THE CATHOLIC RECORD.

A Lost Friend. BY JOHN BOYLE O'REILLY.

My friend he was; my friend from all the With childlike faith he oped to me his No door was locked on altar, grave, or grief; No weakness veiled, concealed no disbelief; The hope, the sorrow, and the wrong were

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And ah, the shadow only showed the fair !

I gave him love for love; but deep within, I rangnified each frailty into sin; Each hill-topped folibe in the sunset glowed Obscuring vales where rivered virtues flowed Reproof became reproach, till common grew The captions word at every fault I knew. He smiled upon the censorship, and bore With patient love the touch that wounded sore:

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sore; Until at length, so had my blindness grown He knew I judged him by his faults alone.

Alone, of all men, I, who knew him best, Refused the gold to take, the dross to test ! Cold strangers honored for the worth they saw; His friend forgot the diamond in the flaw.

At last it came-the day he stood apart, When from my eyes he proudly veiled hi

heart; When carping judgment and uncertain word A stern resentment in his bosom stirred; When in his face I read what I had been, And with his vision saw what he had seen.

Too late ! too late ! O could he then have own, is love died, that mine had perfect When grown; That when the veil was drawn, abased,

The censor stood, the lost one truly prized.

Too late we learn-a man must hold his friend Unjudged, accepted, faultless, to the end.

THE STORY SCOTTISH REFORMATION.

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

CHAPTER IX.

So very popular was the persecution of Papists, that we find (1574) that a man, nicknamed Doctor Hendre, was torgiven the crime of adultery on account of his great examines a substantiant of the design of the substantiant of t of his great exercions against Catholicism. But again being found guilty of the same offence, he was leniently punished by being placed in the stocks, where, in a great fury, he took his own knife and stabbed himself to the heart. 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 order was given to print one, but years elapsed before it was finished, and each parish had to advance $\pounds 5$ as a con-tribution, of which $\pounds 4$ 13s. 4d. was taken to be the price of one copy ; 6s. 8d. was charged as commission. What absurdity to talk under these circumstances of the dissemination of the Scriptures among the people, or about the personal knowledge of the Bible by the people, having anything to do with the Reformation.

To show how justice was administered by the Reformers when one of their own party was concerned, it is only necessary to refer to "the singular collusive trial to refer to "the singular collusive trial which took place on the 26th of May, 1586, for the purpose of clearing Mr. Archibald Douglas, parson, of Glasgow, of his concern in the murder of Darnley. He had been in exile or hiding since, except during the Regency of Morton, whose cousin he was. But now it was thought he might prove useful in advancing the King's prospects in England; so with the most barefaced con-tempt for the very forms of justice, he was tried by a packed jury and ac quitted.

In 1586, the Reformation did not seem to have effected much good, as the Gen-eral Assembly reports the moral condu tion of the country as awful, "ugly heaps of sin lying in all parts of it; no spot but what was overwhelmed as by an inunda what was overwheimed as by an inunda-tion of swearing, perjury, lying, rebellion against the magistrates and the laws, incest, adultery, sacrilege, theft.oppres-sion, and finally with all kinds of impiety and wrong. The poor at the same time wandering in great troops through the country without either law or religion." This same General Assembly demanded that all Papist noblemen should be at

conciliation for the time between them and the Presbyterians. Chamber tells should strike without mercy or f.vour." should strike without mercy or havour-In this same year (1608) we find one of the very many cases where the re-formed religion caused poor old women to be most brutally burnt alive for the alleged crime of witchcraft. "The Earl of Mar declared to the Privy Council that a more than in Brough conclusion for the time between them and the Presbyterians. Chamber tells us, "Taking order with Popery was always a cheap and ready means of mak-ing political capital against Presbyterian opponents. We accordingly find the Privy Council at this date (1628) issuing orders against a number of nersons of Earl of Mar declared to the Privy Council that some women were ta'en in Brough-ton as witches. . . albeit they persevered constant in their denial to the end, yet they were burnt alive after such a cruel manner that some of them died in despair, and others, half burned, broke out of the fire, and they were cast in alive again till they were burned to death." orders against a number of persons of consideration in the north, as well as the consideration in the horth, as well as the priests whom they entertained." The order regarding the priests includes a roll of honour in which we find inscribed the names of the following missionaries It would be tiresome to give details of

