THE CATHOLIC RECORD.

Life Leaves BAYARD TAYLOR

2

The day, with its sandals dipped in dew, Has passed through the evening's golde gates, And a single star in the cloudless blue, For the rising moon in silence waits; While the winds that sigh to the langui

A lullaby breathe o'er the folded flowers,

The lillies nod to the wind of the stream, That winds along with lulling flow, And either awake or half-a-dream, I pass through the realms of long ago; While faces peer with many a smile, From the bowers of memory's magi; isle.

There are joys and sunshine, sorrows and tears, That check the path of life's April hoxrs, And a longing wish for the coming years. That hope ever wreaths with the fairest flowers.

flowers, There are friendships guileless-love as bright And pure as the stars in the halls of night.

There are ashea memories, bitter pain, And burled hopes, and a broken vow, And au aching heart by the reckless main, And the sea brez - faming a pallid brow; And a wanderer on the shell-lined shore, Listening for voices that speak no more.

There are passions strong, and ambitions

wild. And the fierce desire to stand in the van of the battle of life; and the heart of the Lis crushed in the breast of the struggling

man; But short the regrets, and few are the tears That fall at the tomb of the banished years.

There is quiet and peace, and domestie love, And joys arising from faith and truth, And a truth unquestioning far above The passionate dreaming of ardent youth; And kisses of children on lip and cheek, And the parents bilss, which no tongue can speak.

God."

murder.

force,

There are loved ones lost ! There are little graves In the distant dell, 'neath protecting trees, Where the streamlet winds, and the violet

waves, And the grasses sway to the sighing breeze; And we mourn for pressure of tender lips. And the light of eyes darkened in death's eclipse.

And thus as the glow of daylight dies, And the night's first look to the earth h

cast, I gaze 'neath those beautiful summer skies, And the pictures that hang in the hall of the past: Oh ! Sorrow and joy chant a ming'ed lay, When to memory's wildwood we wander away.

THE STORY OF THE

SCOTTISH REFORMATION.

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

CHAPTER III.

