1883.

ent members of entering Parnell him-House, Mr. which first Biggar is the struction is a h Parliament,
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tatives had to ted a bill or to put an end e forms of the gislation until ned to. When ent in 1875 he that career of ed in the seces. dership of Mr IRISH PARTY,

and Mr. Big-The policy of tionable, is the who have no selves felt. It he Irish party, esorted to b e House is now st upon being not. Joe Big by his friends of the House shrewdness and he warmest of s to an intense things English ssion—a humor character. He ppearance To see Mr. Big be on one tering with an makes the Comore him like a r yell in their gar's delight to

F BRITISH RAGE. for instance, the lose at 6 o'clock, s been speaking mext day. Mr. a measure, and his pile of blue rises there is con-thful Commons with one eye on n the blue book, speech with ex--hand marks the they howl and round and talkch other, play the of no avail. y, caring nothing n or not; all he use out. At such gar seems transspreads his face; eatures look glorihour of rapture the supreme ene detested Briton.

HUNTING-GROUND we hundred stolid k and file of the There he goes There are certain esmeric influence. bers who occasion-speech in order to something before member for Mud-with the carefully ration, which he is dford Weekly Bulon, in his hand. He d for Mr. Biggar. entor is not to be ne has scarcely got intences when Mr. i imp from a bench d, seating himself where all the House ng up his legs till his knees,

SNIGGER AT THE MEMBER, "hear-hears" at the Invariably this ne poor victim, who speech before the rstand what he had

Whereupon lobby and treats drink. It would sting volume to de-id one crafty ways 'lays for' the little as this. One has a little water-works; gas company char-town. Surely Mr. alone, or cannot After long waiting, introducing one of ives. The member overs that the little h Mr. Biggar's knife body. A "blocking body. A "blocking genius has caused it at day six months;" withdraws broken-of uncanny laughter the Irish benches

Platt, druggists, Lon-c., 1881: We have c., 1881: We have clectric Oil since its d we can safely say, shelves has had a better satisfaction. n recommending it to

For the Hearth. Domine Que Vadis.

BY MRS. SUSIE A. BISBEE. Near to Rome's decaying portals, In the well-known Appian way, Stands a small and humble chapel, Where the pligrim stops to pray.

Domine Quo Vadis chapel, Is the name they call it there And an old tradition tells us How it came that name to bear.

Peter, Christ's Impulsive servant, In a Roman prison lay, Doomed to die by crucifixion At the dawning of the day; But his watchful friends had plotted How he might escape ere morn, And besought him, for the churches And for their sakes, to begone.

Peter yielded, and at midnight Swift from Rome and prison fied, Reached the Applan Way, then faltered Suddenly in awe and dread.

So the Saviour stood before him, Clothed in majesty and grace. With the glorious light of neaven Shining in his matchless face.

Sweeter than the flowers of springtime Was the fragrance of his breath. And his brow was crowned with victory Through his sacrificial death.

"Domine, quo vadis?" stammered The disciple to his Lord, And the Master smiled upon him, But the smile was like a sword!

And the answer pierced yet deeper, "Since thou wiit not die for me Needs must I in pain and auguish, Suffer death again for thee; That thy place be not found empty, Journey I to Rome this night." On his knees, repentant Peter Stayed his base, ignoble flight!

And the morning found him waiting In his prison cell again, For the Saviour's dying anguish, Had not been endured in vain.

So they built this wayside chapel
Thus to consecrate the spot
Where the Saviour strengthened Peter
To endure a martyr's lot.

THE SCOTTISH "REFORMATION."

The true story of the Scottish "Reformation is one which sorely needs to be told for use in Great Britain, for there is profor use in Great Britain, for there is pro-bably no subject on which the masses of the people, both in England and Scotland, have been so gravely misled by those public instructors to whom the British public have been willing to listen. The English "Reformation" was a movement disgraceful in its origin, in the manner in which it was carried on, and in the char-acter of its leaders; but probably the cor-responding revolution North of the Tweed surpassed it in the infamy with which it was conceived and worked out and in the disastrous nature of its results. Yet the was conceived and worked out and the disastrous nature of its results. Yet the common idea in Scotland and in England still is that John Knox, his disciples, and still is that John Knox, his disciples, and the politicians who for their own ends aided and abetted their designs, instead of being persons who used the foulest means to strike a fatal blow at religion and civilization in their native country, were heaven-inspired apostles who aimed at and achieved the religious and political eman-itation of their countrymen. To this achieved the religions and political enables of the countrymen. To this work of leading first publicities; and it designs to the countrymen of the countrymen of the countrymen. To this work of leading British publicities; and it designs to the countrymen of the countrymen. To this work of the countrymen of the countr tial reader cannot fail to see that those

comments are fully justified. In order the more effectually to expose the character of the Scottish formation" of the sixteenth century Mr. Wilmot wisely starts by picturing the genuine religious reformation effected some centuries before, when the Catholic sovereigns, Malcolm and Margaret and their successors, laid the foundation of that civilisation some of the monuments of which still remain in such glorious works of art as the abbeys of Scotland,