the names of the following missionaries who had left all things to suffer persecu-tion for teaching the truth: Fathers Steven, Ogilvie, Stitchill, Hegitts, the Capuchin Leslie, commonly called The Archangel (Father Archangel), Ogilvie, Leslie (commonly called the Captain), Andrew Leslie, John Leslie, Christie (commonly called the Principal of Dowie), with the other two Christies: Brown the Catholic persecution. It was constant, searching and unmerciful. A Dominican monk of Aberdeen, named Black, who is described by his adver-saries as respectable both for piety and learning, was stoned to death in the streets of Edinburgh because he had dared to dispute with Willow and other dared to dispute with Willox and other leaders of the Reformation. Black was

inissionary in Scotland: The young, rich, and accomplished Count Leslie had been trained a Calvinist, but his naturally the Stephen or proto-martyr. Numbers of others followed. The Archbishop of St. Andrews was, in 1571, "dragged with but little cere-mony to a scaffold, and put to a dog's good disposition and conduct led him to take an interest in religious inquiries, and when in Paris he became a convert to the Catholic Faith. Threats of being death." "As touching his religion," says George Buchanan, "I reasoned with him, and could find nothing but that he was a abandoned to the direst poverty had no papist, and exhorted such as were near at hand upon the scaffold to abide in the effect, and young Leslie was turned upon the world destitute both of patrimony and at hand upon the scattor to acte in the Catholic Faith." As the bell rung out the hour of the Angelus—six o'clock— this Archbishop was hanged on a gibbet at the Market Cross, at Sterling, on the friends. He then determined to devote himself entirely to God, and having proceeded to Rome, was enabled to enroll himself among the Capuchin Brothers of Tth April, 1571. The next great martyr who boldly trod the scaffold was Mary Queen of Scots, and she was followed by St. Francis under the name in religion of Archangel. Eventually he was ordained a priest. Twenty years had elapsed John Ogilvie, a Jesuit priest, who was hanged for being a Catholic, on the 28th when his mother sent her son, by a second husband, the young Baron of of February, 1615. Oglivie was a man of good family and excellent education, who had for three months earnestly and Forcy, with the special object of alluring Father Archangel, with a promise of the estates of Monnymusk, to renounce his religion, and return to Scotland. The two broth diligently endeavored to offer the Holy acrifice of the Mass, and to perform his luties diligently as a priest in Glasgow. ers met at Urbino, and the younger shortly afterwards became a Catholic, and on his return to his native land he Thirteen or fourteen other Catholics wer arrested at the same time, but avarice of the authorities permitted was turned out of his mother's house in them to escape on the payment of heavy fines. When Ogilvie was asked why he Father Archangel filled consequence. Father Archangel filled for some time the office of preacher to came to Scotland, he answered, truth-fully and boldly: By order of his superior to save souls. The cruel Pres-byterians then tortured him by semi-starvation, and the deprivation of sleep, the French Court, but his heart yearned for the conversion of his relatives and his countrymen. He devoted himself to this great work, and, having returned to Scotland, visited his mother's house in and succeeded in making him light headed and delirious. The king had a disguise, and having eventually discov-ered himself, was able by his prayers sneaking desire to save him, but was too and teaching to convert the entire h cowardly and mean to exert himself, and hold. Then, going forth fearlessly, he preached the truth everywhere, confut-ing the Calvinistic ministers in a very as Ogilvie would not in any way admit regal authority in matters faith, he was left to the mercy of the Ministers. easy manner whenever they entered into "In declining the King's authority, in such matters, he did no more than the best of the Presbyterian clergy did—a suce in which they would porsever if theological disputes. With the ardent zeal of an Apostle he risked his life on innumerable occasions, frequently going so far as to meet Presbyterian congregacause in which they would persevere if they were wise." Ogilvie declared "J tions coming from their places of wor-ship, and telling them plainly that what their Ministers taught was erroneous. done no offence, neither will I beg mercy. If I were even now forth of the His earnest captivating eloquence, holy life, and undaunted bravery soon prokingdom I should return. If all the hairs on my head were priests, they should all come into the kingdom." Spottiswoode, the so-called Archbishop of Glasgow, was duced a wonderful effect, and it is stated that no fewer than four thousand per sons in Aberdeen and its neighbourhood among the most conspicuous in the per-secution of this noble Jesuit martyr; and we are told "that this hanging would, of were brought back to the bosom of the He now became a special obhurch. course, have procured some popularity for the King and Bishops if it had project of hatred and persecution, and so envenomed and severe became the efforts of the Ministers, that they at ceeded from the right motive ; but it was looked upon rather as a sop to the Min-isterial Cerberus, and a bid for their length succeeded in forcing him out of the realm into England. His mother extension of favour in the opinion o was driven penniless and homeless into the world because she dared to believe as her conscience dictated. Her asylum

