

A Lost Friend.

My friend he was; my friend from all the rest: With childlike faith he gave to me his breast: No door was locked on altar, grave, or grief: No weak man veiled, concealed no disbelief: The hope, the sorrow, and the wrong were bare. And ah, the shadow only showed the fair: I gave him love for love; but deep within, I magnified each frailty into sin: Each hill-topped fable in the sunset glow'd, Obscuring values where river'd virtues flow'd: Reproof became reproach, ill common grew: The captious word at every fault I knew: He smiled upon the censurship, and bore With patient love the touch that wounded sore: Until at length, so had my blindness grown, He knew I judged him by his faults alone. Alone, of all men, I, who knew him best, Refused the gold to take, the dross to test: Cold strangers honored for the worth they saw: His friend forgot the diamond in the flaw. At last it came—the day he stood apart, When from my eyes he proudly veiled his heart: When carrying judgment and uncertain word I sternly remonstrated to his bosom stirred: When in his face I read what I had seen, And with his vision saw what he had seen. Too late to help him! O could he then have known, When his love died, that mine had perfect grown: That when the veil was drawn, absented, chastised, The censor stood, the lost one truly prized. Too late we learn—a man must hold his Unjudged, accepted, faithful, to the end.

THE STORY OF THE SCOTTISH REFORMATION.

CHAPTER IX. So very popular was the persecution of Papists, that we find (1574) that a man, nicknamed Doctor Hendre, was forgiven the crime of adultery on account of his great exertions against Catholicism. But again he was found guilty of the same offence, and was actually punished by being placed in the stocks, where, in a great fury, he took his own knife and stabbed himself to the heart. We are told that, in 1575, after the Reformed religion had been thoroughly established, no edition of the Scriptures had as yet been published in Scotland. An order was given to print one, but years elapsed before it was finished, and each parish had to advance £5 as a contribution, of which £1 lbs. 4s. was taken to be the price of one copy; 6s. 8d. was charged as commission. What absurdity to talk under these circumstances of the dissemination of the Scriptures among the people, or about the personal knowledge of the Bible by the people, having anything to do with the Reformation. To show how justice was administered by the Reformers when one of their own party was concerned, it is only necessary to refer to the singularly oppressive trial which took place on the 26th of May, 1586, for the purpose of clearing Mr. Archibald Douglas, parson, of Glasgow, of his concern in the murder of Darnley. He had been in exile or hiding since, except during the Regency of Morton, whose cousin he was. But now it was thought he might prove useful in advancing the King's prospects in England; so with the most barefaced contempt for the very forms of justice, he was tried by a packed jury and acquitted. In 1586, the Reformation did not seem to have effected much good, as the General Assembly reports the moral condition of the country as awful, "ugly beads of sin lying in all parts of it; no spot but what was overwhelmed as by an inundation of swearing, perjury, lying, rebellion against the magistrates and the laws, incest, adultery, sacrilege, theft, oppression, and finally with all kinds of impiety and wrong. The poor at the same time wandering in great troops through the country without either law or religion." This same General Assembly demanded that all Papist noblemen should be at once sent out of the country, while certain priests should be sharply despatched by first ships, with certification that on their daring to "return they should be hanged without further process." The Privy Council Record informs us, that in 1601, "Sundry Jesuits, seminary priests, and traitors, Papists were daily creeping into the country;" James Wood, the heir of Bonington, in Forfarshire, was "excommunicated" simply because he was a Catholic, and afterwards, on a trumped up charge, connected with taking property from his own father's house, was beheaded at the cross. James would have pardoned him, but Caldwode tells us that "the Ministers were instant with the King for a proof of his sincerity," and so the unfortunate youth had to be executed. The Ministers were invariably on the side of severity and persecution. Whether the Catholics were "Papists" or "witches" they had no mercy to expect from pharisaical ignorant teachers, who were principally guided by a liberal interpretation of a book they by no means understood—the Old Testament. Like the Jews in the time of Our Saviour, when they saw their victim, the Ministers never failed persistently to cry out "Let him be crucified!" The persecution of the Reformers extended to the invasion of the domestic privacy of their unhappy victims. In 1601 the General Assembly arranged that certain Ministers should go into the Catholic nobles, and plant themselves in their families for the purpose of making them Protestant. This gross insult and refinement of persecution was duly carried into effect. Gilbert Brown, the good Abbot of New Abbey, was arrested near Dundries, in August, 1603, by the Earl of Cranston, "not without peril from the country people, who rose to rescue him out of his hands." One special cause of Catholic persecution was the desire of the Government to further the cause of Episcopacy by pleasing the Ministers. These men were positively distressed for the blood of Catholics, and with fawning malignity, constantly urged upon the King the necessity of extreme measures. In 1608 the General Assembly prayed for the execution of penal laws. In order to please them, the King's commissioner had to promise that "the sword