The murder by the Reformers of the great, vigorous, and able governor of the kingdom was a blow to Catholicism and dale the chief men of these districts swore fealty to King Edward and surrendered their castles. Tytler tells us that "the to the independence of Scotland. The Queen was an infant and treason was their castles. Tytler tells us that "the land was shamefully deserted by the greater part of the nobility. The Earls of Glencairn, Angus, Cassilis, and Len-nox, the Lords Maxwell. Boyd, Gray, and Cranston, the Lairds of Armistun and Brunston, with many other barons, had entered the service of England, given hostages for their fidelity, and sworn to secret articles which bound them to obey the orders of the Pro-tector." Argyle was an exception, but a The subjugation of the country under the dominion of England and the establishment of a system of Church plunder styled reformation now seemed more hopeful than ever, as the principal obstacle to the schemes of the conspirators had been removed. At first, how ever, a feeling of natural horror prevailed and we find that the Queen Regent and tector." Argyle was an exception, but a seasonable bribe of one thousand crowns Arran exerted themselves to punish the assassins and their accomplices. At St. caused him to change his mind and join his reforming brethren. Huntley, Max-well,and SirGeorge Duglas unscrupplously Andrew's extraordinary and interesting events occurred. The Reformers who had murdered the Cardinal were joined imitated his example. Double treason however, awaited the English. Maxwell was bought by a higher bribe to desert in the fortress by a number of those who approved of their deed, including the great Apostle of the Scottish Reformagreat Apostle of the Scottish Reforma-tion, John Knox. It was here that Knox performed the farce of declining to their banner, and when attacked by An gus his forces turned round and slaugh ered their Saxon allies without honor o preach publicly, and at last was induced mercy. The English soldiers becam afterwards celebrated for their cruelty with feigned reluctance to consent. To him and to his cause nothing was more and priests and friars who had been cap satisfactory than the murder of the Car dinal, and both by word and deed he tured were dragged along with halters around their necks and threatened around their dinal, and both by word and deed the showed his hearty approval of it. The Rev. Charles Lawson (History of the Church in Scotland) writing of these events says: "Cardinal David Beaton, before whose indomitable spirit the Protestant faith trembled in Scotland, with instant execution. The ravages of the plague succeeded the ravages of war. At this juncture a coup d'etat was wisely executed by the Queen Regent taking the infant Queen to France. A French fleet enabled the voyage to be made in was in many respects the greatest, the most active, and the most distinguished was in many respects the greatest, the most active, and the most distinguished ecclesiastic that Scotland had produced before the Reformation. The character of this prelate has been most keenly delineated, but his enemies have been, for the most part, his historians. There was no one of his are of method to the voyage to be made in affety. Mary, then an infant of six years of age, embarked at Dumbarton with the four Marys—playmates of her own age—and safely arrived at the harbour of Brest on the 13th of August, 1548. The was was continued with great ferocity, was no one of his age of whom the Prowas no one of his age of whom the Pro-testants stood in such fear and terror. His master mind grasped at all their plans, and circumvented all their designs; and so thoroughly did they dread him, that not only his death, but the manner of it, inspired them with the most frantie joy and exultation." Every honest man in Scotland felt indignant at the foul assassination of Cardinal Beaton. The Parlament de-clared the Reformers who had killed him bled under the governor, which pro-ceeded to invest the Castle of S. Andrew's. A badly conducted siege, after having been prosecuted for some time, was abandoned, and a convention agreed upon. An armistice then ensued. O the conduct of the besieged during the armistice, Buchanan, the bitter foe of the Catholic Church, thus speaks : "They who held the castle being thus out of all fear of their enemy, did not only make frequent excursions into the neighboring parts, and commit depredations with fire and sword all round; but as if the liberty got by their arms was to be spent in adulteries and such vices, they ran into all the wickedness which idle persons are subject to, for they measured right or wrong by no other rule than their own lusts." These are the men whom we have already seen conferring ministerial orders upon John Knox! But some measure of punishment was meted out to them. Sixteen armed galleons, com-manded by Leo Strozzi, Prior of Capua, were sent by France to the assistance o the Scottish authorities. Their leader was a soldier of tried experience and great reputation. So skilfully were his vessels disposed that at full tide they commanded the seaward outworks of the castle. Large ordnance and great battering rams were landed and placed in advantageous positions. At last so hopeless did the position of the garrison become that Knox was able to make religious capital by predicting that their walls would be shivered. An effective and irresistible cannonade was so carried on that it did not require prophecy to predict its effects. The garrison had to yield unconditionally, and were taken to France, where John Knox and other assassins were sentenced burgh on the occasion of an ecclesiasti-to the galleys and imprisonment. Of cal procession, but it is significant that

the fortress itself not one stone was left on another-a complete destruction, attributed by some to the zeal of fulfilling an injunction of the Canon law en joining the extermination of any building in which a murder so toul as that of Car-dinal Beaton's had been committed. The success of the governor against was therefore employed to miss use of them: In pulpit harangues the Catholic doctrines were most grossly misrepresen-ted. In fact, a fictitious church was held up to the public execration. The notori-ous calumny that the Mass is idolatrous was constantly insisted upon, the most rancorous abuse and outrage-ous falsehoods were used with im-punity as weapons against the faith of a people who were completely overawed by the power of a reforming nobility, who used the ministers of the new opinions as tools for political purposes. But vio lence of language was not sufficient; it had to be accompanied by actions of a kindred character. As a preliminary measure Knox thought it desirable to send a letter to the Queen Regent exthe Reformers was followed by a discovthe Reformers was followed by a discor-ery which proved that treason against creed and country was of the most widely spread and serious character. In the chamber of Balnaves, at S. Andrew's, a register book was found which con-tained the signatures of no fewer than two hundred noblemen and gentlemen to a compact which bound them to the service of England, and thus to the be-trayal of their country. Among the lords of the Reformation were the Earls of Bothwell, Cassilis, and Maxwell, with Lord Kilmaurs and Lord Gray. Both-well's price was the promise of the hand of the Duchess of Suffolk, aunt to the English monarch. At the same time it was discovered that Lord Gray was tam-pering with the Earls of Athole, Errol, Sunderland, and Crawford, to whom he advised that bribes should be given. At this time Glencairn submitted a secret service of England, and thus to the bethis time Glencairn submitted a secret offer of assistance to the English king. For an adequate consideration he desired to co-operate with his friends and vas asked if his lordship was desirous of read-"who were favourers of the word of Cassilis and Lennox were deing a pasquinade. The time was now a very critical one, routly in favour of the same lucrative

