Only a word uttered long ago
In kindly mind;
O, yet it fondly lives. Where did it go?
How did it bind?

It was the dialect of an angel—
A golden gleam!
From Heaven it was a bright evangel—
A spirit-dream! It was a link from the chain eternal
Of hope sublime!
'Twas a drop from the chalice supernal!
A sacred chime!

It sank to the innermost depths of a heart;
The treasur'd there!
Sweet courage and hope are its holy part—
Its tokens fair:

And I shall never weary to ponder Upon its round. Then in memory fond 'tis no wonder That it is bound!

O, may God bless the tongue that spoke it—
A true heart's cheer:
And the generous spirit that woke it—
That word most dear?
Hamilton, March, 1884. PASSION FLOWER.

THE STORY OF THE

SCOTTISH REFORMATION.

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

CHAPTER VIII. Shortly after Morton had personally assumed the Regency, it was found desirable to patch up a reconciliation among the nobility who ruled the kingdom, and to do this it was necessary to condone two murders. Morton, Huntley, Argyle, and Sir James Balfour were all concerned to the murder of Darnley, while the and Sir James Balfour were all concerned in the murder of Darnley, while the assassination of the late Regent, Lennox, had been performed by the Hamiltons. Nothing was to be said, and nothing was to be done on either subject. Judex damnatur cum nocens absolvitur. An oligarchy ruled the unfortunate country, and the only people executed for the murder of Darnley were men of comparatively low. only people executed for the murder of Darnley were men of comparatively low degree, who could be made scapegoats. The whole tenor of the history of these disturbed times points to the fact that neither the Sovereign nor the people ruled the country. The feudal nobility were its tyrants, and to their hatred of the Church and desire of plunder we owe the Reformation. To show clearly that neither justice nor honor animated the Gospel Government, we find that Morton assembled a Parliament, which besides confirming the league with England, restored the murderers, Huntley and Sir stored the murderers, Huntley and Sir James Balfour, to their estates and honours. Shortly afterwards, as leader of the new religion, he represented to Elizabeth the necessity of entering into a mutual league for the maintenance of the Protestant religion against the Council of Trent. He also invited the English Queen to renew the negotiations for putting Mary to death.

for putting Mary to death.

The Presbyterian clergy, who had succeeded in getting a small portion of Catholic church plunder, had now to give this up to Morton, whose avarice was on a par with his brutality. The Regent then appointed two, three, or even four churches to one Minister, who was bound to preach in them by turns, and, of course, himself retained all overplus of revenue. Artisans, merchants, and burgesses of Edinburgh, had to pay heavy penalties to Morton on the pretended ground of rebellion, and a band of inforground of rebellion, and a band of infor-mers went about the country seeking for prosecutions which might result in fines, the amount of which found their way into the coffers of the Regent. The murder of Mary in Scotland did not take place of Mary in Scotland did not take place simply because Morton's terms were con-sidered too high. "Mary owed her life to the parsimony of Elizabeth, and the avarice of the Scotlish Regent."

The Ministers were now becoming power in the country, and their detesta-tion of Morton was in proportion to the avarice with which he refused to share with them the plunder of the Church. He had besides given great offence to many burgesses in Edinburgh, because of the cruelty of his exactions, for non-payment of which several of their most opulent members had been imprisoned. Per-haps, however, the act which of all others haps, nowever, the act which of all others proved most injurious to the Regent's power, was his support of episcopacy, not, of course, because of his belief in its efficacy, but because he was enabled by the appointment of nominal bishops and abbots to retain the Church lands, which their Catholic predecessors in office had