should strike without mercy or favour." In this same year (1608) we find one of the very many cases where the reformed religion caused poor old women to be most brutally burnt alive for the alleged crime of witchcraft. "The Earl of Mar declared to the Privy Council that some women were taken in Broughton as witches, and that they persevered constant in their denial to the end, yet they were burnt alive after such a cruel manner that some of them died in despair, and others, half burned, broke out of the fire, and they were cast in alive again till they were burnt to death." It would be tiresome to give details of the Catholic persecution. It was constant, searching and unmerciful. A Dominican monk of Aberdeen, named Black, who is described by his adversaries as respectable both in piety and learning, was stoned to death in the streets of Edinburgh because he had dared to dispute with Willox and other leaders of the Reformation. Black was the Stephen or proto-martyr. Numbers of others followed. The Archbishop of St. Andrews was, in 1571, "dragged with but a rope round his neck, to a scaffold, and put to a dog's death." "As touching his religion," says George Buchanan, "I reasoned with him, and could find nothing but that he was a papist, and exhorted such as were near at hand upon the scaffold to abide in the Catholic Faith." At the hour of the execution the Archbishop was hanged on a gibbet at the Market Cross, at Sterling, on the 7th April, 1571. The next great martyr who boldly trod the scaffold was Mary Queen of Scots, and she was followed by John Ogilvie, a Jesuit priest, who was charged for being a Catholic, on the 28th of February, 1615. Ogilvie was a man of good family and excellent education, who had for three months earnestly and diligently endeavored to offer the Holy Sacrifice of the Mass, and to perform his duties diligently as a priest in Glasgow. Thirteen or fourteen other Catholics were arrested at the same time, but the avarice of the authorities permitted them to escape on the payment of heavy fines. When Ogilvie was asked why he came to Scotland, he answered, truthfully and boldly: "By order of his superior to save souls. The cruel Presbyterians then tortured him by semistarvation, and the deprivation of sleep, and succeeded in making him light-headed and delirious. The king had a sneaking desire to save him, but was too cowardly and mean to exert himself, and as Ogilvie would not answer to any royal authority in matters of faith, he was left to the mercy of the Ministers. "In declining the King's authority, in such matters, he did no more than the best of the Presbyterian clergy did—a cause in which they would persevere if they were as conscientious in their duty as he had done. He had no offence, neither will I beg mercy. If I were even now forth of the kingdom I should return. If all the hairs on my head were priests, they should all come into the kingdom." Spottiswoode, the so-called Archbishop of Glasgow, was another of the most conspicuous in his indignation of this noble Jesuit martyr, and we are told "that this hanging would, of course, have procured some popularity for the King and Bishops if it had proceeded from the right motive; but it was looked upon rather as a sop to the Ministerial Cerberus, and a bid for the extension of favour in the opinion of episcopacy." The condemnation of Ogilvie was followed in three hours by his execution. After spending some hours in prayer this martyr proceeded to the scaffold, where he was persecuted to the last moment of his life by the impertinent taunts of the Ministers. One of these men—Master Richard Scott—took it upon himself to declare an obvious falsehood by calling aloud that his (Ogilvie's) suffering was not for any matter of religion, but for heinous treason against his Majesty. Ogilvie hearing this said "I die for my wrong," and a man, named John Abercrombie, standing by cried out: "No matter, John, the more wrong the better." Having ended his prayer, the martyr went up the ladder, kissed the hangman, and called upon the Blessed Virgin Mary, all the saints, and all the angels to intercede for him. The executioner asked him to say "Lord have mercy on me. Lord receive my soul," which he immediately humbly did, and was then launched into eternity. The Kirk it was—Ministers and elders—that specially persecuted. The King was always in the rear, and trying to moderate the punishments. For instance, on the 14th August, 1615, three respectable citizens of Edinburgh named Sinclair, Wilkie, and Crunkshanks, were all sentenced to death for merely entertaining the martyred Ogilvie and two other British priests, while the hope among the Presbyterians that these men would be hanged, but Caldwode, their own disappointed historian, tells us "The day following the trial they were brought forth to the scaffold. While a great multitude of the people were going to see the execution, there was a warrant presented to the magistrates of Edinburgh to stay the execution. So they were turned back again to their wards. The people thought this form of dealing rather mockery than punishment. The supposed spirit of the Old Testament—of vengeance, of hatred, of extermination, of violent, relentless and searching cruelty—was the spirit of Presbyterianism in Scotland. The reformed Gospel of Jesus Christ consisted in narrow intolerance, despotism, and tyranny of a most offensive character, accompanied by vindictive persecution. The Reformation was spent in opposition to liberty, and could be none under the rule of the Ministers. It was an enemy to all the liberal arts, and in all respects a deadly foe to either mental or material progress. It was in spite of it, eventually, that Scotland lifted her head after two centuries of stupid, miserable, and unenlightened life. All the great progress of the present day commenced with the nineteenth century, and was as much caused by the Reformation as much as the Goodwin Sands by Tinterden steeple. The persecution of Our Saviour caused a reconciliation between the two of his judges, so did the persecution of the Catholic Church in Scotland by the Episcopalians invariably form a means of re-