Malcolm and Margaret improved the manners and morals of the nation by en-couraging education on the soundest basis. A great revolution was successfully commenced which can be traced through sub-sequent reigns. The language and laws were altered and improved, learning was encouraged, religion nobly endowed, and the poor amply provided for. Margaret is the source from which flowed the civilisation and improvements whose noble monuments still speak in praise of her reformation, and in denunciation of that reformation, and in denunciation of that of John Knox. The remains of the Abbeys Melrose, Holyrood, and Jedburgh, still raise their beautiful arching arms to Heaven as witness in favor of the favorable influences of Catholicism upon art and refinement. In order to show the effects of a thoroughly Catholic reforthe effects of a thoroughly Catholic reformation, animated by the spirit of Catholicism, and directed by its firm supporters, it is only necessary to refer to the pages of Protestant writers. These men testify to the true character of the Catholic Church, so calumniated by John Knox and his followers, while they conclusively prove that the leaders of the Reformation had really no case when they declared against the dogmas, teaching, and influence of the Church of St. Margaret, David the Second, William Wallace, and Robert the Second, William Wallace, and Robert Bruce. . Mr. Cosmo Innes refers to the enlightened monarch David the First leading the burghers of Scotland forward, and protecting their industry by laws and charters: "Towns where bishops laws and charters: "Towns where bishops fixed their sees became the centres of fixed their sees became the centres of learning, religion, and civilisation over wide and barbarous districts. Then came another step—learning was fostered and encouraged by religion. When the long wars with England had quite shut out

young Scotsmen from completing their education at Oxford and Cambridge, our countrymen, and especially the clergy, bethought them of founding universities of their own. One century (the fifteenth) gave rise to famous schools of theology, literature, and science in St. Andrew's, Glasgow, and Aberdeen, all founded and endowed by bishops. The university city served the cause of spreading cultivation yet more than the bishop's see had done." The same learned writer in his lectures on "Scotch Legal Antiquities" traces all the great judicial forms for the administration of equal-handed ju-tice to the learned ecclesiastics who had drawn copiously and wisely from the Roman fountains. The work of more firmly planting and more widely extending Christianity—i.e., Catholicism—in Scotland was one of the powerful works of reform carried out successfully in the Reformation effected by Queen Margaret and her children. Every abbey and charity. The author of "Scotland in the Middle Ages," truly observes that the monks were zealous agriculturists and gardeners at a time when we have no proof that the lay "lord knew anything monks were zealous agriculturists and gardeners at a time when we have no proof that the lay "lord knew anything of the soil except consuming its fruits. They were good neighbours and kind landlords." The tenant of the Church, was considered the most favoured of agriculturists. The monks' charity and hose culturists. The monks' charity and hospitality have been acknowledged by their enemies. Above all they were from their profession and situation addicted to peace. It was by the monks and in the monasteries that the fine arts were encouraged. National progress in architecture, painting, and sculpture proved that the Catholic Church was truly the lest and most poble patron of the arts. culturists. The monks' charity and hos-

best and most noble patron of the arts.
In the thirteenth century Scotland was unquestionably a prosperous and well governed country. Wise and just laws were ably administered. Noble churches and monasteries stood as monutagers, the state of the state churches and monasteries stood as monuments both of civilization and religion. The poor were amply provided for without the galling intervention of workhouse authorities, and education was liberally bestowed and encouraged. Trade and commerce increased, and generally the benefits derived from the Catholicism of Queen Margaret and her successors tald in the most powerful and favourable manner. The substantial truth of this picture cannot be doubted, and if in the course of time the good work of the early Catholic sovereigns was marred, if the true civilization of earlier days had to a great extent vanished in the sixteenth century, and if in the Church itself in Scotland grave abuses and scandals abounded, the Catholic Scotland, but danger again threat to the service of the England subsequently, and remained there several years as traveling missionary and chaplain to Edward the Sixth. It was not convenient to him at the time to disbelieve in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinistic preachers. The only really necessary bond of union was determined hatred to expend the sixth. It was not convenient to him at the time to disbelieve in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinistic preachers. The only really necessary bond of union was determined hatred to the sixth. It was not convenient to him at the time to disbelieve in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinistic preachers. The only really necessary bond of union was determined hatred to the sixth. It was not convenient to him at the time to disbelieve in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other forei ments both of civilization and religion