episcopacy." The condemnation of Ogilvie was folwas a wretched hovel on the estates owed in three hours by his execution. After spending some hours in payer this martyr proceeded to the scaffold, where which were once her own, and there he son (Father Archangel), disguised as a he was persecuted to the last moment of his life by the impertinent importunities poor farm labourer, ventured to come and visit her. Presbyterian spies so of the Ministers. One of these men_Mas-ter Richard Scott—took it upon himself to declare an obvious falsehood by calldogged his steps that he was shortly afterwards obliged to fly to the Continent: but he only went to return. Ship ing aloud that his (Ogilvie's) suffering was not for any matter of religion, but for wrecked on the Isle of Wight, Fath Archangel and a priest, who accompanied Archange and a press, who accompanied him, were saved, after having converted two English fellow-passengers. At Aber-deen the news awaited him that his mother was dead. Again and again he heinous treason against his Majesty. Ogilvie hearing this said, "he doeth me wrong," and a man, named John Aber-crombie, standing by cried out: "No matter. John, the more wrongs the bet-

be hanged, but Caldewood,

under the rule of the It was an enemy to all the every man seeking himself and his own The fierce, searching and intense per-secution of Papists went on, generation after generation, with but little inter-mission. In 1629 we are told that it had reached such a pitch of keenness that it was not possible to maintain. Men were forced by the Kirk to pretend to conform, which was all that was necessary, and the mockery of religion was insisted upon under the most severe penalties. Priests were hunted, and, wherever cap-tured, treated with the utmost rigour; and the extension of the right of worship ping God according to the individual conscience was as much a sham as the pretended righteousness and purity of the sect. In 1634 the Privy Council

fulminated terrible penalties against the south-country Papists. A man and woman, who had dared to be married by with the other two Christies; Brown, Tyrie, three Robertsons, Robb, Paterson, Pittendriech, Dumbreck, and Dr. William a Catholic Priest, were immediately im-prisoned in the Tolbooth. Seven women who had heard mass, and were too honest Let us briefly glance at the life of a

who had heard mass, and were too honest to declare that they would conform to the Protestant religion, were commit-ted to prison in Edinburgh, "to remain upon their own expenses." Now and then a smart search brought out "one or two cowed 'professors of the abhorred faith. A small clerical party, supported by a couple of bailies, went out of Aberby a couple of bailies, went out of Aber-deen on the evening of Sunday, 16th April, 1643, with caption to take Alex April, 1643, with caption to take Alex. Hervie in Groundhame for Popery, who was lying bed-fast in the gout." Two days later a priest was seized, who was violently driven forth from the kingdom, and informed that if he came back he would be hanged. In 1651 another northern laird. Sin Gilbert Menzies of Pitfoddels, was plundered most severely, and his wife and children turned out of doors for the dire offence of being Catholics. After giving particulars, Chambers says that "these historiettes are but examples of a large class. But it would be as tiresome as it is needless to give further details of that persecution of which the Reformation

