CARLOTTA PERRY. Could I have chosen, dear, for you, You would have lifted eyes to whe Shone sunny skies, serene and fai With not a cloud of angry hue, To yex the blue.

Could I have chosen, dear, for you, Your tender feet would have been led In lands where thornless roses shed Their sweets, and clear streams wands through. And soft winds blew.

Pain with its sadly weary cry
You had not known, nor heavy care,
Nor doubt's unrest, nor falsehood's snar
Grief with obedient averted eye,
Had passed you by.

But friendship's ever-blessed charms
Had been your own, and all that gold
Within its pleateous hand coold hold;
And love had wrapt you in his arms,
Safe from all harms What foolish wisdom, dear, was mine!
From such reposeful heights afar,
You saw the gleam of your own star;
What mattered wind, or shade or shine?
You knew the sign.

The stream must to its ocean run; Brave feet must walk their fated path; The acorn bides the tempest's wrath; From peaks that weaker wings must shun The eagle seeks the sun.

THE STORY OF THE

SCOTTISH REFORMATION.

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

CHAPTER V. Mary was received with great joy by all classes of her servants, but it soon be came evident that it was considered too dangerous to allow her that liberty of opinion in matters of faith for which the Reformation was nominally established.

John Knox acted like a mad Dervish, and poured forth torrents of abuse against "the idolatrous mass." The Re-forming nobility virtually ruled the country and left to Knox the chief management of the fanatical department Fanaticism was their means to an endtheir secure possession of church pro-perty. Of course streams of calumnes perty. Of course streams of calumnies and invectives approved of by the superior classes told powerfully upon the ignorant and impressionable people. One holy zealot, assisted by a number of armed men, rushed into the Court of the Queen's Palace, for the purpose of murdering the priests, and was only prevented from performing this act of piety verted from performing this act of piety. vented from performing this act of piet by the intervention of the Lord Jam who had personally to stand at the chapel door and thus preserve the lives of the Queen's Chaplains. Knox was extremely wrath, and attacked Moray for having dared to interfere and distinctly declared in favor of the attempt to murder. At this time the Queen published a proclamation notifying her determination to maintain the Protestant form of worship which she had found established. There was, therefore, not the shadow of excuse for the horrible and vindictive manner in which she herself was persecuted. The dreadful fear of having to give up their ill-gotten gains, urged the nobility, however, to encourage the ignorant fanaticism of Knox and his "rascal multitude." Mary having sent for the great apostle, calmly and reasonably endeavored to show him the necessity of treating people who differed from him with greater charity. But Knox replied in such a rude and tions-indeed generally his conduct was more that of a malicious madman than of a reasonable being. In an argument which took place on this occasion, Mary contended that in religion, subjects were bound to follow, not the will of their Prince, but the commands of their Crea-"If." said he, "all men in the days the commandment may virtually be said to resist." "Nay," rejoined Mary, "They did not resist with the sword." "That," principles of the Reformation in Scot-land, and of rebellion to all lawful an land, and of rebellion to all lawful au-thority, went hand in hand. Then in a rhapsody, as irrational as it was insolent, he spoke of subjects having the right to than in reading or hearing God's most take the scentre from Princes who persecuted the children of God-forgetting are more precious in their eyes than that the early Christians, and the apostle S. Paul, were clearly of a different opinion, and that Mary had distinctly by law accorded full toleration.

The Reformation was now fully established, but the Ministers were cheated of their share in the plunder, and were naturally most indignant. They had performed the important work of poison-ing "the rascal multitude" with calum-nies against the doctrines of the Catholic Church, while they hounded them on asteries, as well as to the persecution of those people who cared to adhere to the faith of their fathers. But they had positively received nothing. The General Assembly of the Kirk demanded a share for the Ministers; but this was resisted by many of the Barons who had been most zealous promoters of the its plunder better than its principles. ngton, learned and worldly, openly scoffed," and Knox, who was no match in argument, had recourse to his usual weapon-violent abuse. At last, after terrible struggles, a share was allotted to Ministers in the same way that, after the feast, a banquetter may throw a bone to a dog. The bone in this case had very little meat on it, as it was asserted "that the only effect of the change was to secure a large share for the lay proprietors of church lands, to transfer a considerable portion to the crown, and to leave a wretched pittance for the Ministers.' Knox was dreadfully enraged at this arrangement, and his passion was further inflamed by permission being given for Mass to be said in the

