained her for eighteen years, and then put her to death on a verdict which Froude himself says was determined beforehand, refusing to produce the evidence on which she chiefly founded her charge, namely, Mary's own letters.

As that great jurist and Scottish Presbyterian, Lord Brougham, says, had Mary been proved the murderer of her husband, this would have given Elizabeth no hold upon her, since the Queen of Scots owed the Queen of England no account of what had been done by herself in her own kingdom. How much more then when Elizabeth had declared that Mary had not been convicted of crime! Her conversation of hospitality into long incarceration had no excuse but sheer interest, which may easily satisfy your Machiavellis and Froudes, but which has never satisfied the conscience of mankind. Mary was at last beheaded, by a preconcerted arrangement, on a charge the essential evidence of which was studiously withheld. Yet had it been fully proved, it would, as Brougham remarks, have been no crime. "No one may take advantage of his own wrong;" and long imprisonment contrary to right gives the prisoner both a moral and a legal right to compass his escape, even at the cost of his jailer's life.

The whole history of Scottish Protestantism, therefore, after its establishment down to Mary Stuart's death, is one long tissue of insidious intrigues against the lawful Sovereign of the land, and a host of greater evils, first at her person, then at her crown, and finally at her life, on the one ground of the interest of the religion. Here is the beam in our own eye.

CHARLES C. STARRBUCK. Andover, Mass.

THE MOTHERS OF PRIESTS.

Holy Week and the Easter season contain many things to foreshadow the great dignity and high place which are accorded to women in the Catholic Church, and the singular manner in which the Church goes far beyond, and far higher than, what any so-called woman's rights association has ever done or is doing. It is as if the Church bore ever in mind the noteworthy and memorable truth that, during Our Divine Lord's life on earth, no woman ever turned traitor to Him, but that instead, from the immaculate Mother who bore Him and who stood beside His cross in His dying hours, to Pilate's wife, who pleaded for him on the first Good Friday, and Mary Magdalene the repentant sinner who haunted His tomb on Easter morning, women were His loyal, faithful servants and trusted friends.

To these facts the Church draws our attention in ways that are manifold. Any scholarly mind must be struck by the high place that woman has held on earth since Christianity's advent. Even non-Catholics testify to the dignity attained by woman, ever since the Church has held up for our veneration and gratitude the immaculate, sinless and stainless virgin-Mother of Jesus Christ.

But let us note certain details. In the Holy Sacrifice of the Mass, daily offered as the very highest act of worship to Almighty God, it is not only Blessed Mary who is constantly commemorated there, but SS. Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia. In the litanies of the saints we find invocation of Mary Magdalene, Agatha, Lucy, Agnes, Cecilia, Catharine (of Alexandria), Anastasia, and of "all holy Virgins and Widows." In the long calendar of the Church, not alone is Augustine venerated but Monica also; St. Francis de Sales and his great spiritual daughter, St. Jane de Chantal; St. Francis and St. Clare; St. Benedict and St.

Scholastica; St. John of the Cross and St. Teresa; St. Francis of Assisi and St. Elizabeth of Hungary; St. Joachim and St. Ann.

What magnificent religious orders have been founded and carried on by women! Who can forget the saintly Madame Bura, Julie Billiard, Catherine McAuley, Eugenie Smet, Mother Ston and Louise Marillac, to name but a few? and who shall omit, in such naming, Mother Katherine Drexel today? Look further still. What of Joan d'Arc at the head of an army; and now her cause is up for canonization!

The mothers and wives in the Church, what place they hold; and especially and above all a priest's mother, what reverence is shown to her! In the deep affection, the undying love, felt for a good Christian mother by a Catholic priest, there is something so beautiful, so holy, so sublime, that one instinctively feels that it is inspired by the love of Jesus for Mary, and that it is a communication to us of the life that existed between their Sacred Hearts on earth, and that will forever endure unbroken in heaven.

Throughout the year, what priest but remembers, first, in his memento of the living his own mother, if living, and in the memento of the dead his own mother if passed away? But far more at the Easter season—should that keenest grief of his mother's death have laid hold of him, and gone down into depths of his nature that no other earthly love or grief will ever stir,—then, oh! then how he remembers, at God's altars, the mother who gave him birth; who trained him for God; who loved him in God, with love so unselfish that she gave him away to God alone; and who, he is sure, never forgets him; but who still loves him, and desires for him nothing now but his truest and highest perfection, because now all things earthly have passed away, and he is in the real good. To be a good priest,—to be a saint, to win many souls for heaven,—that is all that his mother asks for him now, in her perfected love.

What examples they left to their sons, these saintly mothers! Of one of them we read, on her simple mortuary card, dated not ten years ago: "Love of truth, deep respect for the good she knew to be in every fellow creature, and utter self-sacrifice were the inspiration of her life. May she rest in peace!"