These so called dignitaries were not inaptly styled "Tulchan," as that was the name given by farmers to a stuffed calt's skin, set up before a cow to make her give milk more willingly. At this crisis the Ministers obtained a fanatical daring leader in Andrew Melvin, who, with an enthusiast named Durie, constantly an-athematized the office of bishop as inconsistent with the word of God. A coali-tion of the nobles was formed against Morton, and he was forced to resign the Regency. Subsequently he again obtained possession of the King's person, but his enemies again became too powerful for him. Jealousy and personal hatred animated a strong party of the nobles to vigorous efforts, which were at last crowned with success by the capture and imprisonment of Morton. So long as he had played into the hands of the Ministers they said nothing about the patent fact of his complicity in Darnley's murder, but now as he was a triend of Episcopacy, and had been greedy in the division of plunder, he was, with the hypocrisy of the time, formally accused of a crime which had been previously condoned. He died as he had lived, a Reformer and a professor of Protestant-ism. Although he was one of the most unscrupulous villains even of this unscrupulous period, he died in what seems a blind and impenitent state, duly waited upon by Ministers of the new religion, and in full expectation of the immediate glory of heaven. Tytler, very naturally, says that it is difficult for any one who is acquainted with the dark and horrid crimes which stained the name of Morton, not to be painfully struck with the disproportion between his expressions of contrition and his certain nticipations of immediate glory and elicity. The compunction for his many crimes—murder, tyranny, avarice, cruelty, and lust—is so slight that we feel perplexed as to the sincerity of a ance which seems to sit so easily.

He left this life very much in the manner of John Knox, searching the Scriptures and secure of glory. He specially declared that he died in the profession of the Gospel, as it was that day taught and established in Scotland. His last words were "Lord Jesus receive my spirit."

It is satisfactory to know that the serious errors of Mary, as a Sovereign, which caused her ruin were entirely abandoned sometime after she became a prisoner in England. We find from letters of the Scottish Queen written in 1578, the pur-England. We find from letters of the Scottish Queen written in 1578, the purport of which she directed to be communicated to the Pope, that she zealously concurred with His Holiness in his project for the restitution of the true faith to Britain, and as a means to this end was thoroughly in favour of the proposed efforts of the great Catholic powers. Nothing then indeed could be more plain than that she had ruined herself, not merely by tolerating Protestantism. not merely by tolerating Protestantism, but by absolutely allying herself with the party of plunder and reformation among the nobles of Scotland, whose object was the persecution and destruction of the Catholic faith.

The lawful authority of her Government was so indissolubly united with the lawful authority of the Church, that when the latter fell, it was as if the foundation of a building had been removed; the superstructure of course followed.

Her infamous natural brother (Moray) had been her when the superstructure)

Her infamous natural brother (Moray) had been her chief and most trusted councillor, and it was he and the noble band of murderers and robbers who formed the party of the Reformation, to whose advice she had weakly listened, and through whose efforts she became a miserable fugitive, and the prisoner of the hereditary enemy of Scotland's liberties and Scotland's monarchs. God chastens those whom he loves, and attention to the history of Mary's imprisoncouncillor, and it was he and the noble band of murderers and robbers who formed the party of the Reformation, to whose advice she had weakly listened, and through whose efforts she became a miserable fugitive, and the prisoner of the hereditary enemy of Scotland's liberties and Scotland's monarchs. God chastens those whom he loves, and attention to the history of Mary's imprisonment and death cannot but convince the impartial student that her sufferings and death were borne with such fortitude and conformity to the will of God as to entitle her to respect and admiration. In the furnace of adversity her errors were consumed, and she came forth refined as pure gold, and worthy to die for the noblest possible cause—the Church of God. Her letters breathe a spirit of religion and patience. For example, writing to her banished servants in 1571, she says, "My faithful and good servants, seeing that it has pleased God to visit me with so much affliction, and now with this strict imprisonment and the banishment of you, my servants, from me; I return thanks to the same God who has given me strength and patience to endure it, and pray that this good God may give you like grace. And now at my departure I charge each one of you, in the name of God, and for my blessing, that you be it, and pray that this good God may give you like grace. And now at my departure I charge each one of you, in the name of God, and for my blessing, that you be good servants to God, and do not murmur against Him for any affliction which may befall you, for thus it is His custom to visit His chosen. I commend to you the Faith in which you have been to you the Faith in which you have been baptised and instructed along with me, remembering that out of the Ark of Noah there is no salvation, and like as you make profession of no other Sovereign than myself alone, so I pray you to pro-fess with me, one God, one Faith, one Catholic Church. . Therefore I pray to God, with an anguished and afflicted heart, that according to His infinite mercy He may be the protector of my country and my faithful subjects; and that He may forgive those who have done me so much injury, and are so hostile to me, and turn their hearts to a