out a system of outrageous The Ministers were to be the absolute rolers of the people and woe to any one who dared to oppose their or-ders. As to the character of these men, even Randolph, the English Protestant Ambassador, was forced to say, "to be plain with your Honour, our preachers be more vehement than discreet or learned, which I heartily lament." These gnorant men, like the blind leading the blind, continually misrepresented the doctrines of the Church. Books were few and dear education was necessarily not widely spread; the nobles were thoroughly interested in supporting the new religion, and as a result poor Scotland was sacrificed. Nothing has more tended to spread heresy than falsehood and ignorance. The calumnies of 1582 are impossible in 1882. A free press, cheap literature, and above all things the spread of education, have hewed down the intolerant tyranny of Presbyterian-ism and enabled men to see that if Christianity be true the only logically possible Christian Church is the Catho-

the greatest tenderness and forbearance, and Rudolphi gives in his letters to Elizabeth a touching picture of her gentle-ness, justice and impartiality; at the same time, with that uprightness and the Scottish Queen discouraged every the Scottish Queen discouraged every intrigue on the part of English Catholics against Elizabeth. So far from counten-ancing them, or affording them the least support, she invariably assisted to the best of her ability in their detection and punishment. At this time a Catholic Bishop was sent as a special messenger from the Pope to the Queen. His visit was necessarily private, and so violent was the intolerance of the Reformers, that when it became known that a papal envoy had visited the palace, every effort was made to capture him in order that he might be put to death. In fact, we are assured that he was saved only in consequence of a peremptory remonstrance from the Earl of Mar. This nobleman had thoroughly succeeded in engratiating him-self with the Queen, and under his influence as well, no doubt, as from general ideas of polity, Protestantism was thoroughly favoured. So much indeed, was this the case that the Catholic Earl of Huntly seems to have been goaded into a rebellion, in which he was slain with a number of his retainers by troops under the direction of the Earl of Mar. This astute and unscrupulous statesman was as avaricious as he was ambitious. Not content with the exten sive Church property he had already acquired, and the money he had obtained from England by means of treachery, he now coveted and obtained the extensive estate attached to the Earldom of Moray. Everything favoured that portion of the nobility of Scotland under whose auspices, and for whose purposes, the Reformation was prosecuted. The young Queen was deluded into believing others as honest as herself, and full of ingenu violent manner as to cause the Queen to shed tears. Nothing could surpass the of Moray—was evidently determined not insolence of his invectives and gesticulation of Moray—was evidently determined not insolence of his invectives and gesticulation of Moray—was evidently determined not she explained for them all, and at last died nobly on the scaffold for the faith which interfere with her supposed duties as a sovereign. In the meantime, Presby terianism, receiving no check, gained ground in every direction, and with it a her fate was sealed. Darnley was unforsystem of seditious disaffection arose against legitimate authority. Randolph in his letters to Cecil tells us that the preachers pray that "God will either turn the heart of the Queen or send her short life," and ironically adds, "of what Christian fauth? Daniel and his fellows were subjects to Nebuchodonosor and Darius, and yet they refused to be of their religion." "But," interrupted the Queen, "these men did not resist." "And yet," replied Knox, "they who obey not the commandment may virtually be a specially to John the Parties of the Reformation and Church in England, to the marriage of Mary with Darneley was extremely embittered, and one reason can be found in an important minute written by Cecil. When seed the commandment may virtually a specially to John the Parties of the Reformation and Church in England, to the marriage of Mary with Darneley was extremely embittered, and one reason can be found in an important minute written by Cecil. When seed the commandment may virtually a specially to John the Parties of the Reformation and Church in England, to the marriage of Mary with Darneley was extremely embittered, and one reason can be found in an important minute written by Cecil. referring specially to John the Baptist having been beheaded "to reward the said Knox, "was simply because they had not the power." Here he was telling a glaring falsehood. But Mary same had a glaring falsehood. But Mary saw behind the veil of this untruth, that the how can it be otherwise? For Princes will not understand, they will not be learned as God commands them; but they despise God's law. For in fiddling blessed word, and fiddlers and flatterers

men of wisdom and gravity."