was the origin, and for which it was responsible. From the time of Knox to Lord George Gordon's riots in the reign of George III., intense ignorance of the doctrines of the Church and intense ntolerance prevailed. At one time women and children are the objects of the fury of the Ministers; at anothe time aged and infirm men-always the Priests. Persecution for justice sake had to be suffered for centuries from those whose lying boast it is to have introduced liberty of conscience. The rabble were thoroughly inoculated with a hatred for Popery. Catholicism was

represented in such a false and calumnious manner as really to be a mere myth or creature of the imagination. Lying has, indeed, always been the principal bulwark of Protestantism. In 1688 all the houses and property of

Catholics in Edinburgh, as well as the catholes in Edinburgh as well as the mansions of several noblemen, were mer-cilessly destroyed. The spirit of hatred continued; and, alas! so long as Presby-terianism proper exists in Scotland, must continue. It was not until the nineteenth century that Catholics were enfranchised, and the rapid growth— Phonix-like—of the Church of God in scotland is a subject well worthy of our best thanks and of our warmest congratulations. The ancient Archbishop-rics of St. Andrews and Glasgow again live, and the venerable Bishoprics of former days have been re-elected by the some Holy See, in communion with which Mungo and Columbkill taught, Malcolm, Margaret, and David governed, and Bruce and Wallace fought.

In connection with the revival of religin clearly indicated by the restoration of the Hierarchy, it is full time that proper attention should be paid to the history of Scotland in the dark ages of Presbyterian persecution. All that the Catholic Church requires is the truth. Let it be told. The biographies of the many missionaries who spend themselves for their souls, and the souls of their countrymen, requires special attention. The present rough and imperfect sketch 10n 1n

LECTURE BY FATHER COONEY.

From the Albany Times, March 17th. Very Rev. P. P. Cooney, missionary of the Order of The Holy Cross, delivered an eloquent lecture in St. Ann's church, last evening, on "The Battle of Life and the Irish Race." The church was crowded to its utmost capacity and the utterances of the speaker listened to with rapt attention by the audience.

The very reverend lecturer proceeded first to define what the battle of life is. If has always been the battle of the is. It has always been the battle for the true faith and the worship of the true God. The battle for temporal life is a very important one, but the battle for spiritual life is as much more important as the soul's interest and value are above these of the hadr. We find that helion. those of the body. We find that believers in the true God in all times were compelled to fight and to die in defence of their faith. Witness the Israelites through their checkered history. Though but a handful in the midst of millions, God made them the instruments of his God made them the instruments of his-victory in every instance. The Chris-tians in the beginning of the church had to continue the same battle. They fought and bled and died by hundreds of thou-sands, yet multiplied the more; so that "the blood of martyrs is the seed of Chris-tians" hecame a propert. Of all modern tians," became a proverb. Of all modern nations, the Irish people present, to the enlightened historian, the most perfect type of the power of faith as a conqueror, and of the power of suffering to spread that conquering principle as they carried it throughout the nations of the world. For the last three hundred and fifty

years the British government has been engaged in an unceasing and multiform effort to strike out Ireland from the catalogue of nations, and this for no other reason than that she would not accept the novel doctrines of the reformation but chose to cling to the ancient faith of christendom ; for this she had been proscribed and persecuted with a ferocity and a bigotry unparalleled in the history of political denomination and oppres-sion. Yet the English government claims the first place in the list of civilized governments. She uses every in-strument in her power to barbarise, and then reproaches her subjects with barbarism