speedy repentance, and that he may give you all grace, and me also, to con-form us to His will." The case of the guilt or innocence of Mary Stuart, so far as the murder of Darnley is concerned, rests to a great extent upon the celebrated "casket letters." It is stated that when, on the 7th June, 1567, the Queen and Bothwell hurriedly left Edinburgh, the latter left behind, in left Edinburgh, the latter left behind, in the custody of Sir James Balfour, a casket of about a foot in length, gilt and enamelled, containing valuable papers. If it be proved, as it undoubtedly has been, that the incriminating epistles said to have been written by Mary are clumsy forgeries, then one of the basest and most treacherous acts was committed by the leaders of the Reformation. That they were capable of this conduct the

dignantly repudiated.

These casket letters come to us directly and exclusively from the unscrup-ulous and deadly enemies of the Queen, and there is no independent confirmatory testimony with regard to their discovery and seizure. As we have seen, Mary urgently asked for the inspection of these documents when they were put in evidence before Elizabeth, but she was not permitted to see them, and the Queen of England decided in favour of her inno-cence. Of the letters themselves the two first purport to have been sent from Glasgow, and in them is indicated the respective messengers by whom they were sent to Bothwell. The first is despatched by Betoun, "who goes one day of law to the Lord of Balfours." This man was well known, and was in the power of the Confederate Lords during the very time of their procedure against realm; I am destitute of counsel; I know Mary, besides his evidence would have not who can be my competent peers; Mary, besides his evidence would have put to silence the protest of the Queen's friends as to her non-receipt of this letter. But he was never called as a witness. friends as to her non-receipt of this letter. But he was never called as a witness. The second letter is alleged to have been carried by a French servant, named Hubert, or Paris, but although this man was in the power of Moray subsequent to 1568, no attempt whatever was made to obtain his evidence until the other side loudly called for it, and then under torture he was said to have been made to ture he was said to have been made to other side of the said of

the Regent, and in contradiction of which Paris, when on the scaffold, declared the entire innocence of the Queen.
Three of the letters of the casket were genuine letters of Mary addressed to Darnley in the opening days of their married life. The forgery here consists in their being represented to be addressed to Bothwell. There is nothing whatever in them which a wife could not with propriety address to her husband.
Mr. Froude, the panegyrist of Henry VIII., is also the defamer of Ireland and of Mary Queen of Scots. As this writer recklessly uses falsehoods in support of his contentions, very little weight can be given to his conclusions. For instance, this historian does not hesitate without any warrant in the text, to assert that "the casket letters were long, and minutely examined by each and every one of the Lords who were present." Cecil's account, however, clearly shows that the examination was quite the contrary. His exact words are, "It is to be noted that at the time of the producing, and hearing, and reading of all the said letters, there was no special choice of or regard had to the order of the producing thereof; but the whole writings, lying altogether upon the council table, the same were one after another shown rather by hap as the same did lie upon the table than with any council table, the same were one after another shown rather by hap as the same did lie upon the table than with any choice made as by the nature thereof, as, if time had so served, might have been." This is the "long and minute" examination of Mr. Froude.

