

There's an Isle that I know in the far off sea,
Where the flowers are all so green,
Where the sun-brown bluffs are mirrored clear.

THE STORY OF THE SCOTTISH REFORMATION.

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

CHAPTER III.

The principal Reforming preachers left in Scotland were William Harlow, Edinburgh tutor, Paul Methven, a baker from Dundee, and two apostate monks named Wilcox and Douglas. Mobs followed these turbulent men, and in a short time the nobility, thirsting for the plunder of the Church, thought they saw their way to an extensive scheme of revolt under which it would be possible for them, in the name of religion, to seize upon the property of the Church and the poor.

John Knox was born in Scotland in 1505, studied at the University of St. Andrew, and was ordained priest before the year 1530. It was not until 1542 that he openly began to profess himself a Protestant. A few years afterwards he broke that solemn path of celibacy he had taken, and was married at Berwick

to a woman named Marjory Bowes. We have already seen that Knox was by his approval an accomplice in the murder of Cardinal Beaton. He was taken with the other conspirators, carried to France, and there became a convict, and had to work at the galleys. He fled to England subsequently, and remained there several years as travelling missionary and chaplain to Edward VI.

There are other societies where the members assemble for convivial purposes, or for amusement, or for some other purpose, but which are not intended for the good of the community at large. All secret societies are necessarily bad; they are the very fact of their being secret they condemn themselves—working in darkness, their actions not bearing the light of day.

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IS A "CONVERTS SOCIETY" DESIRABLE?

To the Editor of the Catholic Record:

"In union there is strength." No truer words were ever spoken, and the people of the present day are strongly impressed with that idea, consequently we find both men and women banding themselves together in societies of every description—good, bad and indifferent.

It is hard to conceive any harm in converts or any one else uniting in prayer expressive of any particular desire. The Rosary when recited by one is acceptable, yet when many join in it, it is much more beneficial.

It is to be hoped that the title will not be an insuperable objection, and that such a society may be formed, through which we may be able to do more good than we are now doing.

JUSTIN MCCARTHY.

Sketch of the Second Man of the Irish Party.

The Dublin Freeman's Journal is supplementing its recently given history of "The Making of the Irish Party," by a sort of picture-gallery of "The Men of the Irish Party."

Justin McCarthy was born in Cork in 1830. He profited to the utmost by the splendid educational advantages then attainable in Munster's capital; and when he left school at the age of seventeen, he was not only a fine English scholar, but read Greek fluently, and wrote, as well as translated Latin with grace and ease.

He began as a reporter on the Cork Examiner. He had taught himself shorthand, and the first important exercise of his skill was in reporting the trial of Smith O'Brien and his colleagues at Clonmel.

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THE LIVERY OF MARY.

A Pious Custom for Christian Mothers to Follow.

Among the many beautiful and salutary practices so common in Catholic countries, which are alive yet with the spirit of faith, there is none so worthy of imitation by Catholic parents as the one mentioned in the life of many saints who, even before their birth, were consecrated by their pious mothers to the Blessed Virgin Mary.

From its very infancy this child of Mary gave most extraordinary signs of devotion to its Mother. By a prodigy like unto that related of St. Nicholas, Bishop of Myra, he refused its natural nourishment on all Saturdays and on the eve of the Blessed Virgin's feast; untaught, at the age of one year, recited the Angelical salutation, leaped in the arms of its mother whenever the name of Mary was pronounced, stopped its infantine cries at the sight of a picture representing the Blessed Virgin, and by its reluctance reminded its mother whenever she forgot to say the Hail Mary she was accustomed to recite every time before nursing it.

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A CURE FOR PRIDE.

An old man who had for years done much for the cause of temperance was found lying by the roadside the other day in a state of intoxication.

"I acknowledge that I was drunk brethren, and I've got a mighty good reason for it."

"Family trouble?" asked the chairman of the committee.

"No, sir, for I've had no trouble. It was pride."

"Pride!" exclaimed the chairman.

BLOOD RELATIONS.

The best blood relations consist of a perfect circulation of healthy, vital fluid—pure blood and proper circulation may be established in the system by the use of that grand blood purifier, Burdock Blood Bitters.

Hall's Vegetable Siccilian Hair Renewer imparts a fine gloss and freshness to the hair, and is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonderful results.

A Good Cosmetic. The best cosmetics are good soap and water, to obtain purity of the skin; while for boils, blotches, obstinate humors and impurities of the blood, Burdock Blood Bitters is the best of all purifiers.

In Dixie's Land. J. Kennedy, Druggist, & Co., Dixie, Ontario, recommends Harkness's Pectoral Balsam to his customers, it having cured his wife of a bad cough.

Mrs. A. Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating."

Broth, the well known actor, had a broken nose. A lady once remarked to him: "Like your acting Mr. Booth; but to be frank with you, I can't get over your nose."