The time was now a very critical one, and John Knox evidently felt afraid. An invitation suddenly arrived asking him to become pastor of a congregation at Geneva, and he precipitately accepted cause. Henry, whose design was sub-jugation, graciously accepted all these offers, and from this time the fate of the Catholic Church in Scotland was sealed. The reforming nobles leagued together Tytler very naturally expresses great irprise at this conduct, and tells us in treasonable union against the inde truly enough, that this was specially a time when the infant reformed congre-gation in Scotland required nurture and pendence of their country, and helped England were too powerful for any resistance. The means used by them to gain their object we will find to con-sist of treason, falsehood, robbery, and protection, whereas at Geneva there was both safety and prosperity. There can be no doubt that Knox was seriously

be no doubt that knox was seriously alarmed, and had good reason for it. He had been reported to the magistrates as a traitor and seducer of the people. In spite of the fact that he had before bitterly upbraided himself for deserting his flock in time of peril, he now with-ort heritation reneated the same con-On the 2nd of September, 1547, the Protector (Duke of Somerset), invaded Scotland with a large army, and was en-abled by means of treason to march safely towards the capital. A Scottish force, in which there were four thou-sand Highlanders and a number of Islehis flock in time of peril, he now with-out hesitation repeated the same con-duct. Tytler, who tries at all times to defend him, is compelled very reluctant-ly to say that "judging with all charity, it most be admitted, that whilst his mitime at this scenary head all the immen, met him close to Musselburgh, within a few miles of Edinburgh, and sus-tained a disastrous defeat on the fatal field of Pinkey. At this juncture secret cab-als in England against Somerset forced writings at this season had all the im writings at this season had all the im-passioned zeal, his conduct betrayed some want of the ardent courage of the martyr." This is the apostle who is emphatically declared "to have never feared the face of man." Knox was him to return to his own country. Cruelty and destruction marked the progress of the conquering army, and in the retreat of Somerset through the Merse and Teviotsubsequently tried, condemned, and burnt in effigy at the cross of Edinburgh. TO BE CONTINUED.

> CONCERNING CONVERTS. Ave Maria.

More than twenty-five years ago a noted divine of the Anglican persuasion was wont to refresh the public every month through the English magazines with an through the English magazines what an article "concerning" some one of the topics of the day : "Concerning Growing Old," "Concerning Hurry and Leisure," «Concerning Going Up and Coming Down," and last, but not least, we rememan interesting article, "Concerning "We have for a long time wished Veal some able pen would write "Concerning Converts to the Church," and the various vays in which they contrive to approach True Fold ; for though they finally enter through one door, the roads to that blessed portal are as numerous as the various minds of those that seek entrance ir cruelty. therein. Then their line of conduct after they happily get in is so diverse and won-derful as to afford much study for thoughtful minds. A volume of great interest might be written, giving the ex-perience of converts, and the ways and means of their conversion. A late lamented priest of the diocese of Boston had in contemplation the publication of a book giving a short sketch of all the American converts to the Catholic faith with whom he could be put in communi-cation. Alas! the good Father was called up higher, and the task he had undertaken was never fully accomplished. Among those of whom he had written was a lady, known in Catholic circles in Rome as well as this country, who, havng been educated a Unitarian, had lost faith in everything, even the existence of a Supreme Being, when her heart was faith in everything, even the existence of a Supreme Being, when her heart was touched by the finger of God, and she cied ont for some place of rest, some faith in the Eternal. The priest who instructed her was obliged to begin at the foundation-stones, and go over the first principles of the Being of God, His self-existence, the dogmas of the Holy Trinity, the Incarnation of the Divine Son, the Re femption of man. Step by step, he led this doubting, unbelieving, but inquiring soul till he brought her, humbled and reverent, within the nar-row gate, where for thirty years she has row gate, where for thirty years she has been a shining light. In contrast with this case was that of Ritualist from the Episcopal nextreme ians, who had for years been "playing with candles" under the guidance of "a Papist without the P." She admired without at all understanding all the ornaments of ritual, and all the multiform postulations and genuflexions which the aforesaid guide had introduced into the service of this "straitest and smallest Ritualists. All at once she who sect." had been altogether interested in exter nals, in lights and flowers and music with incense burnt surreptitiously before service to give "an odor of sanctity," aroused herself to question. As she turned the leaves of her "Treasury of Devotion,"—a prayer-book wholly com piled from Catholic sources, given her by this same faithful pastor of souls wondered at the new doctrines taught in it, of which (born and nurtured amon Episcopalians) she had never befor heard, except among "Romanists." "Where do they get their authority for all these things?" she asked herself. "Who gave them this authority?" Her book of Common Prayer was near, and was perfectly familiar to her, somehow she thought this was her rock of safety. happened that she opened at th thirty-first of the thirty-nine "Articles of Religion, as established by the bishops clergy and laity of the Protestant Epis copal Church in the United States of America." She read aloud, as if to America." She read aloud, as if to assure herself, "Wherefore the sacrifices