was one long course of suffering. With horrible injustice, every plot and scheme against Elizabeth was made a scourge for the unfortunate captive, who had to suffer, not merely imprisonment, but all the various indignities which petry tyranny and narrow intolerance could invent. The heaviest link in all the long chain of Mary's sorrows was the unfortunate position of her son as a here tic and abettor of heresy. Her mother's heart pleaded for him in order to his re

heart pleaded for him in order to his reception and instruction in the Catholic Faith, "which is the thing in the world I most desire, affecting a great deal rather the salvation of his soul than to see him monarch of all Europe. . . . there shall remain in my heart a thousand regrets and apprehensions if I should die to leave behind me a tyrant and persecutor of the Catholic Church." and persecutor of the Catholic Church. As the hart thirsts after the fountains of water, so did Elizabeth and her minis Mary. As an independent princess, over whom the Queen of England possessed no jurisdiction, she had a perfect right to seek her freedom, and to effect it by the intervention. if possible, of foreign powers. The plot of Babington was known from the first—if, indeed, it they were capable of this conduct the tener reference was made to the assessing tener of their lives sufficiently shows. It nation of Elizabeth, but of this Mary in sicians, artists, clergymen even, who were no way approved, and attested the fact tenor of their lives sufficiently shows. It is absurd to imagine that Church plunderers and murderers were not capable of forgery, in fact the subtle ingenuity as well as lawless boldness of these men is well as lawless boldness of these men is traceable throughout the history of the country and the times they disgraced. For the purpose of compromising the Earl of Sunderland, a forged correspondence was placed in the pockets of Lord Huntley, who was slain at the battle of Corriche, in 1562. A forged correspondence of the Earl of Lennox was produced by Elizabeth's Ambassador in Scotland (Randolph) in 1581. Not only was Mary's own signature forged to the warrant for the Earl of Huntley's execution, but a pretended letter from her to Bothwell (June 15th, 1567) was shown to her by Kirkaldy of Grange, and by her most innews of her intended trial with dignity and fortitude. "I cannot but be sorry," she said, "that my sister is so ill-informed against me as to have treated every offer made by myself or my friends with against me as to have treated every offer made by myself or my friends with neglect. I am her Highness's nearest kinswoman, and have forewarned her of kinswoman, and have forewarned her of coming dangers, but have not been believed. . . It was easy to be forseen that every danger which might arise to my sister, from foreign princes or private persons, or for matter of religion, would be laid to my charge. I know I have many enemies about the Queen. Witness my long captivity, the studied indignities I have received, and now this last association between my sister and my son, in which I was not consulted, and which has been concluded without my consent. . . . Worn down as I may appear, my heart is great, and will not yield to any affliction. I am ignorant of the laws and statutes of this

the hall of Fotheringay Castle, on the 14th October, 1586, when the Lord High Chancellor, the Lord Treasurer, and thirty-four commissioners, comprising peers and knights of the Privy Council, the chief justices of England, the barons of the Exchequer, the Attorney General, Solicitor-General, and Serjeant-at-Law wars all drawn up in dread array against Solicitor-General, and Serjeant-at-Law were all drawn up in dread array against the captive Queen. "Alas!" said she, "here are many counsellors but not one for me." Under protest she pleaded that, as a free Princess, she was not amenable to this tribunal. With surprising ability, Mary confounded the judges, and if the court had not been packed and the conclusion foregone, must have won her case. She showed nacked and the conclusion foregone, nust have won her case. She showed must have won her case. She snowed that all the evidence produced against her was second-hand or hearsay. Copies of a long letter from a man whom she had never seen, and a detailed reply which she had never written, were produced. Garbled and manufactured duced. Garbled and manufactured evidence were, however, considered quite sufficient for the purpose. In vain did Mary demand originals. These were never produced. If this had been done she would have been able to detect and unmask the fraud. "I do not deny that I have longed for liberty, and earnestly laboured to procure it. Nature impelled me to do so, but I call God to witness that I nover conspired the death of the Queen of England or consented to it. I confess that I have written to my friends confess that I have written to my friends and solicited their assistance in my escape from her miserable prisons, in which she has now kept me a captive Queen for nineteen years, but I never wrote the letters now produced against me. I confess, too, that I have written often, too, in favour of the persecuted Catholies; and had I been able, or even at this moment were I able to save them from their miseries by shedding my own from their miseries by shedding my own blood, I would have done it, and would now do it." At last the hypocritical travestic of justice closed. Mary was ordered to prepare for death, and although the spiritual consolations although the spiritual consolations of a priest were at first allowed, they were afterwards peremptorily withdrawn, and the ministrations of a Protestant divine were promised. Her goaler (Paulet), knowing the vindictive hatred of his mistress (Elizabeth), endeavoured to curry favour by insolence and mean tyranny towards his unfortunate pris-oner. On one occasion he entered her room without ceremony, and stated that as she was now no longer to be considered as she was now no longer to be considered a queen, but a private woman, dead in law, the insignia of royalty must be dispensed with. Mary replied with spirit that she as little acknowledged his queen for her superior as she did her heretical council for her judges, and in spite of the indignities they offered, would die, as she had lived, a queen. Paulet sat down in her presence with his hat on, and in her presence with his hat on, and brutally ordered the billiard-table to be removed, as vain recreations no longer became a person in her situation

