

## A Sob Set to Musical Words.

Redpath's Weekly.

In August, 1882, a young Australian poet died in Sydney. His name was Kendale. Had he lived he would have made a great name. Here is one of his poems—on the death of his child: a poem that is an embodied sob:

ARALUEN.

Take this rose and very gently place it on the tender, deep Mosses where our little darling Araluen lies asleep; Put the blossoms close to baby—kneel with me, my love, and pray; We must leave the spot we've buried—say good-bye to her to-day! In the shadow of our trouble we must go to other lands.

And the flowers we have fostered will be left to other hands; Other eyes will watch them growing, other feet will softly tread Where two hearts are nearly breaking, where so many tears are shed. Bitter is the world we live in; life and love are mixed with pain— We will never see the daisies—never water them again!

Ah! the saddest thought in leaving baby in this bush alone Isthathave not been able on her grave to place a stone! We have been too poor to do it; but, my darling, never mind, God is in the gracious heavens, and His sun and rain are kind, They will dress the spot with beauty; they will make the grasses grow; Many winds will lull our birdie; many songs will come and go. Here the blue-eyed Spring will linger; here the shining month will stay Like a friend by Araluen, when we two are far away.

But, beyond the wild-wide waters, we will tread another shore; We will never watch this blossom, never see it a-y more.

Girl, whose hand at God's high altar in the dear dead year I pressed, Lean your stricken head upon me, this is still your lover's breast; She who sleeps was first and sweetest, none we have to take her place; Empty is the little cradle; absent is the little face. Other children may be given, but this rose beyond recall, But this garland of your girlhood will be dearest of them all. None will ever, Araluen, nestle where you used to be. In my heart are hearts, you darling, when the world was new to me. We were young when you were with us, life and love were happy things To your father, and your mother, ere the angels gave you wings.

You that sit and sob beside me—you upon whose golden head Many rains of many sorrows have from day to day been shed— Who, because your love was noble, faced with me the lot austere, Ever pressing with its hardship on the man of letters here— Let me feel that you are near me; lay your hand within mine own. You are all I have to live for, now that we are left alone.

Three there were, but one has vanished. Sins of mine have made you weep; But forgive your baby's father, now that baby is asleep. Let us go, for night is falling—leave the darling with her flowers; Other hands will come and tend them, other friends in other hours.

## THE STORY

OF THE

## SCOTTISH REFORMATION.

BY A. WILMOT, F. R. G. S.

## CHAPTER VI.

There is even honour among thieves, and by nothing was a man more considered to disgrace himself, and to deserve the most condign punishment, than by the breach of one of those leagues or bands in which the feudal nobility frequently united for specific purposes. Such a covenant had been made between Darnley and the Reformers with reference to the murder of Rizzio, and this was now broken by Mary's husband, who even went so far as to oppose her merciful intentions towards his former colleagues. He betrayed them in the meanest manner, and endeavoured to purchase his own safety by their destruction. From this time he was doomed exactly as if he had belonged to a secret society of modern times. The Lords of the Reformation could easily persuade themselves and their followers that the assassination of a traitor to their cause was as pleasing to God as the murder of an enemy.

On the 19th of June, 1566, James VI. of Scotland was born in the Castle of Edinburgh. Mary soon recovered, and then endeavoured to strengthen the Government by healing the dissensions among the nobles, and reconciling malcontents. Again Mary became powerful in the Council, and in response to his intercession most of the leaders of the Reformation were pardoned. The "fearless" Knox, however, was an exception. He was perfectly safe, however, in the retreat to which motives of prudence had induced him to fly. Morton, Lindsay, Knox, and Ruthven remained proscribed, but Mary, Bothwell, Argyle, Athole, and Lethington were pardoned. The Queen was soon encompassed once more by the leaders of the Reformation, and their power was completely established. Justice was not done, and we have to lament the weakness of Mary's Government.

*Indes damnatur cum nocens absolvitur.* The Queen was on good terms with Darnley, and he declared that she had given him no occasion for discontent. His hatred of the Lords of the Congregation was, however, most imprudently exhibited, and he assumed the position toward them not only of a traitor to a bond of blood, but a determined enemy resolved to make every effort for their destruction. He declared that he would have the kingdom, and denouncing three of the principal conspirators (Lethington, Bellenden, and Maogill), all of whom held offices under the State, insisted that they should be deprived of their offices.