Yes, rest in peace, ye selfless, patient, wise and loving mothers of Catholic priests, for whom your pure mother love has been the earthly safeguard of their hearts! Rest in peace! Ye have your own place in the Church's galaxy of hidden saints, and ye shall have it forever in courts of heaven.—Sacred Heart Review.

FIVE-MINUTE SERMON.

Fourth Sunday After Easter.

EVIL CONVERSATION.

And He said to them: What are these discourses that you hold one with another? And they said: Concerning Jesus of Nazareth. (Luke xxiv. 17-19)

Brethren: Suppose our Lord should stand in our midst to-day and demand from each one of us, as He did from these two disciples, What are these discourses that you hold one with another? Do our conversations, like theirs, contain nothing reprehensible? Would our answer be as pleasing to God as theirs was? If so, brethren, we have reason to thank God, and go on our way rejoicing. But of what do the majority of men most readily converse? It is sad that we have to confess it, but God and His works, the soul and its wants are topics anything but agreeable to most of the men of our day. And so every legitimate means must be resorted to in order to make the things of God and spiritual conversation at all palatable.

And you, fathers and mothers of families, what are these conversations which you hold one with the other? What are the topics most commonly treated of in your Christian homes? Is it the virtues of your neighbors that are spoken of and recounted for your own edification and your children's imitation. Would to God they were always so! But there are homes supposed to be occupied by Christians where God's holy name is never mentioned save to be blasphemed, where the neighbor is never spoken of except to recall his follies, his vices, or even his atrocious crimes. Christian parents beware of the scandalous conversations may give to your family, but especially to your innocent children.

Remember that many a soul to day steeped in vice received its first sinful impulse from some unguarded word, some improper topic of conversation heard in the home that should have been the nursery of every virtue.

And from you, young men and women, an answer might be profitably demanded to this important question: What are the conversations which you most readily indulge in one with the other? Are they in any way improper, or such that you would be ashamed to have them repeated in the presence of your parents? If so, then your discourses are not concerning Jesus of Nazareth, and you are not following the example of His disciples. But if in your conversations, following the Apostolic rule, the things that savor of uncleanness are not so much as mentioned amongst you, what is to be said about the precious time you squander in idle, frivolous talk? Remember that time is but the three-

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hold of eternity, every moment of which is of the highest value to you now; and this is why on the last great day we shall be held to account for every idle word. Young men and women, never admit into your company those whose conversations are unworthy of a Christian, and especially let your own language be always in harmony with your high calling.

Indeed, brethren, to all of us this question of our Lord brings home an important lesson. For if we would lead good Christian lives we must not only abstain from all that is unbecoming or scandalous, but we must also regulate with all diligence our ordinary commonplace conversations. Let them be always such that we would not hesitate to repeat them before God or his most virtuous servants. If we would have our conversations agreeable to God and men, we should make it a rule never to speak disparagingly of those absent and never take advantage of their absence to say anything which we would not dare say in their presence.

And the other rule we should follow is this: never to say in the presence of others anything which could scandal or leave a bad impression.

Brethren, if we think often of this question of our Lord, if we are diligent in following these rules, our conversations will be always edifying to our neighbors and useful to ourselves. Then, if called upon at any moment by our Lord, we can answer with His disciples, Our conversations are "concerning Jesus of Nazareth."

IMITATION OF CHRIST.

OF THE DIFFERENT MOTIONS OF NATURE AND GRACE.

Nature is covetous, and is more willing to take than to give, and loveth to have things to herself.

But Grace is bountiful and open-hearted, avoideth selfishness, is contented with little, and judgeth it more blessed to give than to receive, (Acts, xx. 35.)

Nature inclineth to creatures, to her own flesh, to vanities, and to gadding abroad.

But Grace draweth to God and to virtue, renounceth creatures, flieth the world, hateth the desires of the flesh, restraineth wandering about, and is ashamed to appear in public.

Nature willingly receiveth exterior comfort, in which she may be sensibly delighted.

But Grace seeketh to be comforted in God alone, and beyond all things visible to be delighted in the Sovereign Good.

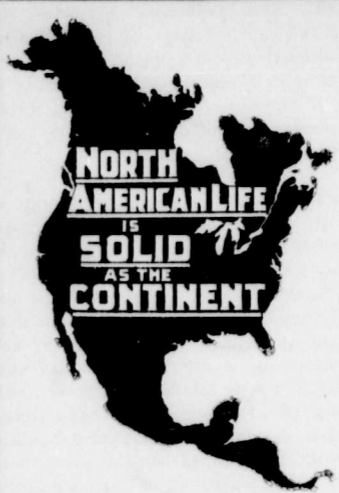
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