Vet history turnishes the testimony that Ireland's faith is Ireland's victory. In order that we may more clearly understand Ireland's true glory, let us cast a glance upon her as she was before the advent of her Spiritual Liberator— her "Glorious Apostle"—St. Patrick. That Ireland possessed a literature and was therefore in a measure civilized and was therefore, in a measure civilized before she received the light of Christianity, is unquestionable. She had books written in her own characters, many of which regarding her mythology, the first Christian missionaries destroyed. We find that when she first received Roman literature, her predeliction for her own letters was such that she wrote

the Latin language in the Irish characters. She had her own law, the Brelion Code and the Customs of Tanister. Greece had her Solon and Lycurgus; Rome had her Numa, long before the epoch of Christianity; why then should Ireland be deprived of the legal beauty with which was decorated by her Loghaire, her Ollomh, Fodhla and many others at as early a date as either the Greek or

We find also in existence several orders of knighthood, from which sprang the "Saxon Association," which was one of the first exhibitions of chivalry on the European continent. Are these records and documents which certify Ireland's early eminence all fiction ? or, are their statements facts? If they are facts, are they not evidence of, at least, a partial vilization?

We find no claim to similar documents -no notion of similar institutions among the uncivilized children of Nature. may we account for the ease with which Ireland received the light of Christian-ity, for which she is so justly distin-guished.

MAR. 29, 1884

breast of every Irish Catholic, in whatsoever part of the globe his lot may be cast. To-day, then, Irish Catholics seek the shamrock in the midst of the snows of the north as well as in the balmy sunshine of the south. Like St. Paul, in the Areopagus, St.

Patrick appeared in the hall of Tara as God's messenger, and by the thunder of his divine eloquence the hearts of his his divine couldence the ficate of the hearers were opened, the faith of Christ was planted and Ireland was converted. Call her not fickle and barbarous because Call her not notice and barbarous because she so easily opened her heart to the in-fluence of divine faith; for, fifteen hun-dred years of steadfastness in the faith and the sacred blood of millions of marand the sacred blood of millions of mar-tyrs, shed to maintain and defend it, amply refute the calumny and prove Ireland's sincerity. So true it is that truth, like a legitimate sovereign, needs

no external aid to secure adhesion and homage, and reign in the world of mind and intellect; while, on the contrary, error, like a usurping tyrant, can only impos on the credulity of men, and secure, b violence and fraud, the empire thus at tained.

Convinced of the doctrines preached by the glorious St. Patrick, they willingly delivered up their temples of idolatry to be occupied by the apostles of the Lamb, and, casting down their idols, they erected the emblem of a crucified God. Ireland now added the gem of Roman literature to the treasures which she had long possessed. Her clergy and laity were emulous of each other in making progress in the new field of learning to which St. Patrick had introduced them. St. Patrick had introduced them. Ireland ere long was destined to be use ful to the rest of Europe. Roman degen-eracy had permitted Roman freedom to

Barbarism had eclipsed the brightness and polish of the Augustine age, and lit-tle was left of its former brilliancy, save the tints which were refracted from the rays of departed luminaries. The fifth century of the Christian era was, in learning, like a fine evening within the tropics-the short interval that is given to enjoy a glorious view between a bright day of burning calm and a night of thun-der. Vandalism and Pamonian fury raged and desolated the west. The Saracen swept the east and Moslem infatuation tore from Africa what the Goth had spared Ireland was saved from this general deluge, and then, as in another ark, were preserved the means of rekindling the torch of science. Among all impartial historians is the testimony uniform and uncontradicted, that in Ireland, during this reign of terror, the schools were in the perfection of vigor and in the highest credit, and that she fully deserved those high titles, "Insula sanc-torum et doctorum"—the island of saints and teachers. These are titles of which no other spot on the globe's surface can boast, and which she received with the unanimous consent of the world. Stran-gers from all parts of the then known world flocked to her schools for knowledge. Among others, the British youth were not behind in availing of the advantages thus placed within their reach. This is testified to by their own historians.