the cause had but little advanced, and Knox was surprised to find the friends of the Protestant opinions unresolved upon the great question as to whether it was their duty openly to separate from the Catholic Church. Violent measures were evidently necessary, and Knox was therefore employed to make use of them. In pulpit harangues the Catholic doctrines were most grossly misrepresen-ted. In fact, a fictitious church was held up to the public exceration. The notori-ous calumny that the Mass is idolatrous was constantly insisted upon, the and not binding on anybody. Why, then, were they put forth, and why bound with the prayer-book?" She mused and thought, and then turned back a leaf, and read, "The Romish doctrine of purgatory, of worshipping of images, as also the invocation of saints is a fond thing, vainly invented, and grounded on no warranty of Scripture, but rather repug-nant to the word of God." "Well, 'she said ; "and to-day Father (?) H. told the Sunday-school scholars to invoke the Virgin Mary for help in time well !' measure Knox thought it desirable to send a letter to the Queen Regent ex-horting her not only to protect the re-formed preachers, but to listen to what he styled their doctrines. This proposi-tion was treated with contempt, which the apostle never forgave. The Queen, openly turning to the Archishop of Glasgow, handed him Knox's letter, and asked it his lordship was desirous of readthough her faithful guide who had led her thus far told her it would be "sinning

her thus far told her it would be "sinning against the Holy Ghost" to go tarther; she went on, and now rests in peace, her memory embalmed in the memento for the faithful dead. Many years since, a minister of the Episcopal Church, a follower of the "Evangelical" party was aroused to think, in the midst of a crowded assembly of the "Evangelical Alliance."—in other of the "Evangelical Alliance," __ in other words, an "Alliance against the Catholic Church of Rome." The ministers and laymen thundered forth slanders against the Church of Christ, as they do to-day. They were so dreadfully bitter, so fierce in their denunciations of the "mother of harlots," etc., as they chose to call the dear Bride of our Blessed Lord, that this honest man's eyes were opened, and he went away convinced that what needed so much cursing was at least worth an examination. The scales fell from his eyes, and he left all to follow Christ, accompanied shortly by his wife and five children. She, devoted wife as she was, was sure "there must be something good" in what had taken such hold upon her devout and well-instructed husb The desire for confession and absolu-tion has led many a sin-laden soul to the feet of God's priest; and as one of these saved souls exclaimed to the writer, while the tears streamed down her while the tears streamed down het checks, "Can any words ever sound to me like the 'Ego te absolvo', after my first confession,—unless, indeed, I shall have the happiness of some time hearing, 'Come, ye blessed of My Father?"

Many poor souls have been hin-dered, and many prevented, from coming into the ark of safety by the scorn or tears of friends with. out. Human respect is the "lion in the way" of the majority of persons in this country; for, after all, there are far more country; for, after all, there are that more who stand in fear of "Mrs. Grund," among our independent multitude than there are souls who fear God. One lady of high social position and culture hesi-tated for years, though a Catholic at heart, because her father assured her he would disinherit her it she ever took the tep, and even threatened banishment from her home. He was a banishment from her home. He was a man prominent in Church and State, high in politics, and equally high among Episcopalians. At length the good God came to the relief of this suffering soul.