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The substantial truth of this picture cannot be doubted, and if in the course of time the good work of the early Catholic sovereigns was marred, if the true civilization of earlier days had to a great extent vanished in the sixteenth century, and if in the Church itself in Scotland grave abuses and sandals abounded, the Catholic religion cannot be held accountable. It lic religion cannot be held accountable. It was because Catholic principles had an operative influence that the true reformation was effected, and it was when those principles ceased to have effect that degenprinciples ceased to have effect that degeneracy supervened. But did the Scottish "Reformers" of the sixteenth century, who condemned the Church for the sins of its human agents in their particular portion of the world, restore the primitive state of things in which even they professed to glory? So far from doing so, they made confusion worse confounded; they left Scotland in a condition infinitely worse than that in which they found it; and they accomplished this feat by a series of abominable crimes.

and the clergy of the Church of Scotland was waged hercely during the reign of James the Fifth. It was by means of the efforts of Beaton, Archbishop of St. Andrew's that the king had effected his escape from the Douglases and was enabled to take refuge in the Castle of Stirling. Ever afterwards that great ecclesiastic was his principal adviser and friend. The chancellorship of the kingdom was conchancefforship of the kingdom was con-ferred upon the Archbishop of Glasgow, the Abbot of Holyrood became treasurer, and the Bishop of Dunkeld was made Privy Seal. No follower of the house of Douglas was allowed to approach within twelve miles of the court under pain of treason, and an act of attainder was passed against the chief of that powerful passed against the chief of that powerful family. The Earl of Angus had been driven out of Scotland, while the Earls of Bothwell, Maxwell, and Home, as well as the Barons of Johnston, Buccleuch, and Polwarth, were cast into prison. Other noblemen were severely punished, and the clergy held the highest offices of the the ctergy need the ingress of the State. In the interest of justice and of the people it was evidently necessary that a competent high court should be established, and the Archbishop of Glasgow instigated the formation of one of the neblect institutions of Sacutand et al. (1) noblest institutions of Scotland—the College of Justice. This was a deadly blow aimed at the jurisdiction of barous and counts, where each nobleman in his own castle was the tyrant of his neighborhood.

The establishment of the College

of Justice exasperated the nobles of Scot-land almost to madness, and stern hatred of their clergy and desire of revenge induced them to become traitors to their country as well as to their creed. A secret understanding was soon arrived at with Henry the Eighth, who desired to take away that independence for which Wal-lace had died and Bruce successfully lace ha fought. fought. The first Reformers, indeed, cared nothing for religion, but a great deal for revenge and aggrandisement.
Their characters were as bad as their motives, and their conduct was quite on a par with both. Treason was accompanied ov assassination, destruction, rapine, and lunder.
In other words, the heads of the Church

were unscrupulous, and the barest summary of their "reforming" crusade is sufficient to justify the charge. They leagued with the hereditary English enemy against their own sovereign, even although Mary gave the widest toleration to the professors of the new religion—that is to say, they were traitors; they appropriated to their own use the property of the Church—that is, they were public robbers; and the killing of Cardinal Beaton, of Rizzio, of Darnley, and others, proves them to have been common murderers. In most of those iniquities John Knox and the most astounding falsehoods against those whom they wished to hound to destruction. At this point it may be well to dwell for a while on the character of Knox. He was the heart and soul of the "Reformation." He was to Scotland in what Luther was to Geneva. "To know John Knox." Says the Rev. Dr. M'Leod, chaplain to Queen Victoria, "is to know the Scotland in the Annance of man, then, was this John Knox? Mr. Wilmot answers the question for us as follows:—

John Knox was born in Scotland in John Knox was born in Scotland in the sufficient of the property of St. They lead to the University of St. They lead to the professors of the new religion—That is sufficient to justified the mass in the professors of the externed as was no spot but what it was overwhelmed as by an inundation of the "there was no spot but what it was overwhelmed as by an inundation of the was overwhelmed as by an inundation of th