TO BE CONT INCED.

THE SPIRITUAL EFFECTS OF DRUNKENNESS.

The loss of self-respect, the lowering of ambition and the fading out of hope are the signs of the progress of this disease in the character. It is a mournful spectacle that of the brave inguish the character. It is a mourning spectacle
—that of the brave, ingenious, high spirited man sinking steadily down into the
degradation of inebriety; but how many
such spectacles are visible all over the
land! And it is not in the character of those alone who are notorious drunkards those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to the "use of fermented ligners, taken in the "use of fermented liquors, taken in the quantity which is conventionally deemed moderate," then it is certain that such use of them must result also in serious injur-ies to the mental and moral nature. Who be, but who reveal, in conversation and in conduct, certain melancholy effects of the drinking habit? The brain is so often in-Thompson refers, is quite elastic: the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often desteadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen, to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: "It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best how your character is who love you best, how your character is slowly losing the firmness of its texture and the fineness of its outline; how your art deteriorates all the delicacy of its art deteriorates all the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies."-The Century.

Ayer's Hair Vigor stimulates the hair cells to healthy action, and promotes a vigorous growth. It contains all that can be supplied to make the natural hair beautiful and abundant; keeps the graph from donders; here from donders; here the ture he was said to have been made to utter a farrago of nonsense called a confession, certified only by a creature of The cruel farce of a trial took place in makes it flexible and glossy.

CARDINAL NEWMAN ON THE IN-SPIRATION OF SCRIPTURE.

The Nineteenth Century for February opens with an interesting article by Car-dinal Newman on the Inspiration of Scripture. "It has lately," he says, "been asked what answer do we Catholics give to the allegation urged against us by men of the day, to the effect that we demand of our converts an assent to views and interpretations of Scripture which modern science and historical research have utterly discredited."

After certain preliminary definitions and statements of authority, he proceeds:
"The main question before us being what it is that a Catholic is free to hold about "The main question before us being what it is that a Catholic is free to hold about Scripture in general, or about its separate portions or its statements, without compromising his firm inward assent to the dogmas of the Church, that is, to the de fide enunciations of Pope and Councils, we have first of all to inquire how many and what those dogmas are. I answer that there are two such dogmas; one relates to the authority of Scripture, the other to its interpretation. As to the authority of Scripture, we hold it to be, in all matters of faith and morals, divinely inspired throughout; as to its interpretation, we hold that the Church is, in faith and morals, the one infallible expounder of that inspired text."