The Earl of Bothwell was at this time looked upon as an efficient military leader, and although he had joined the cause of the Reformers, he lacked their hypocrisy. He was undoubtedly an unblinking and unprincipled profligate capable of every crime, and the astute Mary soon saw in him a fitting tool for the murder of Darnley. Bothwell was easily flattered, and there is little doubt that at the time he was employed to subdue a border feud he had determined upon the death of Darnley and the abduction of his widow. The conduct of Darnley to Mary was openly insulting and outrageous.

As a preliminary to more violent measures, Moray, Lethington, Bothwell, Huntley, and Argyle proposed a divorce which Mary declined. The Queen was sounded on this occasion by Secretary Maitland. "Think ye not we are here of the principal of your nobility and council, that shall not find means to

make your Majesty quit of him without prejudice of your own son; and albeit that my Lord of Moray here present be a little less scrupulous for a Protestant nor than your grace is for a Papist, I am assured he will look through his fingers thereto and will behold our doings and say nothing thereto." The Queen at once was greatly alarmed, and declared her positive pleasure that nothing whatsoever against her honor should be done. "Better permit the matter remain in the state it is, abiding till God in His goodness put remedy thereto than that ye believing to do me service may possibly turn to my hurt or displeasure." Another solemn league and covenant was now drawn up. This time the agreement entered into was for the murder of Darnley. The Covenant was written by James Balfour, afterwards President of the Supreme Council, and signed by Lethington, Huntley, Argyle, and Sir James Balfour. A number of others, including Morton, who had been foolishly pardoned, joined the conspiracy, and there can be no doubt that the entire project was looked upon with favour by the principal Reformers, although with a profound hypocrisy they afterwards charged the Queen with the commission of the murder. In spite of Darnley's sullen implacable temper, Mary became reconciled to her husband, and as he was recovering from severe illness (small-pox) caused him to be carefully carried on a litter from Glasgow to Edinburgh where at his own desire he did not reside at Craigmillar Castle, but in a house in a healthy part of the city styled "The Kirk in the Fields."

It was publicly known that a servant, named Bastian, in the household of the Queen, was to be married at Holyrood on Sunday, 9th of February, (1566), and the Queen proposed to give "A Masque," at which she would be present. This was an opportunity of which the conspirators determined to take advantage. Mary spent the greater part of the day with her husband, and the reconciliation between them was evidently complete. She was obliged to go to Holyrood at night in accordance with her promise, and it was at the time that she was engaged in conversation with Darnley, previous to her departure, that Hepburn of Bolton, Hay of Tollo, and the other ruffians, secretly entered the chamber under that of the King and deposited a large quantity of gunpowder in bags. Bothwell was the executive leader, and carefully saw that everything was in readiness. Moray, knowing full well what was intended, left the Court a day previously to visit his country residence, where his wife was sick, and by that means hoped to avert suspicion from himself. There had recently been a great change in Darnley. He heard Mass devoutly; had changed his conduct to a wife who had been wonderfully for bearing and kind towards him, and seemed resolved to assist in re-establishing the Catholic Church in Scotland, the support of which he could clearly see was the only chance for the stability of the Throne. His correspondence with respect to this last matter was thoroughly known to the extreme Reformers, who planned his death, and furnished a very special reason, in addition to the powerful ones already in existence, for his immediate murder. After repeating the fifty-third Psalm, and performing his devotions, Darnley retired to rest. Taylor, his page, slept in the same room with him. The murderers, who had concealed themselves in the lower room, now ascended the stair, but did so in such a noisy manner as to awaken the King. Darnley, hastily putting on his shirt and a fur pelisse, rushed out in a vain attempt to escape, but was immediately intercepted. Then ensued a fearful struggle which lasted for some time as Darnley was a powerful man. The cries of the combatants were heard by people living in the neighborhood. But there could only be one result. This unfortunate victim of the Reformation was murdered like Beaton and Rizzio. It was intended, however, the explosion shortly to take place should seem the cause of death, consequently Darnley was strangled and his body carried into a small orchard without the garden wall. It is said that at this crisis, Bothwell had joined the murderers, but the evidence rather seems to show that he was in bed at the time in his apartments at Holyrood, having taken care previously to see that all arrangements were perfected. A slow match had been laid communicating with the gunpowder in the lower room, and after the murder, the assassins were impatiently approaching it to discover the cause of the delay, when it suddenly took effect, and alarmed all Edinburgh by a terrific explosion. The house in which Darnley had lived was thoroughly destroyed, but it was quickly observed that neither his body nor that of the page had been injured by either fire or gunpowder; neither was there any mark of blood upon them, showing evidently that they had been strangled. Mary, so soon as she heard the fatal news, was completely overcome, and for days remained in her chamber. A reward of £2,000 was offered for the apprehension of the murderers. Bothwell, however, remained in attendance on the Queen, and she was quite unaware of his complicity in the assassination of her husband. The fatal fault of Mary in placing implicit confidence in her advisers again proved most injurious. She trusted to their exertions for the apprehension of the murderers of Darnley and the apathy that they naturally exhibited has been used as an argument by those who represent her as a monster in human form, who murdered Darnley after having pretended to be reconciled to him. No doubt this charge has been completely refuted, but it is impossible not to blame Mary as a Sovereign for the culpable manner in which she allowed herself to be guided by the deceitful villains who on various occasions formed her advisers. This was from the first a fatal error; profiting by which the nobility were more easily able to establish the Reformation, and to plunder both the Church and the poor.