Knox? Mr. Wilmot answers the question for us as follows:—

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 the solemn vows 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 became a convict, and had to work at the galleys. He fled to England subsequently,

into Scotland, but danger again threat-ened and he again fled to Geneva (July, ened and he again fled to Geneva (July, 1556). At last the Lords of the Congregation had really conquered, and his person was safe, so he came finally and permanently to Scotland in 1559. When on the Continent Knox enjoyed a considerable experience of public prisons, for we find that Calvin had to deliver him from the galleys of the Prior of Capua, to

are, forsooth, to take the mere denials of prejudiced Presbyterian ministers who lived several centuries after the events. .Knox was an accomplice and approver of the murder in the case of Cardinal Beaton, and Tytler proves on most unexceptional testimony that this apostle, identified with the Reformation, was one

of the murderers of lezzie. The detailed account of Knox's doings only serves to heighten the effect of this picture; and, similarly, it is only when we see in detail the proofs of the complicity of Knox and his friends and patrons in notorious murders and acts of treason that we begin to realise in its full extent the hideousness of the new evangel. It is not necessary to add that the tragic and is not necessary to dat that the discoun-sorrowful story of Mary Queen of Scots, which Mr. Wilmot relates with some skill, tends but to darken still further the re-putation of the scoundrels who, for their own base purposes, set up the Kirk on the ruins of the Catholic Church. It is scarcely too much to say that a more profligate or desperate set of ruffians never attempted a similar work in any part of the world; and that so many hon-est-minded and educated Presbyterians of the present day fail to recognise this truth, even amidst the fierce prejudices in which they are brought up, is to us at least a

subject for wonder.

The effects of the "Reformation" in Scotland were what might be expected from the sources from which the movement took its rise. It was pretended that the struggle against the Church was one for toleration and for liberty of opinion in matters of faith; it turned out that what was established was a spiritual what was examined to very worst and most intolerant type ever invented. The very persons who professed themselves champions of religious freedom would not tolerate any religion but their own, and in the endeavour to suppress every religion but that of the Kirk they descended to a mean, bitter, and brutal persecution. Some priests were hanged, others were stoned to death in the streets

your most unworthy servant—J Corker."
And the postscipt was added: "I send you may all degradation." For the rest, Mr. Will mot writes:—
I gnorance and superatition prevailed, and the laws were administered in accordance with the views of the intolerant sect which, by degrees, grasped all real authority in the country. Presbyterianism was a curse to the speak about its giving liberty, freedom of the country. Presbyterianism was a curse to the speak about its giving liberty, freedom of the intolerant is was absolutely not until the nineteenth century that the rammels of this hideous nsurpation were partially thrown off. Lord Cockburn tells us that, so late as the year 1794, "there was then no popular representation, not emancipated burghs, no effective rival of the Established Church, no independent press, no free public meetings. As to seince and the arts—architecture was positively proscribed, and barn-like structures took the place of the noble buildings of our Catholic ancestors. Presbyterian is im was opposed to music, painting, and send you considered burghs, no effective rival of the Established Church, no independent press, no free public meetings. As to seince and the arts—architecture was positively proscribed, and barn-like structures took the place of the noble buildings of our Catholic ancestors. Presbyterian is im was opposed to music, painting, and selly not encouraged, and anything that can be beasted in connection with literature, enlarged, views, or progress, was effected, not under the auspices of the reformed religion, but it distinctly and completely in spint of it.

The Kirk ostentationsly opposed, the subordination of architecture, music, painting, and accupated burghs, not effective rival of the subordination of architecture, music, painting, and sculpture to the praise, glory, and worship of God. All the liberal arts were neglected and in "The Lamentations of Scotland" the churches are thus described:—

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Source in the proposed p The Kirk ostentatiously opposed the subordination of architecture, music, painting, and sculpture to the praise, glory, and worship of God. All the liberal arts were neglected and in "The Lamentations of Scotland" the churches are thus described "—

are thus described :-"The rooms appointed for people to consider To hear God's word where they should pray together

Are now converted in sheep cots and folds

Or else are fallen, because none them upholds.