When the Britons had been subdued by the Saxons, and the Saxons assailed by the Danes and the Danes again ex-pelled by the Saxons, the state of learn ing and civilization was very low in Eng-land. Invited by the illustrious Charle-

magne, the sons of Hibernia founded the two first universities of the world the celebrated universities of Paris and Pavia—in which they taught—as well as in many others of the principal schools of the continent. Among others of the principal English who were educated in principal English who were educated in Ireland, was Alfred, the father of Eng-lish liberty. In the Irish schools, he was trained to letters; in Rome and the Emerald Isle, he imbibed his principles of lexid the thermore of leaded to be a school of the sc of legislation. The sons of Ireland may, therefore, justly claim a share in the spirit of the British constitution which was framed by their ancestors, and Alfred, surnamed the Great—a consti-

guished. The Roman proconsuls and preators tution, the general principles of which are excellent, but the administration of

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once sent out of the country, while cer ter." Having ended his prayer, the mar-tyr went up the ladder, kissed the hangtain priests should be sharply despatched by first ships, with certification that on an, and called upon the Blessed Virgin their daring to "return they should be hanged without further process." Mary, all the saints, and all the angels to intercede for him. The executioner

The Privy Council Record informs us asked him to say "Lord have mercy on me. Lord receive my soul," which he The Privy council Record informs us, that in 1601, "Sundry Jesuits, seminary priests, and trafficking Papists were daily creeping within the country." James Wood, the heir of Bonnington, in mmediately humbly did, and was then launched into eternity. The Kirk it was—Ministers and elders Forfarshire, was "excommunicated" simply because he was a Catholic, and -that specially persecuted. The King and the Government rather trying to afterwards, on a trumped up charge, moderate the punishments. For in-stance, on the 14th August, 1615, three connected with taking property from his own father's house, was beheaded espectable citizens of Edinburgh named at the Cross. James would have par-doned him, but Caldewood tells us that Sinclair, Wilkie, and Cruikshanks, were "the Ministers were instant with the King for a proof of his sincerity," and so the unfortunate youth had to be ex-ecuted. The Ministers were invariably absolutely sentenced to death for merely entertaining the martyred Ogilvie and two other Priests. There was very great hope among the Presbyterians that these men would be hanged, but Caldewood, on the side of severity and persecution. Whether the prisoners were "Papists" or "witches" they had no mercy to extheir own disappointed historian, tells us "The day following the trial they were brought forth to the scaffold. While a pect from pharisaical ignorant teachers, who were principally guided by a liberal interpretation of a book they by no means understood—the Old Testament. great multitude of the people were going to see the execution, there was a warrant presented to the magistrates of Edinurgh to stay the execution. So they Like the Jews in the time of Our Saviour were turned back again to their wards. when they saw their victim, the Ministers never failed persistently to cry out The people thought this form of dealing rather mockery than punishment." The supposed spirit of the Old Testament_ "Let him be crucified !" The persecu-tion of the Reformers extended to the vengeance, of hatred, of extermination. invasion of the domestic privacy of their unhappy victims. In 1601 the General of virulent, relentless and searching cruelty-was the spirit of Presbyterian-ism in Scotland. The reformed Gospel arranged that certain Minis-Assembly arranged that Catholic nobles, ters should go to the Catholic nobles, Huntley, Errol, Angus, Home and Herries, and plant themselves in their families of Jesus Christ consisted in narrow intolerance, despotism, and tyranny of a most offensive character, accompanied by vindictive persecution. The Reformation was specially opposed to liberty—there for the purpose of making them Protes-tant. This gross insult and refinement of persecution was duly carried into effect. Gilbert Brown, the good Abbot of New Abbey, was arrested near Dumcould be none Ministers. liberal arts, and in all respects a deadly tries, in August, 1605, by the Earl of Cranston, "not without peril from the for to either mental or material progress. It was in spite of it, eventually, that Scotland lifted up her head after two country people, who rose to rescue him out of his hands." One special cause of Catholic persecution was the desire centuries of strife, debauchery, and de-basement. All the great progress of the present day commenced with the num-teenth century, and was as much caused of the Government to further the cause of Episcopacy by pleasing the Ministers. These men positively uhrsted for the blood of Catholics, and with fiendish malignity, constantly urged upon the the Reformation as much as the Goodwin Sands by Tinterden steeple. The persecution of Our Saviour caused reconciliation between two of his King the necessity of extreme measures King the necessity of extreme measures. In 1608 the General Assembly prayed for the execution of penal laws. In order to please them, the King's com-missioner had to promise that "the sword judges, so did the persecution of the Catholic Church in Scotland by the Epis-copalians invariably form a means of re-