With respect to the "important question—in what respect are the canonical books inspired?" he says: "It cannot be in every respect, unless we are bound de fide to believe that terra in alternum stat, and that heaven is above us, and that there are no antipodes. And itseems unworthy of Divine Greatness that the Almighty should in His revelation of Himself to us undertake mere secular duties, and assume the office of a narrator, as such, or an historian, or geographer, except so far as the secular matters bear directly upon the revealed truth. The Councils of Trent and the Vatican fulfil this anticipation; they tell us distinctly the object and the promise of Scripture

Councils of Trent and the Vatican fulfil this anticipation; they tell us distinctly the object and the promise of Scripture inspiration. They specify 'faith and moral conduct' as the drift of that teaching which has the guarantee of inspiration. What we need and what is given to us is not how to educate ourselves for this life; we have abundant natural gifts for this life; we have abundant natural gifts for human society, and for the advantages which it secures; but our great want is how to demean ourselves in thought and deed towards our Maker, and how to gain reliable information on this urgent necessity." sity."

sity."

Speaking of the decisions of the Councils he says that while they "lay down so emphatically the inspiration of Scripture in respect to faith and morals, it is remarkable that they do not say a word directly as to its inspiration in matters of fact." Nevertheless, "it views facts in those relations in which neither ancients, such as the Greek and Latin classical his. such as the Greek and Latin classical his-torians, nor moderns, such as Niebuhr, Grote, Ewald, or Michelet, can view them. In this point of view it has God for its author, even though the finger of God traced no words but the Decalogue. Such is the claim of Bible history in its substantial fulness to be accepted de fide as true. In this point of view Scripture is inspired, not only in faith and morals, but in all its parts which bear on faith, including matters of fact."

Cardinal Newman follows these general principles out into a variety of minute details. His closing words are these: "I details. His closing words are these: "I conclude by reminding the reader that in these remarks I have been concerned only with the question—What have Catholics to hold and profess de fide about Scripture? that is, what it is the Church 'insists' on their holding; and next, by unreservedly submitting what I have written to the judgment of the Holy See, being more desirous that the question should be satisfactorily answered than that my own answer should prove to be in every respect answer should prove to be in every respect the right one."

OUR LORD IN THE BLESSED SAC-RAMENT.

The complement of the love of God shown to the children of men on earth is his life with us in the tabernacle of His his life with us in the tabernacle of His love. In our trials, in our necessities, we have on this earth one house whose doors are always oven to us where the house whose and general disregard for truth. These doors are always open to us, whose treas-ures are never hidden from us, and the Master of this house dwells within it, to hear our complaints and relieve our wants. Enter when we will, and there burning on the altar of sacrifice is the lamp of the sanctuary, saying ever silently to the wearied heart, here is the place where the

wearied heart, here is the place where the love of the Sacred Heart of Jesus rests in the humility of His Majesty.

The Catholic bends here with his knee, his head, his heart, and soul, in silent adoration. Faith tells him of the angels ation. Faith tells him of the angels that surround that tabernacle, resting in the middle of the altar, within the enclosure of the sanctuary. He knows that the same "Holy, Holy, Lord God of Sabaoth" of praise that is sung in the heavens is repeated here. He is in thought with the angels of the sanctuary, and in the humility of his soul he dares not so much as raise his head towards the place where the glory of God is veiled, but whispers in contrite accents, "Lord, say only the word and my soul shall be washed of its infirmities."

Well may we Catholics say, "What nation is like to ours?" for we truly have God with us. When we kneel before the altar and gaze at the tabernacle, our