Encouraged by the Bishop of St.
Andrews, and the Prior of Whithem, Mass was celebrated secretly in many private houses, but this was soon found to be dangerous, and Catholics had to flee to the woods and mountains in order to worship God according to their conscience. This cruel persecution was specially furthered by Knox, who took it upon himself to declare that subjects should take the law into their own hands against Catholics if the civil power failed to do so. Priests were eized and punished, while the Archsbishop of S. Andrews, the Prior of Withern, the Rector of Sanguhen, and other ecclesiastics, were imprisoned for the heinous crime of saying Mass. Shortly after this, Reformation, and who we are told "loved its plunder better than its principles." initial sumptuary law passed interfering with the dress of the ladies of the Queen's Court. Moray, however, was above such petty despotism and would not tolerate it, upon which Knox turned upon him in a most spiteful manner and vented one of his malicious prophecies. "If you decay," he said, "as I fear ye shall, then call to mind by what means The Most High exalted you." Shortly afterwards he ventured on another spiteful reference to future events. When speaking of the possible marriage of the Queen, he consent that an infidel (and all Papists are infidels) shall be head to our sovereign, ye do as far as in you lieth, to ban-ish Christ Jesus from this realm, and to Queen's chapel, while sanction was re-fused to a proposed Book of Discipline. The impertinence with which the Ruler

This last was a code of law in which was and the Council of the Realm were in spite of his rough, blunt, outspoken ways, was at this time in treacherous correspondence with Cecil, the Minister of Elizabeth, to whom he betrayed political secrets, and from whom no doubt he received a pension. The malignity with which he endeavoured to injure his enemies made him a dangerous man, and at this time he had acquired so leading a position as the apostle of the new faith position as the aposition of the whatta as to secure him a prominent part in the Government of the country. Protracted negotiations with Elizabeth, in which she urged upon Mary the desir-ability of her marrying the Earl of Lei-

cester, were accompanied by promises and assurances of friendship as false and deceitful as it is possible to conceive. At last the mask of pretended amity fell, and the Queen of Scotland perceived that she had been merely fooled by a jealous and implacable rival. A that she had been merely fooled by a jealous and implacable rival. A general review of the history of this period shows Mary as a too amiable sov-ereign, trusting blindly to her inveterate enemies, both at home and in England. Unfortunately, her chief adviser was an arch villain, who was bound to the cause The Lord James, now created Earl of Mar, had really the reins of State in his hands. The Earl of Arran felt his displacement from power so much that his mind became deranged, and he informed the Queen of a conspiracy against her participated in by his father—the Duke de Chastelherault. Mary behaved with Catholic Church to exist in Scotland, and with this paramount object in view, they were urged by powerful reasons to en-courage John Knox and the other zealots. In every great movement of this character there are knaves and fools. The character there are knaves and fools. The Reforming nobles certainly can be classed in the former category and the deluded and ignorant people, with many of their Ministers, in the latter. So able and unscrupulous was the Queen's natural brother (Moray), that there is great reason to believe he goaded the Catholics, under the Earl of Huntley, into rebellion, and then profited by it. Certain it is that the unfortunate Queen of Scots was from the unfortunate Queen of Scots was from the first in the hands of malignant ene-mies and traitors. Heronly plan of satety was to obtain the aid of France, de clare in favor of the Catholic Church, in which she conscientiously believed, and oppose the plunder of that Church and of the poor which was effected under the transparent veil of religion. Her lot was cast with the enemies of her faith, and she became in some way a participator in their guilt. Hence all her misfortunes. Even previous to her foolish marriage with Darnley, she might have extricated herself by a union with the King of France, or with one of those European Princes who sought her hand. But it was not to be. The beautiful young Queen had no experienced and wise adviser upon whom she could rely. Placing entire confidence in her natural brother the Earl of Moray, she was merely used -as he used every one with whom h came in contact-as a tool for the gratification of his avarice and ambition. thought to be able to act honestly a double part, but was mistaken. Two masters cannot be served. Either she was bound for her own temporal interests ation as Elizabeth did, or heartily to oppose it. She did neither, and between the two causes fell a victim. Her faults and her misfortunes are so inextricably woven together it is difficult to separat

she had always firmly professed.