braved every danger to carry on his Apostolic work, and was so greatly suc-) Scotland is submitted as a humble con-cessful as to enkindle against him such [tribution to this literature.] executed the orders of Nero and Donli-tian in Greece, as well as in other parts of the world. fire of persecution as obliged him to THE END. obey a summons to appear before the King in London. He died on the fron-

We

tier of Scotland, overcome by his excessive and continuous labour for that re-

ligion, in whose cause he most cheerfully

one missionary, but of all. With ardent devotion and zeal they kept up the flame of faith in the hearts of the faithful dur-

ing the darkest ages. Catholicism was never extinct in Scotland. There were

always the ten just men to save the country, and now, at last, Phœnix-like, the ancient Hierarchy has risen trium-

phant from its ashes. The deplorable ignorance of the

Presbyterian divines was not only shown in connection with witch-

find that, in 1629, a man named Alexan

der Blair was sentenced to lose his head

for marrying his first wife's half-brother'

daughter. At the same time marriage

with first cousins was not forbidden

Texts from the old Scripture were wrested

in the most absurd and dangerous man

ner so as to make acts of immorality crimes of the greatest magnitude "fit to

procure the wrath and displeasure of God to the whole nation." Pharisaism has always been one of the great works of Presbyterianism, and certainly has not a good effect on public morals. Whitened

sepulchres mark the progress of Protest antism in Scotland. In spite of the pre

tended zeal for strict morality, and the vengeful punishment of unfortunate sin-

ners, 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." Nicols says

"Much falsehood and cheating were daily

detected by the courts, for which there

were every day hangings, scourgings, nailing of ears and boring of tongues, and as for adultery, fornication, incest, big-

amy, and other uncleanness and filthi

ness, they did never more abound in

Scotland than during this period. Under

heaven there was not greater falsehood, oppression, divisions, hatred, pride, mal-

divers and sundry years before, ever since the subscribing of the covenant,

, and envy than was at this time, and

craft and religious persecution.

gave his life. This is the sketch not o

Hard to Believe.

It is hard to believe that a man wa cured of a Kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door. Yet such a cure was acdeath's door. complished by Kidney-Wort in the person of M. M. Devereaux of Ionia, Mich., who says: "After thirteen of the best doctors in Detroit had given me up, I was cured by Kidney-Wort. I want every one to now what a boon it is.

Mr. W. A. Wing, Westport, writes wish to inform you of the wonderful re-sults which followed the use of Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. A cough of six months' standing had re-duced me to such an extent that I was unable to work. unable to work. I tried many remedies without effect; at last I used this Emulsion, and before three bottles were used I am glad to say I was restored to perfect health.

erers of Chronic diseases, 36 pp, symptoms, remedies, vise. Send stamp—DR. WHITTER, 290 Race St., d. O., (old office). State case. For suff procure the wrath and displeasure of God to the whole nation." Pharisaism has

A Valuable Hint.

Artizans, actors, sportsmen, mechanics and laboring men, in fact all who unduly exert muscular strength, are subject to painful contractions of the cords, stiff joints and lameness; to all such Hag-yard's Yellow Oil is a prompt relief and perfect cure.

The people of this country have spoken. They declare by their patronage of Dr. Thomas' Eclectric Oil, that they believe it to be an article of genuine merit, adapted to the cure of rheumatism, as well as relieves the pains of fractures and dislocations, external injuries, corns, bunions, piles, and other maladies.

Weather Probabilities.