Without intending it, Mary was the greatest friend the cause of the Reformation had in Scotland, and she must have eventually seen the retributive justice of being calumniated and betrayed by the very men whose business it had always been to calumniate and betray the Catholic Church. She really

joined them, was deceived by them, and enabled them to triumph. To prove that she had an opportunity of adopting another course, it is only necessary to advert to the fact that, previous to the events just alluded to, the Bishop of Mondive, Papal Nuncio for France, in a letter to Cosmo, Duke of Tuscany, reports that the Protestant cause in Scotland was losing ground, "the Queen, if it pleased her to enter effectually into the policy of the other Catholic Sovereigns in Europe, might have done much towards the restoration of her own faith, but nothing could induce her to act as she was required in that matter." This Prelate had been specially appointed by the Pope to be Nuncio at the Scottish Court, but Mary positively refused to receive him, stating as a reason that he might be exposed to uncourteous usage, and that it was out of her power to protect his life. The Nuncio answered in the spirit of a true missionary, that he was quite ready to risk his life and brave every consequence, if the Queen had sufficient courage to agree. Mary, however, in this instance, certainly lacked moral courage and that wisdom which ought to have guided her actions. Her continued refusal was consistent with her previous policy of playing into the hands of the Reformers, but it was certainly contrary to her duty and to her interests as a Catholic Queen. Shortly previous to the murder of Darnley, a special Ambassador from the Duke of Savoy arrived in Scotland, ostensibly for the purpose of offering an excuse for the non-attendance of his master at the baptism of the infant prince, but really with the view of privately conveying a special Papal missive from the Catholic powers, of whom the Duke of Savoy was an active agent. Mary was urged to join their league, to accept money and troops for the purpose of re-establishing the Church and legitimate authority, and to make war in Britain against the faithless Elizabeth and the corrupt traitors of the Reformation who surrounded her throne. Darnley had already identified his cause with that movement, and this no doubt hurried on his murder. Probably, if Mary had accepted these offers, her assassination would have been immediately attempted. The heads of the Reformation were always in reality the deadly enemies of Mary, as well as of the Catholic Church, which they identified with her. She committed the blunder and the crime of not in her turn identifying herself with the Catholic Church, and spurning any relations of unity with traitors who were merely reformers for purposes of plunder. She elected to treat these men as her friends, and had to bear the consequences. It may be said in reply that on her accession to the throne the cause of the Church was hopeless. A careful student of Scottish history will find that this view is thoroughly incorrect, and that the change that Mary Tudor was able to effect in England could also have been effected by Mary Stuart in Scotland. With her views of religion and politics it was unquestionably her duty to have tried to bring about that change. Instead, however, she made not the slightest effort in that direction, but from the first gave herself up to the guidance of evil and treacherous councillors. God in His infinite mercy allowed her to expiate these faults in this world, and she had eventually the glory of dying for the Catholic faith on a scaffold in England. Bishop Beaton, the Ambassador for Scotland in Paris, found it his duty to earnestly urge upon the Queen the necessity of doing something to prevent a coalition against her, and to satisfy the people that she was resolved to do everything possible to bring to punishment the murderers of her late husband. "Here it is needful that you should show forth now rather than ever before the great virtue, magnanimity, and constancy which God has granted you." The Queen-mother of France, and her uncle the Cardinal, reproached her very severely for seeming remissness, and informed her very plainly that if she did not avenge the death of Darnley and clear herself from the imputations brought against her they would become her enemies.