Mary passed the rubicon when she mar her fate was sealed. Darnley was unfor-tunately only nineteen years of age and a fool. He soon became proud, overbear ing and insolent to the nobility, and

influences, the statesman pointedly remarks that "it was to be remembered now of late in the perusing of the relations of the Justices of the Peace, in all counties of the realm, scantly a third part was found fully assured to be trusted in the matter of religion, upon which only string the Queen of Scots' title doth hang."
We will see in due course that the murder of Darnley, like the murder of Beaton, was an act of the Reformers. That the end justifies the means is a proposition anathematised by the Catho ic Church, and condemned by all right thinking men. But it was acted upon by Knox and his co Reformers. We shall soon find this apostle a particeps criminis in the murder of Rizzio; and it was zealots of the Presbyterian and Reforming type who many years afterwards thought that they were doing the work of God when they cruelly nurdered the Pro-testant Archbishop of S. Andrews in the presence of his defenceless daughter. Mary committed a terrible mistake in underrating the Catholic power in Scot-land, allying herself with its deadly

of its profession. The marriage with Darnley was a headstrong act of folly which precipitated her doom.

Even before the marriage, the Protest ants, under Moray and Argyle, debated among themselves whether or not they should assassinate Darnley or deliver him to England. Rudolph writes to Cecil: "My Lord of Moray liveth where he lists.

enemies, by permitting the persecution

house marvellous great. . . . They find nothing but that God must send him

a short end, or themselves a miserable life. Only to remedy this mischief he (Darnley) must be taken away. What for the Queen's Majesty (Elizabeth) if ness hereafter whenever the nobility of Jor the Queen's Majesty (Enzageur) in hereafter whenever the nobility of Jord Jesus, she list not to do it by force, with the expension of the lord Jesus, she list not to do it by force, with the expension of the state of the lord Jesus, she list not to do it by force, with the expension of the lord pounds. pense of three or four thousand pounds, to do with this country what she would." Moray threw off all authority and entered Moray threw off all authority and entered upon an open rebellion, which was ignominiously defeated. Mary, at this ignominiously defeated. Mary, at this catholic Church, and of his successful time, joined the powerful league entered in the deadly hatred to the children for hours. Every sentence they are dead failures.

and the Council of the Realm were attacked under the cloak of religion called forth the indignation of both Catholics and Protestants. The Reformer, in spite of his rough, blunt, outspoken ways, was at this time in transportance or the religion of the council of the results of the council o termined upon desperate measures, including the murder of Rizzio, who was looked upon as an able statesman devoted to the Court of Rome. Strange to say, this assassination was also planned y the Queen's weak, miserable husband

on absurd grounds of jealousy and hatred. Darnley then entered into an unnatural league with Moray, Morton, Ruthen, John Knox, and the other Protestant leaders. The Reformers were aware that Mary had signed "the Popish aware that Mary had signed "the Popish league," and it was believed that Rizzio corresponded with Rome. It was, therefore, feared that measures were in pre-paration for the restoration of the Cathoic Faith in Scotland. All the Ministers of Edinburgh, specially including Knox and Craig, were made aware of the conspiracy, whose special objects were to assassinate Rizzio, imprison the Queen, entrust Darnley with nominal sovereignty and replace the real management of affairs in the hands of Moray. Tytler tells us that "desperate as were these designs the reformed party in Scotland did not hesitate to adopt them." The usual "solemn league and covenant," was entered into which included the accustomed formula about upholding the Protestant religion, and maintaining every reform founded upon the word of God. Elizabeth knew and approved of