The parish kirks I ween they sae misguide
That none for wind and rain therein may

That none for wind and rain therein may bide, But feathers, filth, and dung does lie abroad Where folk should sit to hear the Word of God.;

God."
We are told that in 1575, after the reformed religion had been thoroughly
established, no edition of the Scriptures
had as yet been published in Scotland. An nad as yet been published in Scotland. An order was given to print one, but years elapsed before it was fluished, and each parish had to advance £5 as a contribution, of which £4 13s 4d was taken to be

ment of the Catholic hierarchy in Scotland, and all Catholics will share his delight thereanent. But we are afraid that if, as seems to be the case, he regards that event as a proof of the rapid revival of Catholic principles amongst the native Scotch he is mistaken. No doubt, the Church is making way in Scotland, but if there were no Irish in that country its there were no trish in that country its successes would appear trifling indeed. It has now, however, a better opportunity for pursuing its Divine mission there than it has ever had since the time of Lohe Keng and John Lever and Joh John Knox, and doubtless it will not fail to seize that opportunity and avail of it to the utmost. For the rest, its work cannot but be greatly helped by such pub-lications as Mr. Wilmot's brief history of the Scottish "Reformation."—Dublin Na-

An Enthusiastic Endorsement.

GORHAM, N. H., July 14, 1879. GENTS-Whoever you are, I don't know; but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one comund that proves and does all it advertises do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used continue to manufacture as hone you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow men that was ever conferred on mankind. TIM BURCH.

believe it the best preparation of the kind in the market." It cures Dyspepsia, Bil-iousness and Torpidity of the Liver, Constipation, and all diseases arising from Impure Blood, Female Complaints, etc. sub the Sold by Harkness & Co., druggists, Dun-

land and enshrined in the beautiful church of St. Gregory's Monastery at Downside. The complete letters are now for the first time published from the MS. Memoirs of the English Benedictines by Bennet Weldon, of which valuable work the original manuscript is preserved at Edmund's, Douai. III.

ARCHBISHOP PLUNKETT TO F. MAURUS

SIR,—The Captain sent to me Mr. Cooper to tell me that to-morrow sennight the execution will be. Whereas it is not upon St. John's Day, I am glad it is to be upon his Octave, and upon a Eri is not upon St. John 247, is not upon a Friday. I am also told I shall be allowed a priest. I desire it should be you. If it will be a person unknown to me, I intend to discourse but little with him.

IV.

troublesome world I have, and what a quiet and happy state, by my Saviour's grace, I hope to enjoy, and being the first of any of my countrymen of this age who suffered here, I desire to lead the way to others et quod alios in Hibernia hortatus sum verbo, acquaim est ut cosdem firmem exemplo. To exhort others to die stoutly is easy and the little that the instruct them by and

not difficult; but to instruct them by ex-

ample and practice is more efficaciou

There are two Bishops in

prison-Marcus Forstall, of Kildare, a great divine and an exemplary prelate, great divine and an exemplary prelate, and Dr. Pierce Creagh, a learned, pious, and sweet Bishop. He is of Cork: if they be brought hither, I believe they will have the same success I had. There is also a clergyman of considerable parts out on bail, who, I hear, is to be brought hither; his name is Edward Dromgole, a doctor of divinity, excellent preacher both in the English and I rish tongues, well versed in English and Irish tongues, well versed in English and Irish tongues, well versed in the canons, and profoundly seen and learned in cases of conscience; and, which is more, of an Angelical life. If these be brought hither (I hope they will not) I do brought nitner (1 nope they will not) I do recommend them to your prudent conduct and charity. There is another worthy prelate searched for, viz., Patrick Tirel, Bishop of Clogher; he was Secretary General to the Order of St. Francis for twelve years, and Definitor-General; a person of great credit; he is also a Lector jubilatus of his Order, and not unknown to your great Master. They might have saved their lives by going over seas; but I was induced to try Hop Bitters. I used to like I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change; the I rish Prelates are resolved to die one bottle, but did not see any change are resolved to die one bottle, but did not see any change are resolved to die one one bottle, but did not see any change, another did so change my nerves that they rather than forsake their flocks. Forstall are now as steady as they ever were. It used to take both hands to write, but now ered him; for if the captains fly, 'tis in my good right hand writes this. Now, if my good right hand writes this. Now, if want to exhort the simple soldiers to fight and stand in battle. "Jesus coepit facere and stand in battle. The verb "facere" was long in et docere" The verb "facere" was long Christ's grammar, and the verb "doce was short. St. Augustine saith of Christ, "Parum erat hortari Martyres misi firmaret exemplo." True it is that Christ saith, H. A. McLaughlin, Norland writes: "I am sold out of Nortbrop & Lyman's Vegtable Discovery and Dyspeptic Cure. It sells well, and I find in every instance it has proven satisfactory. I have reason to believe it the best preparation of the kind animam suam dat pro ovibus: Mercenarius autem," etc. 'Tis objected, why do we not obey the king's edicts? This is an axiom in the civil law: "Mandante consule silet de cretum pro consulis:" Christ is the Consul: the king, the pro-Consul. The Consul saith, "Spiritus

TYR-PRIMATE, OLIVER PLUNKETT.