Mary, it is true, was ignorant, until she had eventually escaped from Bothwell's hands, that he was the murderer of her husband. But her foolish infatuation in allowing a ruffian of this description to direct the affairs of the State is difficult to understand. All the leading lords of the Confederation, however, were treacherous villains, only differing from each other in degrees of guilt. She had cast in her lot with them and had to rule accordingly. Bothwell, of course, solemnly denied his guilt, and at a mock trial in Edinburgh, where 4,000 of his partisans were present, was acquitted by the verdict of a jury.

So powerful did the Earl of Bothwell become that he was able to obtain another solemn league and covenant, disgracefully agreeing to his marriage with Mary, signed by the reforming lords, the Earls of Morton, Argyle, Huntley, Cassilis, Sutherland, Glencairn, Rothes, and Cathness, as well as by Lords Herries, Hume, Boyd, Seton, and Sinclair.

The unfortunate Queen was evidently at the mercy of her chosen friends and councillors. On the 21st of April, 1567, Mary proceeded to Stirling in order to visit her son, and Bothwell, assembling six hundred spearmen, determined to intercept her on the way back to Edinburgh. The Queen had but a small retinue, and having heard a rumour of danger so hastened towards the capital that if Bothwell had been only ten minutes later she would have been safe in the Castle of Edinburgh. As it was his troops surrounded the Queen and her cavalcade at Almond Bridge, six miles from the city, violently seized upon their sovereign, and conducted her to his Castle of Dunbar. There she was completely in his power for twelve days, and felt compelled to marry him. The ceremony was subsequently performed by a Presbyterian minister, and in accordance with the form of the Reformed Church. Bothwell had previously obtained a divorce from his lawful wife. In writing to Rome subsequently, Mary begs that His Holiness be informed that she was made prisoner forcibly and against her will by the Earl of Bothwell, "and we were con-

strained to yield our consent yet against our will to him."

The Hierarchy of the Catholic Church in Scotland had practically ceased to exist, and for more than two hundred years its adherents had to hear Mass in secret like the early Christians, and were forbidden that liberty of conscience which Protestantism proudly boasted it had introduced. Previous to this change Scotland was divided into two ecclesiastical provinces, under the Archbishop of St. Andrew's and of Glasgow. The former was Primate of Scotland and Metropolitan. The Bishops of Aberdeen, Brechin, Cathness, Murray, Orkney, and Ross, were suffragans to St. Andrew's; and the Bishops of Argyle, Dunkeld, Dunblane, Galloway, and the Isles were suffragans to Glasgow. The number of cathedrals and churches was about one thousand; of abbeys, monasteries, convents, and other religious houses about two hundred. The annual rental in money was as follows:—St. Andrew's, £3,000; Glasgow, £1,500; Aberdeen, £1,100; Brechin, £700; Cathness, £1,300; Dunblane, £400; Dunkeld, £1,600; Galloway, £1,300; Murray, £2,100; Orkney, £500; Ross, £500; Argyle, £1,200; the Isles, £1,000. The total annual yearly income from all sources of the monasteries and religious houses of Scotland, where the poor could always ask relief as a right, was more than £200,000. This was in a country whose inhabitants did not exceed half a million in number. The nobles of the Reformation so seized upon the property of the Church as to leave almost nothing for the ministers of the new religion, while the poor were entirely abandoned and left in painful destitution. To the mass of the people the spoliation was a direct and obvious disadvantage. To the nobles, the gain, in a temporal sense, was enormous.