An alarming illness came upon her, and in her hours of pain and languor she made her vow. As soon as she could walk she sought the nearest priest, and walk she sought the nearest priest, and received baptism, not knowing but the doors of her childhood's home might be forever closed against her. Fears of how the world might look at the matter pre-vented the father from putting his threat into execution; but the exasperated tongue of her parent, and his course of chilling treatment (worse to the sensi-tive soul than banishment), with the alienation of all property from her by his will, made her life one continual cross. alienation of all property from her by his will, made her life one continual cross. There is, now and then, a soul drawn to the Caurch on esthetic grounds,— liner music, more light, more flowers, more incence, than can be found even among the small body of extreme Ritua-lies. event of Oce Wild even and lists, _a sort of Oscar Wilde craze. Such converts rarely hold out, unless by some interposition of Divine grace they are given "repentance and better minds." Among this class we remember an exqui-site young man, and a romantic, novel reading young woman, who met in the cultured circles of our famous "Athens." They were constantly recounting, after their reception, the beautiful things they had on the altar at St. Mary the Virgin (Ritualistic), in New York: the heavenly music, the depth of the genuflexions, the magnificent altar-laces, the gorgeous vestments at St. Botolph's, the intensely pious and devoted looking peo-ple at the Church of the Advent, Boston (Ritualistic.) (We fancied these last a little after the Puritanical order.) Then the two would narrate, one after the other, all they had gone through, all that they had given up in leaving these con-venticles; what positions they might have held! how "people of their set" wondered they could be content to worship with such congregations as are found in most Catholic churches in this country,-such dirt, such bad air, "comtween the wind and their nobility; such annoying sighs and groans as the gnorant people often uttered ! This conversation was borne till patience was no longer a virtue, when a Catholic lady. renowned for her unobtrusive, quiet Catholic life, turned upon this precious pair, and, looking them through with her keen, gray eyes, she slowly said: "It seems to me you feel as if you had per-formed a great act of condescension, and conferred an everlasting obligation on our Lord, by entering His Church! Let me tell you that it is you that are beholden to the Church, and you should go down on your knees and thank God that he has permitted you to be num-bered with the very poorest of His Incer." It is needless to say that these two tongues were mute before this just in-dignation. It was not long before the æsthetic lady lapsed into indifference, and the man passed off into voluptuous flock.

a slave. The liar is a slave to his own falsehood; the drunkard is a slave to his own intemperance; the coverbus man is a slave to his own meanness, and the un-cleanman to the deadly abominations of those who shall be cast into the pit that burneth with fire and brimstone. The man who lives without prayer is a slave. Slavish fear is not that which we should entertain towards our Creator, because it is a miserable fear and without any price worldliness. In thinking of this pair we recall the words a very devoted Belgian Father once spoke in our presence,—"I am afraid of converts." But, thanks be to God! there is a public bath bath here ond in France a

JAN. 26. 1884.

enteriain founds our loads) beauty price or worth in the sight of God. The fear we should have is a filial fear of God. We should fear sin, because it defaces the image of God in the soul. The fear of

image of God in the soul. The fear of sons will make us shrink from sin lest we

There are none on earth e to God, none so inno-

and are surrounded by every kind of spiritual and moral danger, especially Catholic children, because none have more

to lose than a Catholic child. He has the

light of the holy Catholic faith in him, He has something to be robbed of, and yet he is found running wild in the streets.

How is that? One cause has been the

heartlessness of the rich who have not looked after them in years past, which is a

great sin, but still more of it is the fault of

the parents. I have said these word

because I am going to ask you to give your alms for the maintenance of your own schools. His Eminence then con-

own schools. His Eminence then con-cluded with an appeal on behalf of the parish schools, for which a collection was

SOMETHING THAT CANNOT BE SAID

TOO OFTEN.

Freeman's Journal. In these long winter nights, fathers and mothers have time to decide whether they will keep their children out of the streets and out of mischief or not. Cheerful Catholic homes are badly

needed. If there were more of them Hoodlumism would not be so hard to

fight, disgrace would not weigh heavi

on parents and children; good thought

fed by good reading, would keep the hearts and the glances of young people

pure and good. The progress of the Church is most impeded in this country by selfishness and ignorance. Parents are either too selfish or too ignorant to make their before the self.

homes cheerful. They like to shift th

responsibility of their children upon the very streets. It is not poverty that

makes homes cheerless; some of the pe ple who call themselves "poor" spen

more money in buying bad beer that would pay for many shelves of good book

during the year. But their children never read any good books. The most sensational of the daily papers, the vulgar song-book, the flash story paper, are always at hand. Home is only a

sleeping place. The boys rush into th streets as soon as they can, and the girl

What is there to keep them at home

The glaring streets are pleasanter that the dim uncared for lamp, the greasy table, the querulous mother— the father

subsequently taken up.

pure and good.

follow them.