Knox prepared the public mind for the foul murder by select quotations from the old testament. He descanted specially upon the hanging of Haman, the slaughter of Oreb and Zeeb, and the massacre of the Benjamites. On the evening of Saturday, 6th of March, 1565, Mary was at supper in a small room, suddenly an armed force of more than one hundred men occupied the court of the palace of Holyrood, seized upon the gates, and took possession of the building. The conspirators were mitted without delay into King's apartment, which communicated by a narrow stair with the room in which

the Queen was at supper. Darnley at once ascended, threw up the arras which concealed an opening in the wall, entered the small apartment where Mary was seated, put his arm affectionately round her waist and seated himself at table. Those present with the Queen were the countess of Argyle, the Commendator of Holyrood, Beaton, Master of the House-hold, Arthur Erskine, Captain of the Guard, and Secretary Rizzio. In a min-ute afterwards, the appalling figure of Ruthven, clad in complete armour, and looking cadaverous from recent illness, came like a death's head into the apartment. Then the unfortunate Queen knew that some deed of violence was imminent, and although little able, being out to Ruthven in a loud voice to begone. But no sooner had she spoken than a confused number of voices and weapons were heard, and Kerr of Fandonside, George Douglas and other conspirators, rushed forward. Ruthven endeavored to seize Rizzio, and with dagger in hand, pursued him to the side of Mary, when holding her gown, the unfortunate man called out for justice and for the Queen to save But the Queen was powerless against these ruffians. Deaf to her pray. ers and entreaties, they overturned the table and the lights, while they performed their dasterly deed by the fitful gleam of torches. Shrieking with terror and bleeding from daggar wounds, Rizzio was torn from the knees of the Queen, to which he clung in anguish, and dragged with execrations through the Queen's bedroom to the entrance of the presence chamber. There the Reformers rushed like wolves upon this one defenceless man, mangled his body with no fewer than sixty-five wounds, and left his corpse in a pool of blood, whose stain shall never be removed from the memory

Scotland. This was all done in the name of the God of charity, justice and love, and for the sake of religion! The brutal

in the Queen's apartment, and told Mary her husband had advised this murder.

Next day she found herself a prisoner in the hands of a band of Reforming assas-

sins. The conspirators then resolved to

shut up their Sovereign in Stirling Castle, to give up the Government to Darnley,

and to strengthen themselves in the possession of church property by con-

firming the Protestant religion under

the penalty of death or perpetual impris-onment. But the Queen acted with

judgment and bravery. She gained over the contemptible Darnley, who denied

all complicity in the plot against Rizzio,

and she managed to escape to Dumbar, where Huntley and other nobles joined onspired to murder Rizzio, was privy to the design, and approved of been satisfactorily established. In accordance with the usual method of explaining away and excusing every bad, wicked act of the Reformer which cannot be brazenly denied, McCrie (the biographer of Knox) tells us "That there is no reason to think that he was privy to the conspiracy which proved fatal to Rizzio; but it is probable that he had expressed his satisfaction at an event which contributed to the safety of religion and of the commonwealth, if not also his approbation of the conduct of the conspirators." Tytler, in his history of Scotland, becomes an unwilling witness against the Retormer, and is forced to say that on an examination of letters in the State Papal Office, from which he the State Papal Office, from which he gives copious quotations, the inference services. They are excelled in the Gueen, and only governor to her good man. . . . The bruits here are wonderful, men talk very strange, the hazard towards him and his sent to Secretary Cecil by Bedford and Rondolph, the name of John Knox is securing the services of one strange, the hazard towards him and his supporting to the death of David given as one of those who were privy and consenting to the death of David Rizzio." He goes on with his proof, and concludes by saying that "The evidence therefore is direct and clear, and comes from these who must be extrawed the from these who must be extrawed the securing the services of one so eminently fitted for the position as the Rev. Mother. She is English by birth. She went to conclude the position as the Rev. Mother. She is English by birth. She went to conclude the position as the Rev. Mother.

ing. Although calling himself a Minister of the Gospel of the God of love and charity, he became a willing, eager accessory in the murder of a poor foreigner who clung in vain to the skirts of the Queen, calling aloud for that jus-tice and mercy which were denied him by his cruel murderers. This is the man that has been uniformly rauded, and is now highly praised as the embodi ment of the Scottish Reformation. TO BE CONTINUED.