So far as concerning the current of "reform" is concerned, it was not only possible, but at one time comparatively easy. All the nobles were not Reformers, while certainly, until the minds of the people had been poisoned by calumny and falsehood, the masses were not with them. Buckle truly says, "The complete success of this great revolution, and the speed with which it was effected, are of themselves a decisive proof of the energy of those general causes by which the whole movement was controlled. For more than a hundred and fifty years there had been a deadly struggle between the nobles and the Church, and the issue of that struggle was the establishment of the Reformation and the triumph of the Aristocracy. The people played a most subordinate part, as they were merely driven and directed by the conquering feudal leaders, and the men employed in their interest, and under their protection and guidance. Of course there was subsidiary reasons for the change, but this was the principal and leading cause. No doubt the influence of the Holy See had long been in abeyance; some Bishops and Abbots, quite unworthy of their office, had been appointed to these most important posts through favoritism of the civil power, and there were great irregularities which required remedy. The Council of Trent was then holding its Sessions, and at the last general Council of the Scottish clergy, held at Edinburgh on the 1st March 1559, presided over by the Primate, thirty-four canons were enacted, in which the most wise and judicious measures were adopted for the correction of all abuses. But it was not abuses which the Reformers desired to destroy, it was the Catholic Church. They did not wish to sweep away cobwebs and dust from the edifice, but to raze it entirely to the ground. Mary undoubtedly played into their hands, and her fatuous rule, in which she put herself entirely under the guidance of traitors, resulted in destruction to the Catholic Church in Scotland.

The nobles of the Reformation, who were the chief rulers of Scotland, looked upon the pre-eminence which Bothwell had attained with the utmost rage and jealousy. So long as a month before the fatal marriage a powerful coalition had been formed against him, which comprised the Earls of Argyle, Morton, Athole and Mar, with the Earls of Glencairn, Cassilis, Eglinton, Montrose and Cathness; the Lords Boyd, Ochiltree, Ruthven, Drummond, Gray, Gammis, Innermeith, Lindsay, Hume and Herries, with the whole of West Meise and Teviotdale, and the most of Fife, Angus and Mearns. It is worthy of note that Sir Robert Melvil joined the confederacy for the purpose of rescuing his royal mistress from an unwilling servitude. The position of Mary was extremely peculiar and extremely unfortunate. De Croe, the French Ambassador, tells us that she looked wretched and was always in tears. Believing that the course she adopted was the correct one, she would consent to no divorce, and remained faithful to a compact which had been imposed upon her by force. The double dyed treason of the men opposed to her, was conspicuous. Morton, Argyle, Huntley, Lethington and Balfour, no doubt, possessed evidence to convict Bothwell of the murder of Darnley; but Bothwell could re- criminate and prove, by producing the solemn league and covenant entered into between them, that they were also guilty of the same crime. It was impossible at this stage for the populace easily to discriminate, and certainly the attitude of Mary was such as to expose her to the most dismaying, although inaccurate, reflections. It could be seen from the first that the cause of Bothwell was ruined, and that the Queen had most seriously injured her position by being leagued with him. The Confederates drove them first from Bothwell Castle and afterwards their own troops deserted them at Carberry Hill, near Edinburgh. There Kirkaldy of Grange assured his sovereign of the readiness of the Confederate Lords to obey her if Bothwell were dismissed. To this she replied that she would consent if the Lords would agree to return to their allegiance. A solemn assurance was then given to her to that effect, and after a few words with Bothwell he turned his rein and left the field, subsequently to make his escape from the realm, and die in captivity in Denmark. The impulsive and over credulous Queen was again deceived in the basest manner. She was immediately made a prisoner. The spirit of the Stuarts then flamed up. Calling for Lindsay, one of the foremost and fiercest

of the Barons, she took his hand and exclaimed, "By the hand which is now in yours I'll have your head for this." From this moment there was dead enmity between the Confederate Lords and Mary. Their safety entirely hinged upon her destruction, and in any course to be taken their antecedents sufficiently proved that they would be free from scruples. After being treated with many indignities, the unfortunate Queen was confined as a prisoner in the castle of Lochleven. The Reforming Lords had now drawn the sword and thrown away the scabbard. To justify this extreme conduct to their sovereign, it was necessary to prove her guilt, and it was at this crisis, on the 20th June, 1567, that the Lords of the Secret Council stated that, through the treachery of one of Bothwell's servants, they had obtained possession of a silver casket, said to contain private letters and sonnets addressed by the Queen to Bothwell. One fact upon which sufficient stress has not been laid is, that the Confederate Lords unquestionably allowed Bothwell to escape. At Carberry Hill he was completely in their power when they permitted him to ride away. Tytler tells us that "the Lords of the Secret Council, who had suffered the principal actor in the Queen's murder to escape, became active in their search for inferior delinquents."