conciliation for the time between them and the Presbyterian Chamber tells us, "Taking order with Popery was always a cheap and ready means of making political capital against Presbyterian opponents. We accordingly find the Privy Council at this time (1628) issuing orders against the traitors, Catholics, conspirators in the north, as well as the priests whom they entertained." The order regarding the priests includes a roll of honour in which we find inscribed the names of the following missionaries who had left all things to suffer persecution for teaching the truth: Captain Steven Ogilvie, Stichehill, Hieggits, the Capuchin Leslie, commonly called The Archangel (Father Archangel), Ogilvie, Leslie (commonly called the Captain), Andrew Leslie, John Leslie, Christie (commonly called the Principal of Dowie), with the other two Christies—Brown, Pittendreich, Dumbreck, and Dr. William Leslie. Let us briefly glance at the life of a missionary in Scotland: The young, rich, and accomplished Count Leslie had been trained a Calvinist, but his naturally noble and generous mind would not take an interest in religious inquiries, and when in Paris he became a convert to the Catholic Faith. Threats of being abandoned to the direst poverty had no effect, and young Leslie was turned upon the world destitute both of patrimony and of family. He was, however, a man of himself entirely to God, and having proceeded to Rome, was enabled to enroll himself among the Capuchin Brothers of St. Francis under the name in religion of Archangel. Eventually he was ordained a priest. Twenty years had elapsed when his mother sent her son, and her second husband, the young Baron of Forey, with the special object of alluring Father Archangel, with a promise of the estates of Monymusk, to renounce his religion, and return to Scotland. The two brothers met at Urbino, and the younger, afterwards became a Catholic, and on his return to his native land he was turned out of his mother's house in consequence. Father Archangel filled for some time the office of preacher to the French Court, but his heart yearned for the conversion of his relatives and countrymen. He returned to Scotland, and on his return to his native land he was turned out of his mother's house in consequence. Father Archangel filled for some time the office of preacher to the French Court, but his heart yearned for the conversion of his relatives and countrymen. He returned to Scotland, and on his return to his native land he was turned out of his mother's house in consequence. Father Archangel filled for some time the office of preacher to the French Court, but his heart yearned for the conversion of his relatives and countrymen. He returned to Scotland, and on his return to his native land he was turned out of his mother's house in consequence. 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