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noble band both here and in England, converts from all sects,—who do a great and good work by their holy lives and conversation, attracting those who are seeking, and helping those who are inseeking, and helping those who are in-quiring. Protestants oftentimes have a way of flattering converts to Catholicity which sickens the heart of the real, earnest Catholic; and, again, they will say, in the softest and most insinuating manner, something which but for their ignorance would be a gross insult, really without meaning to wound. aid without meaning to wound.

sons will make us shrink from sin lest we make ourselves unworthy of our father. The other duty we owe to Almighty God is filial love. Having spoken upon the love of God and our neighbour, the Car-dinal continued: Amongst those who should be the objects of our love, come chiefly the poor. The rich don't stand in need of us, but the poor do. Passing on to speak of little children, the Cardinal said: They are the special object of God's love. There are none on earth said without meaning to wound. It is only a short time since a minister of the Episcopal Church, calling at the home of a Catholic lady, spoke of a recent conversion from Ritualism in this wise : "Yes : I heard of her change; but, on the whole, I do not consider it as on the whole, I do not consider if as much of a loss to us, and no great gain to you." The color came quickly into the face of the lady, but she replied, calmly: "Indeed! Is that the way you look at it in your Church? The Catholic Church takes a different view of the regulator the love. There are none on earth so like to God, none so inno-cent, and yet none in greater danger, because being children, they are exposed to all manner of temptations and dangers takes a different view of the matter: she takes a different view of the matter, she regards the salvation of the soul; and I suppose you will allow that even her soul is worth saving?" It was said by a famous Jesuit Father :

to all manner of temptations and dangers and have not as yet the reason and will strengthened like you who have grown to manbood and womanhood. Very often they have careless parents. Very often they have bad parents, and the home which should be the best training place for the child of God is sometimes the very worst. You ought, then, to have a great love for little children. There is no city in which they are in more danger than here in London. The streets are full of evil; little children run wild in the streets, and are surrounded by every kind of "It is the greatest blessing I know, to be born of Catholic parents; but I must say I would rejoice once to feel as an earnest convert to the Faith must feel when first he finds himself planted on the ISADORE. Rock.'

CARDINAL MANNING AT LINCOLN'S INN FIELDS.

London Universe, Jan. 5.

His Eminence the Cardinal Arch' ishop of Westminster preached his second ser-mon, since his return from Rome, at the High Mass in the Church of S.S. Anselm and Cecilia's on Sunday. The church was crowded, and the music was very efficiently rendered. The celebrant of the efficiently rendered. The celebrant of the Mass was the Rev. Father Denny, who was Mass was the Rev. rather Denny, who was assisted by the clergy of the mission. His Eminence took for his text the words from the Epistle of the day, "Because you are sons, God hath sent the spirit of His Son into your hearts, crying, Abba, Father." His Eminence said that the words which preceded those of his text set forth that, "when the fullness of the time was come God sent His Son, made of a

was come tool sent his son, made of a woman, made under the law, that He might redeem them who were under the law that we might receive the adoption of sons." From the beginning God had law that we might receive the adoption of sons." From the beginning God had sent His messengers and His prophets to recall men to eternal life; but, at last, He sent His own Son to suffer and die for our sent His own Son to suffer and die for our edemption. That Son was God. By adoption we were made the sons of God, and He has sent forth His Holy Spirit, the chailty and love of God, into our hearts, whereby we cry to Him as do children to their father. as do children to their father. Every day of our lives we begin by saying, Our Father, who art in heaven. Why do we call God Our Father? There are three reasons. First, because He made u; we are the work of His hands. God in the period of the stands. the beginning, in six days, made all things. He created the sea and the trees, the fruit and the flowers, the fishes and the fowls of the air, and the cattle in the fields; and, finally, He created one more perfect than all, and that was man. He poured out into the heart of man His charity and His hove, and gave him a will like His own, that is, the power to do or not to do; the power of originating his own actions. God made man to be the object of His love. The love of the Father, Son, and Holy The love of the Pather, but God created man that He might have an object of love beyond or outside Himself. When God beyond or outside Himself. When God made Adam in the beginning, He placed him over all the works of His hands. The

and over an the works of fils hands. The glory of man is his reason, his intelligence --that light by which he can know God and himself. That is THE CROWN GOD PUT ON THE HEAD OF