## BRANDON.

THE EDUCATIONAL WORKS IN THE CONVENT IN THAT TOWN.

is easy to estimate the advantages that such an institution will afford to Brandon. able to offer peculiar inducements. No place is healthier, and the situation of the

second is divided into two school rooms, capable of accommodating one hundred pupils. The third contains the dormitory, a clothes room, sitting rooms, where the reporter found the young ladies busily engagel in needle-work, and the kitchen.

The noticeable features of these rooms greatest agencies in their work. At pre

were cleanliness, neatness, and order.

The teaching is done by the Rev.
Mother, Mother Josephine, and Mother

of Jesus.

During the present month the attendtake papers and magazines, and to form
at least a small library of your best books ance has not been quite so large as before vacation, there being only about fifty. The falling off may be attributed to the severity of the weather for small children. They are nearly all non-residents of the convent. At present the hours are from 9:30 to 12, and from 1:30 to 4. When the would be instructed in the logical ground days become longer the school will open half an hour earlier, and close at the usual time. In addition to the usual English subjects. French and music are taught. The smaller pupils show a greater aptitude for acquiring French than those who are patronize papers which do them no good farther advanced in age. Quite a large number of young ladies have applied for

Since their arrival in the city the sis-

The board have been very fortunate in best witnesses in such a case," But John Knox was able to do anything.

Immoral conduct, destruction of sometime previous to coming to Canada she resided in France.

She possesses a wealth of her rance. best witnesses in such a case. But John Knox was able to do anything. Immoral conduct, destruction of property, robbery, vulgar ruffianism, even murder, are all to be smoothed over murder, are all to be smoothed over murder, are all to be smoothed over the destruction of the conversant. In addition to this she has

## VIEWS OF AN AMERICAN PROTEST-

place is healthier, and the situation of the convent is among the best in the city, commanding, as it does, a pleasing view of the surroundings of the city. A good deal has been done this summer in beautifying the grounds in connection with the building by way of planting trees, sodding and fencing. Much more is to be done in the coming season. Additional fences are to be built and the grounds within the en-But then there are other thousands and tens of thousands who can afford to buy books, and papers, who do not. It is difficult to prescribe a remedy for this state of things, though I am of the opinion that if your priests would work to this end, with a trefle of the zeal which inspired St. Ignatius, the desirable result would be reselved. Every Methodist be built, and the grounds within the en-closure to be laid out in flower plots. It is contemplated having a small park in connection with the building, if satisfacclergyman is an authorized canvasser for tory arrangements can be made. In fact. nothing will be left undone to add to the happiness of the pupils, and to render their first separation from home as pleasant as possible.

The chapel occupies the first flat. The The case will not be met by pastoral

Melaine. Sister Mary and Sister Francis attend to the domestic affairs. They are of the order of The Faithful Companions of Jesus.

In this direction. Here and there may be exceptions. They should instruct the people in this matter and urge them to take papers and magazines, and to form

the days, and the subjects requiring day- World, and who are now but illy rewarded

kindness. Corporal punishment is never resorted to. Punishment of any kind is seldom necessary, and when it is, it consists merely of keeping the pupil in a few minutes after the others have left. The children all take a lively interest in their work. In fact they hurry back so soon from their dinner, that the sisters scarcely ately after four all the resident pupils par-take of a slight lunch, and have their reg-ular supper at six. From seven till half-

The sisters rise at half-past four in the morning. They have prayer and medita-tion for an hour and then mass. Between meditation and mass they engage in their domestic duties. At 8 o'clock they break-fast. Afterwards their attention is given to their school duties until half-past eight at night, when they have prayer and re-

ters have taken charge of the chapel and taken charge of the musical part of the services. They are excellent musicians, and hence add very much to the interest on society, by the rapid improvement

ANT.