God with us. When we kneel before the altar and gaze at the tabernacle, our voices cease, and we speak in our souls, "my God, mercy!" There, in the prison house of His love, in the tabernacle, is our Lord and God. His mercy cries out to us from the sanctuary, "have mercy on thyself, my child, and learn of Me how this love of My heart desires to be united to thee. I love thee. O man, before thou thee. I love thee, O man, before thou wert, therefore open thy heart to receive the rays of my divine love that will go out from this house of mine into thy heart. To-day if you hear My voice harden not your hearts against it. Child, think of the agonies that rent my heart of think of the agonies that rent my body, of the blood that went out from it, and all for love of thee. Child of mine agony, do not let these sufferings be in vain for thee. My complaint of old was 'I am a worm, and no man,' and I was left to tread the wine press of my sufferings alone. Of all those who stood around me in my glory, not one remained with me when shame, confusion, and the buffets of the world smote my face until there was no sightliness in it. I dwell here in the sanctuary under these sacra-

mental veils so that the effulgence of my glory and the awful grandeur of my majesty may not deter you from approaching near to the home that I have chosen among men. It is not my will to remain in this house, built for me on the altar. I desire to go out of it through the hands of my priests, into your soul. I will to be here and in every tabernacle that love has erected for me throughout the whoie world. And also it is my desire that you shall eat my flesh and drink my blood, that we may be one, I in you, and you in me. I want this union of our loves to be complete. I am in heaven, in every consecrated host through the whole world, and my desire is to be your food. Where I am, there I am whole and undivided. Think, child, from the rising until the going down of the sun the Holy Sacrifice of the Mass is being offered. Every moment of the day of twenty-four hours my priests are on the altar. During every one of these moments reject and the sun of the sun on the sun or the sun of the govern of the sun or the moment of the day of twenty-four hours my priests are on the altar. During every one of these moments priests are vesting for the celebration of these mysteries. The 'Introibo ad altare Dei' is always being said at the foot of the altar. Not one moment of time elapses without the ascent of a priest to the altar of God. Could you, child, look over the world at this moment a long line of the thousands of my priests just leaving the tabernacle for the "Introit" would rise up to your view. You could note the whitened locks of the aged, worn out in my service, and the youth, fresh from his Alma Mater, just for the first time bent before me in this my chosen habitation. Your ears, my dear child, would be delighted with the sound of the sweet prayers that my spouse ever sends up to my throne in heaven in behalf of the children of whom I made her the mother. Of all mothers, I have made her the greatest; I have made her the most compassionate. all mothers, I have made her the greatest; I have made her the most compassionate. Her heart is modeled after my own, and therefore is this mother meek and humble of heart. Learn of her that you, my child, may become like unto me, meek and humble of heart also. Could all the altars of my spouse, dear child, be present to your view, some of the millions of my children on earth are ever before them, and the tinkling of the sanctuary bell would never cease to invite you to prepare for the cease to invite you to prepare for the Canon of the Mass; to bow down your heads, hearts and souls while I, your God, am held aloft towards the heavens. am held aloft towards the heavens, my throne on high, in the hands of the priest, for your adoration. Child, think of what part of this adorable sacrifice you may, at what moment you choose, and somewhere what moment you choose, and somewhere in the world a priest is at that part of the Mass. Oh, child, I would have you love me in this sacrament and sacrifice of my love. 'Ask and you shall receive'— come to me in this sacrament. Unite come to me in this sacrament. Unite your love to mine. Don't let the world draw you away from my love. It may tell you that your case is hopeless. Don't you believe it, my child. This world belongs to the father of lies. I am the living God who created you, who redeemed you, and as I live, I will not your death but your conversion. Turn, oh, child, to me, and I will turn my eyes of mercy on thee."—S. S. M. in Catholic Columbian

"NOTES ON INGERSOLL."

Editor of the Packet.