MAN when He made him, and, the will He gave him to have dominion or power over himself first, and then over every living thing. He placed him in Paradise, and gave him the the heritage of atempolitic ness of the scene. The family is withou common interest. The elder boys "load gave him the the heritage of eternal life. He made him perfect with the super-natural perfection of original justice, ecause the Holy Ghost dwelt in him. He was perfect also in a preternatural way, was perfect also in a pretermatian way, because death had no power over him. His soul was in peace and harmony, and his passions were in obedience to his conscience and his will. He was on trial, and if he had but persevered in fidelity to God, he would have passed into the vision of God for ever to enjoy the bliss of His kingdom; but, crowned as he was with glory and honour and knowing the Will of God, he chos to disbey. Sometimes the wise men of this world, who are fools, ask : "Do you believe that God condemned Adam b cause he eat of the forbidden tree." I believe God condemned Adam because he disobeyed his Creator. With his eyes open, Adam set up his created will against the uncreated, and crossed swords as it were, with his God. When Adam committed that act the crown fell from head: he had not even control over himself, and all things rose against him m, and since then man has been subjugated by his passions. He was no longer the con-troller of his own will, and he forfeited eternal life for himself and for us. Our inheritance was cut off, and we were left without a heritage. The second reason we call God cur Father is because He sent His Son to be made man for us Our Saviour was made the Son of Man that we might be made the sons of God. He became our elder brother, and so made God our Father in a deeper and a higher sense. We are heirs of our Lord's sonship and co-heirs with Christ. God made the whole race of mankind His sons by the Incarnation, but He made you so specially in your regeneration. When you were in your regeneration. When you were born, you were children of the first Adam, born in sin and death; but we have been personally, one by one, made children of God, and we have a right to eternal life if we do not forfeit it by infidelity. There are two plain lessons to be drawn from this first, that we owe to our Heavenly Father a holy fear. There is the fear of slaves ; those who all their life long, through fear

but by means of French reinforcemen the English were everywhere defeated At last it was ended by a peace very favorable to Scotland, concluded be-tween England and France, and proclaimed at Edinburgh in the month of April, 1550. The rule of the Queen Regent was in many respects wise and conciliatory, although great offence was riven by the appointment of Frenchmer to high offices in the State. During the reign of Mary of England peace con tinued, and in consequence of tranquil-ity it was possible to provide for the better internal government of the kingdom. In 1555, at a Par liament held in Edinburgh, several judi cious laws for the better administration of justice were enacted. These were du to the wise advice of Henry Sinclair Dean of Glasgow, who is described as an ecclesiastic equally celebrated for his

statesmanship and learning. The unfortunate war between France and England induced the Regent to endeavour to send an armed force into the adjoining country. The Scottish nobles declined to assist, and the old feud was thus again completely reopened. I treaty of marriage between Mary The Scotland and Francis, the Dauphin of France, was concluded when the forner was only fifteen years of age. Shortly afterwards Mary of England died, and was succeeded by her sister Elizabeth. The accession of the latter was at once looked upon as a triumph of the Refor mation. Soon afterwards a treaty was entered into for the cessation of hostifi-ties between England and Scotland. In reality, however, the war between the two countries was waged more bitterly and more dangerously than formerly. Elizabeth was a mistress of dissimulation, and carried on, but more astutely, the same policy as that of her father. To destroy the independence of Scotland and the power of its young Queen—who may charge had a non by Elizabeth was always looked upon by Elizabeth with deadly hatred as a dangerous rival was -it was necessary to subsidise and assist the reforming nobility, who were hostile to the Catholic Church and to the established Government of Scotland. Duly instructed, an apostate monk named Wiloch caused a public tumult in Edin-burgh on the occasion of an ecclesiasti-

of death, are in bondage. SINNERS ARE SLAVES. Every sin that a man commits is a taskmaster, and every man living in any sin is

ones "sneak out" to their especial haun whenever an opportunity occurs. girls, with loud talk and laughter, the sidewalks. And, by and by, the people wonder why their children has "turned out bad!"

Until family intercourse and cheerf ness obtain more among our people, neglect these things much more th Protestants do, there will be little use trying to awaken them to the real ne of good Catholic education. Schools only supplements to homes, and school can rarely take the place of t

The father or mother who deprives h or her child of that great incentive to good life, a cheerful home, commits evil that nothing can repair. There mothers who think only of the sins s There gested in the examination of conscient who neglect the little virtues in purs-of great piety. But the duties of co-states in life are not written in t And a great duty of eve prayer-books. nother's state in life is to be cheerful home.

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