Foretelling the weather is uncertain at the best, but it is certain that if you catch cold in this changeable climate you can best break its ill effects with Hagyard's Pectoral Balsam, the most reliable and pleasant remedy for coughs, colds, bronchial and lung complaints. It is so agreeable that even a child will take it.

executed the orders of Nero and Domiwhich is corrupt. Yes, to the ancestor

India, Ethiopia and Persia were not present rank among the nations of the world, in the catalogue of which she de-serves to be placed last, but claims to be first. She seems to say, "I am the ehind in their hatred to the name of Jesus and the emblem of His holy cross. But Ireland furnishes a solitary and splendid exception. In their stubborn Nebuchadonozer, and no other God shall and uncultivated soil, the seed of the word was to be watered by the tears of be adored in the kingdom statute.' without once reflecting that perhaps the little stone which is to crush the gigantic idol has already been hewn the sower; and the sacred germ was to be nurtured by his/blood, ere the plant could flourish. To this fact, all the hisfrom the mountain, by the hand of Him from the mountain, by the hand of Him who is the King of kings. Where can she point to a battle-field stained with the blood of her troops, on which the foremost among the victors were not the torians of the nations that have embraced our doctrines testify. But the Island of Shamrocks had her soil prepared for the doctrines of the cross. Neither the pride of the cruel despot, nor the fury of the brave sons of Erin: among whom. barbarians, was characteristic of her king or of her people. Long accustomed to a little light, they were better pre pared to endure and examine that brilthough untrue to his native land, the hero of Waterloo and conqueror of

Napoleon, stands conspicuous? But how has England returned all liant orb which now mounted above those favors and benefits? Ah! true their horizoff in effulgent glory. Hence, when, in 432, St. Patrick landed in Irefriend of liberty, who is not well versed in the answer? It is wholly contained in two words, treachery and oppression. She has resolved that the cross which gave land he found a cultivated soil in which to plant the sacred tree of faith whose branches have since extended to every her King Alfred, and the Magna Charts corner of the habitable globe. should not crown a square inch of Irish soil. To effect this she has resorted to Patrick had not barbarians to deal with. every unjust means which lay in her power. She has endeavored to strip Ire-land of her deserved honor and heap who could not understand the reaso ableness of our holy faith. He found a people who were already far advanced in human science, but whose minds were upon her undeserved shame. She ha monopolized all the wealth and resources of Ireland; she has corrupted the tonts imbued with the principles of a false religion. Yet he was not dismayed; for the weapons of his warfare were not of history and testimony, and rendered carnal, and his heart was burning with them but the sources of a bigoted pre that sacred fire which our Saviour came judice and calumny. This was thought the most effective means she could pro cure to turn the attention of the work from heaven to kindle. He therefore boldly appeared before the nobles, sena tors and kings of Ireland, then assembled from that star to which it was so accustomed to look for light. And yet Ireland can boast of the succession of 197 kings, 61 of whom reigned from the introduction of Chrisin council in Tara's hall-not the Tara of to day, with its broken arches, fallen towers, and silent harp—but the grand, majestic, living Tara in that glorious hall. By means of the simple shamrock, he taught them the doctrine of the Holy Trinity, and then, by the cross, he extianity by St. Patrick in 432 to the year 1172, when King Henry the II. attempted to rob her of her government. Thus was Ireland governed, by her own sons, withplained to them the mystery of redemp-tion; by the three leaves, on one stem, equal, distinct and ot the same nature, out any mixture of foreign blood, for more than two thousand years. In proof of this fact, we have the most unquese gave them an idea of the three divine tionable historical evidence. Hence we have the clearest evidence of the falsity persons in God, equal, distinct and of the same divine nature. The shamrock, therefore, became the emblem of the of the vague assertion of British hireling Christian faith. Hence, the joyous emo-tions which even the sight of a shamrock that Ireland is incapable of governing herself.

Yes, she did it, when England was awakens, on St. Patrick's Day, in the

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