Dissension among the reforming nobles broke out at intervals. The Hamiltons, suspecting that in case of the deposition of the Queen a Regency under Moray, Morton, or Lennox, would be inimical to their interests, determined in a council held at Dumbarton to declare the liberation of the Queen. They were joined by Argyle, Huntley, Herries, Crawford, Seton, Fleming, and others. At the present crisis the Lords of the Secret Council viewed the movement with great alarm. Murderers of Bothwell were in their own ranks and among their principal leaders, but with supreme audacity they determined to base their attack on the Queen principally on a charge of which they knew she was innocent. The same tools who had helped in obtaining for them the plunder of the Church, were now used against their sovereign, and for the purpose of enabling them to secure their acquired property, and their personal safety, by retaining the reins of the Government.

John Knox, who had as usual kept out of the way when there was any real danger, was now called upon to exercise his peculiar powers. This Reformer had always hated Mary, and he now was put in possession of a brief by means of which he could indulge his malignity freely. The Gospel of the Merciful Saviour was prostituted for the purpose of condemning his sovereign before a trial, in order that a policy of hatred and revenge might be pursued. Throckmorton, the English Ambassador, reports that on the 19th July, 1567, he listened to a sermon from the Reformer, "who took a piece of Scripture forth of the Books of the King's, and did inveigh vehemently against the Queen, and persuaded extremities towards her by application of his text. I did, after the sermon, move such of the council as were present to persuade the Lords to advise the preacher not to intermeddle in these matters." He feared that "the Ministers, going on so rigorously, might draw the multitude," but this was the very object that the Lords had in view. Unfortunately, the multitude was drawn, not only at this time, but for generations. Abuse and calumnies took the place of argument, and an ignorant mob was easily influenced. Penal laws were put in force against all Catholics, and no man dared to profess the religion of his forefathers, much less to attempt the least reply or refutation. Knox, however, did not fail to make certain conditions with the Confederate Lords before lending them his powerful aid. His principal stipulations comprised the recognition of the Act of Parliament passed at Edinburgh, in 1560, overthrowing "Popery," and establishing Protestantism, and the restoration of the patrimony of the Church, so that he and the Ministers might obtain a share. Of course the Lords solemnly agreed to everything he asked, and no doubt would have signed a solemn league and covenant if one had been presented to them. The proverbial honour among thieves was in the sequel again found wanting, as the nobles retained the Church property and left the Ministers to starve.

Queen Elizabeth, with her usual dissimulation, despatched her Ambassador with public instructions to demand the release of Mary, but with private orders to sanction and approve of the conduct of the Confederate Lords.

Mary was treated with cruel indignity at Lochleven Castle, while Knox, omnipotent with the mob, "thundered out cannon hot against her." It must be clearly understood that he had made a special bargain with the nobles, who had now figuratively burnt their ships, and whose policy required the destruction of the power and if possible of the life of their Sovereign. By means of compulsion Mary had to sign her abdication, and to appoint her "dear brother," the Earl of Moray, Regent of the Kingdom. Her son James was crowned King, and Lindsay and Ruthven, two of the most ferocious Reformers, did not scruple to attest upon oath that which they knew to be false, "that Mary's demission was her own free act."

The party of the Hamiltons, who had pretended to support the Queen, wished to put her to death, and one of their party, Tullibardine, informed the English Ambassador that they saw no outlet from political difficulties so good as Mary's death. "They love not the Queen, and they know she hath no great fancy to any of them; and they fear her more because she is young and may have many children, which is the thing they would be rid of." Accustomed as he was to perjury, this was too much even for Throckmorton, and he found the greatest difficulty in believing that such villainy was possible, until satisfied by the solemn assurances of one of the principal conspirators. Moray now returned from France to Scotland in order to assume the office of Regent, and met Lethington and Morton at Whittingham, in the same house in which these nobles had held the conference with Bothwell, in which Darnley's death was determined upon. These audacious hypocrites cordially sympathized with each