To the Editor of The Catholic Review: I was raised with very strong prejudices against the Catholic Church, but during the past few years I have been reading some of your books, peredicals and papers, and I find that my prejudices have grown "small by degrees and beautifully less," until I am at least disposed to give you fair pley. I have found that Catholicism as set forth by its own press, is quite a different thing from what it is represented to be by its St. Joseph's Convent is an institution of which Brandon has good reason to be proud; not only because it adds in a great measure to the general appearance of the city, but also for the intellectual training that is there afforded—a training that will have an influence of no small degree. It is core to estimate the advantages that months ago. This was copied by The Catholic Review. He stated, among It is, of course, in its infancy, having been opened only a few weeks, yet its value is beginning to be felt, and to be taken advantage of. Great as the advantages vantage of. Great as the advantages accruing to Brandon are, they will be still greater to the surrounding country. It will not be long till the people of this country will be looking about to give their daughters a higher and accomplished education; Brandon in the contest, will be able to offer peculiar inducements. entire Church in my little town I think, however, that the Catholic Church is "the Church of the poor," and that thousands of your people cannot afford these things. But then there are other thousands and

> letters from the bishops. It requires in-dividual effort with each head of a family as well as with the rising generation, Young men in the colleges who are being educated for the priesthood, should be sent, while I cannot pretend to be well in formed on this topic, I am of the opinion that the mass of your priests do but little Some of your very best works for the general reader are now published in very cheap style, but good enough for famil reading. This taste, once called into life, would increase very rapidly. Thousands of your faith, as set forth by your best writers, and the rise and progress of the Church, who seldem read anything of a religious nature aside from their well

Every Methodist

would be reached.

in any respect.

The Catholic press would be built up Instruction in music alone, but it was found impossible to accommodate them.

Special attention is given to needlework.

Drawing and painting also form part of the course, but owing to the shortness of the Catholic Review and Catholic light, they have been unable to take them for their labors—would be encouraged to still wider, higher and more influential The aim is to govern the children by efforts. There is a "crying need" of a revival in this direction—an extension of what I understand to be the work of the Paulist Fathers of your city-in this mat

from their dinner, that the sisters scarcely have any time to themselves. For Catholic children no charge is made for instruction. A charge of one dollar per month is made for Protestant children, owing to there being no funds furnished by the Board for them. There are more Protestants than Catholics. No boy over twelve years of age, is taken. From half-past eight till nine, the doors are open for the reception of pupils, and from the time did not take an interest in its well-informed Protestant testitying in his cwn case to the good influction has cwn case to the good influction. eight till line, the doors are open for the reception of pupils, and from the time they arrive, a Mother is always with them, who amuses them during their recreation, so that they are never left alone. Immediately a direct proportion to the exertions of the resident pastors. What would be the case if they all did what "Out West" says is past eight is devoted to recreation. They then have evening prayer, and all retire at nine. Every Friday afternoon the at nine. Every Friday afternoon the cathelia children are taken apart from the others for religious instructions. In all ner of meeting incoming bills. In the cases the strictest attention is given to the cleanliness of the pupils. The resident ladies give substantial evidence of their as to make the paper more attractive and being well cared for, as they all look fresh and blooming, and are the very pictures of health.

as to make the paper more attractive and more worthy of support. The apathy of Catholics in this matter is simply undeniable. It is patent to the able. It is patent to the whole world They have not been asked to pay for editing the Aurora, although the edit might reasonably expect a return for his labor, they have simply been asked to pay the expense of publication, and this they do in a manner that would discourage the most enterprising.]—Antigonish

## Dairymen Getting Rich.

Progressive dairymen who are only satisfied with the best results, are adding on society, by the rapid improvements they are making in the art of butter making. This class use Wells, Richard son & Co's. Improved Butter Color, and know by actual test that it fills every claim made for it.

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Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled we for three or four years, and I found it the best article I ever used. It has been a great blessing to me." Frauds may imi-tate Dr. Thomas' Eclectric Oil in appear

FEB. 23, 1884.

Albano.

The lake lies calm in its mountain crows And the twilight star shows clear, And large and solemn it gazes down In the mirror of the mere. Was it here they rode in their crazy craf Where only the ripples are These strange lake-folk of the floating r Was it yesterday? said the star.

And the mountains slept, and the night

And the thousand years rolled by.
Was there once a city on von low hill,
With its towers along the sky,
And the cries of the war din of long ago
Wailed over the waters afar?
There is no stone left for a man to know
Since yesterday, said the star.