S. posuit vos regere ecclesiam # Dei,
et pasce oves meas;" the pro-Consul saith,
"Leave your flocks; go far from them;" et Assembly itself reported that "ugly heaps of sin were lying in all parts of the country"; that "there was no spot but what was overwhelmed as by an inundation of swearing, perjury, lying, rebellion against the magistrates and the laws, incest, adultery, sacrilege, theft, oppression, and, finally, with all kinds of impiety and wrong;" and that "the poor at the same time were wandering in great troops through the country without either law or religion." In spite of the pretended zeal for strict morality and the vengeful punishment of unfortunate "sinners," we are told, both in Lamont and Nicols' "Diaries," that "the preachers of the time only plunged the people into the extreme of excessive and unnatural vice, impurity, and degradation." For the rest, Mr. Wilmot writes:—

Ignorance and superstition prevailed, and the laws were administered Tools to the executioner at two guineys to give the executioner at two guineys to give the executioner at the laws were administered Tools to the description of the extent of the precions and superstition prevailed, and the laws were administered Tools to the procession and unnatural vice, impurity, and degradation." For the rest, Mr. Wilmot writes:—

Ignorance and superstition prevailed, and the laws were administered Tools to the extent of the excentioner to the extent of the excentioner to the extent of th

OLIVER PLUNKETT.

MOODY IN IRELAND.

Boston Republic.

Those peripatetic evangelists, Messrs.
Moody and Sankey, the sincerity of whose
converts has been very often questioned
by eminent Protestant divines of this and other countries, would have chosen a bet-ter field for their labors had they gone to the North of Ireland instead of preaching in Limerick or Cork. To pass over the indisputable fact that the majority of indisputable fact that the majority of people in these two cities are Catholics, whom, were they ten times the evangelists they claim to be, neither Mr. Moody's preaching nor Mr. Sankey's singing could ever pervert, there is such an absence of sin among these folks that it looks decidedly foolish for foreign missionaries to intrude upon them, especially when there is an abundance of zealous local clergy to be found there. Moreover, Messrs. Moody and Sankey seem to be causes of disturbance to Limerick and Cork, the denizens of neither city being disposed to accept

> religious wrestling. Had they been at Aughnacley or Dungannon, for instance, when the National League endeavered to old peaceful meetings in those places, Ir. Moody might have lifted up his Mr. Moody might have lifted up his powerful voice in condemnation of the shameful disturbances King-Harman and Macartney, both members of Parliament, instigated their adherents to commit. Had they been at Belfast when Stafford Northeres fired by inconding languages death. they been at Belfast when Stafford Northcore fired by incendiary language a drunken lot of Tories into stoning a peaceful
> convent and frightening a saintly nun to
> death, Mr. Senkey might have proved
> himself another Nathan by accusing the
> Tory leader with having killen, that virgin, as he undoubtedly did.
>
> In view of the efforts the English Whigs
> and Tories are making to exceed disturb

and Tories are making to create disturb-ances in Ulster, there is even yet time for the American missionaries to go there and win themselves a reputation, which they will never acquire in Munster. Perhaps, though, Messrs. Moody and Sankey know that if they were to follow the plan we indicate the English government, which once set the same price on a priest's and a wolf's head, would consign them to the tender mercies of the keepers of Kilmainham prison.

As Age Creeps on Apace, the various As AGE CREEPS ON APACE, the various functions of the body grow weaker in their performance. Old people who suffer from increasing indigestion, torpidity of the liver, and constipation, should give renewed impetus to the action of the stomach, bile-secreting organ and bowels, with Northrop & Lyman's Vegetable Discovery and Departic Crue from which aid is and Dyspeptic Cure, from which aid is never sought in vain. It works wonders as a blood purifier. Sold by Harkness & Co., druggists, Dundas St.

Bad Drainage. There is nothing more productive of disease in a neighborhood than bad drainage. Open the culverts and sluiceways and purfy the locality. The obstructions in the human system may be remedied in a similar manner by Burdock Blood Bitters, which opens all the outlets of disease through the Bowels, Liver, and Kidneys.

Trial proves that honesty is the best policy in medicine as well as in other things. Ayer's Sarsaparilla is a genuine preparation, an unequalled blood purifier, decidedly superior to all others.