other, expressed their detestation of the murder, which they themselves had committed, and they determined resolutely to avenge it. In other words, it was agreed that they should shift the "burden of guilt" from their own shoulders to those of the Queen. This covenant was certainly kept. Forged letters and other documents were subsequently made use of as evidence against Mary, and the fierce dogs of war were loosed in the persons of Knox and the Reforming Ministers. The most astute and masterly hypocrite of all the Confederate lords was unquestionably the Queen's natural brother, the Earl of Moray. In order the better to consolidate his power he pretended to entertain some scruple about the abdication. To set this at rest he declared that it was necessary to see Mary at Lochleven. There he bullied his unfortunate sister and sovereign in the most dastardly manner, and declared that to save her life he was ready to sacrifice his own, but that unfortunately the decision lay not with him but with the Lords, the Church, and the people. She need not expect to live if she dared to escape, or to attempt to obtain assistance from her friends. If she deplored her past sins then he might hold out some hope of her life being spared. Mary, weak from cruel captivity and terrified by these cowardly threats, earnestly begged Moray to assume the Regency, and was again fatally deceived into thinking that this miscreant—the most detestable hypocrite and villain of the Reformation—was really her friend. Knox was a fanatic, a ruffian, and an accessory to murder; Ruthven was an assassin and a fanatic; but Moray was a cool, calculating hypocrite, who made use of such men as Knox and Ruthven merely as tools, taking care to keep clear from apparent complicity in their deeds, while at the same time he directed them as chief artificer, and obtained the lion's share of profit. Of all the contemptible traitors of the time Moray was *facile princeps*.

TO BE CONTINUED.

## THE CRY OF THE CHILDREN.

The astounding statement is made on reliable authority that forty thousand children of Catholic parentage have been picked up, enticed away and stolen, by the so-called Evangelical organizations of the Eastern cities, and shipped to Western Protestant homes, to be converted to Protestantism, and educated in Protestant schools. Such a statement will, no doubt, astonish the readers of the Messenger. The work has been carried on in the most secret manner. The organization is one of the "most perfect in the country. National in its scope, each state has a sub-organization, and is again subdivided into districts. The central authority is in New York City, where most of the children are picked up, and the state sub-districts have the labor of finding proper (?) homes for them. All are shipped to a district that homes can be found for. So quietly and effectively has this work been carried on that the number distributed last year reached a very large number. Where it is possible, they are placed in Protestant schools, that the principles of the faith in which they were born, and which they were early taught, may be thoroughly eradicated.

An eminent priest a short time ago was walking past a school controlled by a sect prominent in this kind of proselytizing in the western part of the state, and spoke kindly to the little boys of the school playing in the street. One bright boy answered respectfully: "I am well, Father." Surprised that a pupil of that school should address him as "Father," he asked the boy if he could bless himself, which he readily and correctly did. Questioning further he found the boy could repeat the "Our Father" and other prayers usually taught to Catholic children.

There was no question that the child had been born and taught in a Catholic family, had been deprived of the guardianship that ought to have been his by right. This state of things must account largely for the fact that many have noticed that in every city and town throughout the western states, there are so many men who bear honored Catholic, Irish names, who know nothing apparently of the faith and Church of their fathers. Many of these may be themselves to blame for their forgetfulness and ignorance, while many are undoubtedly the victims of organized efforts to rob them of their birthright.

Catholics should take warning from these disclosures, and enquire as to their duties under the circumstances. There should be organized efforts both in the East and West to save these children. The means of caring for the children of Catholic parentage left orphans in early life should be increased. They should be sent to the west and Catholic homes, Catholic schools prepared for them, that they may keep well the faith of their fathers in the Old Church. The shepherds should be assisted in their efforts to obey the Divine injunction, "Feed my Lambs, Feed my Sheep." We have faith that something will be done. The Catholics of this country have but to know that wolves are carrying away, destroying the lambs, to arouse themselves to the necessities of the case, and to adopt such means as even organized secret warfare cannot overcome.—Iowa Messenger.

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FACTS STRANGER THAN FICTION. It is a fact that Alonzo Howe, of Tweed, had a fever sore that afflicted him for thirty-five years. Six bottles of Burdock Blood Bitters cured him, which he considers almost a miracle. It was but the natural result of the remedy restoring pure blood and perfect secretion.

A Favorite Everywhere. Wherever introduced Hagyard's Yellow Oil finds friends. It is the old reliable household remedy for external and internal use in all aches, pains, lameness and soreness of the flesh. A. D. Green, a prominent druggist of Belleville, says: "It is a great favorite here, and has a good sale."