And the mountains sleep and the rip

wake
And again a thousand years,
And the tents of battle are by the lake,
And the gleam of the horseman's spear
They bend their brows with a fierce surr
On the lights in the plain afar,
And the battle hunger is in their eyes,
Was it yesterday? said the star.

And a thousand years—and the lake is And the star beams large and white The burial chant rolls down the hill, Where they bury the monk at night; The mountains sleep and the ripples law. The shore where the pine woods are, And there's little change but another go Since yesterday, said the star.

THE STUDY OF HISTORY. V.

J. F. C.

The deluge took place in the year the world 1656 or B. C. 2348. The n remarkable event after the deluge before the call of Abraham was the fusion of tongues and the dispersion the children of men to prevent the cr tion of that tower of Babel "whose should reach to heaven," and also to cure the more rapid population of various parts of the earth.

The patriarchs, from Noe to Abra inclusive, were Noe, who as we have lived 950 years, Sem who lived 602 ye Asphaxad who lived 338 years, Sale lived 433 years, Heber 464 years, Pha 239 years, Reu 239, Sarseg 230 ye Nachor 148 years, Thare 205 years, Abraham 175 years. We left the lat in Egypt, but his stay in that coun was not of long duration. In his nine ninth year God made with him covenant of circumcision. The L himself appeared to him and said to l -Abram being so seized with fear t he fell flat on his face :

God said, "I am, and my covenan with thee, and thou shalt be a fathe many nations. Neither shall thy na be called any more Abram: but ti shalt be called Abraham : because I h made thee a father of many natio And I will make thee increase exce ingly, and I will make nations of thee; kings shall come out of thee. And I establish my covenant between me thee, and between thy seed after thee their generations by a perpetual covant: to be a God to thee and to seed after thee. And I will give to the and to thy seed, the land of thy journment, all the land of Chanaan

perpetual possession, and I will In his hundredth year was a son Is born to Abraham. And Isaac took for spouse Rebecca, the daughter of Bath the son of Melcha, whom the latter b to Nachor brother of Abraham. Is had two sons, Esau and Jacob. E

was the first born, but having forfei his birthright, Jacob succeeded to it the blessing of his father and to promises made to Abraham. The bl ing of his father was, "God give the the dew of heaven, and of the fatnes the earth, abundance of corn and wi And let peoples serve thee, and tri worship thee, be thou lord of brethren, and let thy mother's child bow down before thee. Cursed be that curseth thee: and let him t blesseth thee be filled with blessin Jacob became the father of twelve so the progenitors of the twelve tribes Israel. Joseph, one of the twelve, the favorite son of his father. "And brethren seeing that he was loved by father, more than all his sons, hated h and could not speak peacably to hi Out of their hatred for him they him to some merchants, who carried nim to some merchants, who carried to Egypt, and there resold him Potiphar, captain of King Phara soldiers. This was in the year of world 2296 or B. C. 1708. Now the I was with Joseph and made him prospersions. ous in all things. Though cast prison for a time through the mach tions of a wicked and sinful woman found favor in the sight of the keepe the prison, and having interpreted eams of two of his fellow-prisoners length delivered from the pr walls. The occasion of his delivery this: Pharaoh, King of Egypt ha dream, "He thought," says the Script "that he stood by the river. Ou which came up seven kine, very bea ful and fat: and they fed in man places. Other seven also came up of the river, ill favored, and lean flesh and they fed on the very bank of river in green places; and they devot them whose bodies were very beau and well conditioned. So Pha awoke. He slept again and dream another dream: Seven ears of corn caup upon one stalk full and fair: T seven other ears sprung up thin blasted and devoured all the beaut the former." Pharaoh was seized

on account of his dream. He for his wise men, his seers interpreters, but none could exp the double dream to his great satisfact One of the royal household then rem One of the royal nousehold then bering Joseph's interpretation of his dream when he was his fellow-priso made known the skill of the young brew, who was at once brought from prison into the presence of the king. latter having related his dream, Joseph answered: "The King's dream is a God hath shown to Pharaoh what h about to do. The beautiful kine. the seven full ears are seven yea plenty and both contain the s meaning of the dream. And the se lean and thin kine and the seven

great fear, and inwardly much troul