SIR,-Will you kindly give me space to call the attention of your readers to a little book, which, though in its fifth edition, and rejoicing in a circulation of 50,000 copies, has not, I fear, been so widely read in Orillia as a work of its widely read in Orillia as a work of its merits should be. I refer to "Notes on Ingersoll," by the Rev. L. A. Lambert. It is a happy and eloquent refutation of the alarmingly popular, though shallow, skepticism which is voiced by Mr. Ingersoll's lectures; a skepticism which, while lacking, as Father Lambert has told us, "the intense earnestness and masculine vigor of Tom Paine, the learning and wit "the intense earnestness and masculine vigor of Tom Paine, the learning and wit of Voltaire, the philosophical penetration ot Hobbes and Bolingbroke, the analytical faculty of Herbert Spencer, the industry of Tyndall and Huxley, and the comprehensiveness and incisive logic of John Stuart Mill," is nevertheness and the description of the basis of the statement of the second of t less not to be despised, inasmuch as it is the skepticism of the masses, who, de-"Notes," in a popular and yet withal somewhat scholarly fashion, exhibit the positions. There can be no doubt that the poison has been freely circulated. Here is a capital antidote. And even those who are ignorant of the unbelief those who are ignorant of the which prevails so largely in many quar-which prevails so largely in many quarters, especially among the less-well-edu-cated, will do well to acquaint themselves with it through the medium of a work which exhibits its true characteristics. I which exhibits its true characteristics. I take more pleasure in commending this book from the fact that it is written by a Catholic priest. I would have Protest ants read it for that very reason. It will do some of them good to learn that there are so many points of agreement between the devout Romanist and the honest Protestant. In modern public Protest Protestant. In modern unbelief, Protestants and Catholics have a common foe. Unbelief fattens upon quarrels between Christians. On all sides there is springing up a disposition to emphasize points of agreement between the different creeds. And because Father Lambert's work will contribute in some measure to the accomplishment of so desirable an end, I most gladly and sincerely urge every Protestant reader of the Packet, without delay, to acquaint himself with the contents of "Notes on Ingersoll," in which he will not find a dull sentence, and with the major part of which he will heartily agree. I am, yours truly, S. P. Rose, Methodist Parsonage, February 25, 1884. Protestant. In modern unbelief, Protest-

Methodist Parsonage, February 25, 1884.

Thomas Myers, Bracebridge, writes "Dr. Thomas' Eclectric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

Consumption is a disease contracted by a neglected cold—how necessary then that we should at once get the best cure that we should at once get the best cure for Coughs, Golds, Laryngitis, and all diseases of the Throat and Lungs—one of the most popular medicines for these complaints is Northrop & Lyman's Emul-sion of Cod Liver Oil and Hypophosphites of Lime and Soda. Mr. J. F. Smith, Druggist, Dunnville, writes: "It gives general satisfaction and all collections and sets." Druggist, Dunnville, writes: "It gives general satisfaction and sells splendidly."

Fo Fondly dedica realth of gratef

MAR. 15, 188

In twilight ho
I sat to think
To chase away
To fly from e

I heard the son In vesper ca I caught the d With raptur I watch'd a sta With calm a Nor tempest's Could its en I ne'er forget, Tho' years h The patient to This lesson A lily fair, wi Of spotless r Within my gs Spoke low th

"I'm fair whi Bloom for m My sweet swa Beneath His Ah! spoken w The message An humble he It only sati Each cruel sig Is mark'd of No pang we for To solace so

These are not Sent to us f Our Master de To speak H And yet, at le My constan In friendship I'll cherish Hamilton, Fe

THE ST PROVIDENTIAL PRESERVATI

The days passed, Jost the Lord to 1 the Jordan, Hearing of th of Israel, the filled with d the priests t the people. the ark. It tablets of the pared by th Lord himself "Frame a

length wher

and a half, th

the height

And thou s purest gold over it thou around abou which thou s of the ark:le and two on t bars also of lay them wit them in thre the sides of ried on ther in the rings time be dray I will give the As soon came into

were dipped the Jordan filled the l

in one pla

mountain

city that is Sarthan; bran down i (which now priests that nt of the dry ground and all the did the Lor on behalf o they passed centre of ark. Then each tribe, bed of the stones whe priests pas Jordan flov people car tenth day in Galgal, o city of Jeri Jordan, Jo aid to the children sh and shall those ston say: Israe through th

> done befo dried up t the most you may a ever." The Israel four land. Th 2553 or B their joy o generation how lively

God dryin

praises ar