Tearless BY BERTHA MAY IVORY.

[For Redpath's Weekly.] And thou art dead, my own, my love, my They tell me, thou art dead-Cans't be?d I am left, ed and dumb. to live this weary life, e every light is gone—of every joy

Ah, thou art dead !- those eyes so wonderous sed with heavy lids, from light of No eager passion soft, entreating love again Shall light them, as the sun illumes earth's

I see thee, as I know thou'rt-lying now, So slient; with thy fair hair clustering o'er That noble brow, like some proud marble The temple's crown, alas! soul-lit no more; In vision I can see, as tho' I saw it real, The smile hall faint, upon the cold d'ad

face;
The gentle mouth, so cold and firm withal,
Enwreathed in Death, still with imperial

And I can see that quiet, still, white form, Lie calm with loided hands across the breast; That in this life beat with impulses grand, That battled for the right, and conqueres -Rest
Around you I can see the clustered group;
The ones who have the right to mourn and

weep:
They can have tears to comfort—I have nonOnly my soul and heart this vigit keep: These, too, these rightful mourners, with r tears for the time, perhaps, can bend

Warm for the time, pernaps,
Warm for the time, pernaps,
I hee near;
Can kneel beside thy bler, can kiss thy face;
Smooth the soft hair of one so loved and
Smooth the soft hair of one so loved and Smooth the soft hair of one ro loved and dear.

But I must stand apart, where I can gaze,
With eyes as cold as any stranger there—
Must stand apart, nor mingle with the few,
Those who, the world say, have the right
to care.

They weep-ah, God! if I might only love So little, that my grief might find, iii So little, that my grief language theirs,
In tears some thawing of the barb that wounds and tears.

Tears, angel tears!—are all my cries la vain?
Will you not gather like the pearls that

From ocean's depths, tossed by some angry storm,
To ease my heart and clear my burning eyes?

And yet, why thus?-for my sweet love is dead;
Ah, sure in death, at least, he can be mine;
Ah, sure the Fate that rose like some black
strand,
Must die with death—life's claims no
longer thine.
Mine, mine, tho' thou art dead, the bliss
to teel. to feel,

That I can steal out to your lonely grave,

When others cease to think, and kneel and

And sink my soul 'neath memory's mighty

And O! to-day is not like one that's gone, That fearful day of anguish—woeful grief— When thousand arrows lodged within my When thousand arrows lodged within my breast, To stab my heart and shut out Hope's re-

Then, when I quaffed Fate's bitterest polsonwith her wand she waved afar each heart, hight death nigh, I knew not how to But for ourselves we cannot choose life's

God willed it: and I felt it, He knows how, And He knows, too, the bitter biting pain That followed e'er the wound grew partly healed: Touched by Time's soothing hand, tho' cure was vain. And then my heart grew sick with silent woe. But rising morns brought duties to be I lived, I breathed, I even smiled and sung-But like an earth that moved without a

Twas then I learned the blest relief of tears: I lived because I breathed, and that was In the glad sunlight like a ghost I moved,
In sorrow shrouled as a funeral pall.
And yet, when in night's vast I gaze and see
The same blue heavens, and stars that
shone above,
The same queen moon, that listened to our
vows:

vows: I feel a gladness, as of first sweet love. But 0 to feel these eyes will never more Shine bright in beauty as they oft the

show;
To know those hands shall ne'er be clasped in mine,
Nor e'er my heart be gladdened with thy tone!

And thou art dead, and I am here alone,
Condemn-d till death to dree a dreary lot,
With daily tears my daily bread is wet,
Sad, weary, hopeless for that thou art
hotol

Not on the Earth, not in the vale of tears Where thou could'st never be my own own.
But thou art glorious, where nor days nor years

Bring care or heart-break Thou'st the
victory won.

In Paradise

Victory won.

But make thee ready, love. In Paradise
Almighty Love our Beings shall soon unite
Farewell! sad world with all thy toil and wice, Welcome fair Heaven where all is love and light.

THE STORY OF THE

SCOTTISH REFORMATION.

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

The student of history finds nothing more distinctly proved than that the Scottish Reformation was the work of an oligarchy. For a long period the crowe, the clergy, and the people, from whom the clergy sprung, were opposed by the nobility. The nobles of Scotland whom the clergy spring, were opposed by the nobility. The nobles of Scotland were extremely powerful, and a spirit of prideful competition urged them on to savage warfare, sometimes smoon them. selves, but more frequently against the established authorities. They murdered James I. and James III., imprisoned James V., rebelled against James II. and James III., confined Mary in the Castle of Lochleven, and afterwards deposed her. Their base comprises deposed her. Their base conspiracies form almost a framework to Scottish his-

tory.

There were in large cities no powerful free Burghers—no municipal spirit. The conformation of the country itself favoured the nobles, as its lakes, fens, morasses, and mountains rendered many of the chieftain's retreats almost inacces of the chieftain's retreats almost inaccessible. Frequent savage incursions from the highlands, and long continued sanguinary wars with England, desolated Scotland. Laing says truly that the nobles were too numerous for the extent of the country, "and there was no middle station between a proud landholder, and those who, having no property to lose, were ready for any tumult. A rich yeomanry, numerous merchants. A rich yeomanry, numerous merchants and tradesmen of property and all the denominations of the middle class, so important in a flourishing society, were long to be confined to England." Tytler tells us that during the unfortunate and lengthy captivity of David II. the nobles became completely insubordinate, and

These nobles and chiefs were the War and rapine were their principal employments, and such insecurity frequently prevailed that peaceful pursuits were almost impossible. It is notorious that even the burgesses sent to Parliament were completely under the sway of the nobles who ruled their towns. As one consequence of the opposition of the nobles to the Church, they detested and despised learning. After the time of John Knox in 1567, when the famous chief, Walter Scott of Harden, was married, we are told by Chambers in his Annals that the contract was signed by a notary, because none of the parties could sign their names. The Earls of Crawford and of Ross in

the north of Scotland, and the Earl of Douglas in the south, were each strong, but when united their power completely overawed that of the monarch (consequently we cannot be surprised that when James V. died of a broken heart, and the crown devolved upon an infant the nobles were able to head an irresist ible party of traitors, who acted in con-cert with Henry VIII. and Elizabeth to betray the cause of royalty and of the Catholic Church in Scotland). Several apostate priests of bad character, including John Knox, were used as tools only to be thrown aside unrewarded when they had done their work. The usual specious and unsound arguments based upon the bad lives of many dignitaries of the Catholic Church were, of course, used largely on this subject, the grossest exaggerations and calumnies were indulged in. But if we look thoroughly into this absurd ground for a radical change in doctrine we shall find that abuses simply arose from the free and normal action of Church having been paralysed. Unfortunately there was only one Queen Margaret. During the Catholic reign of her husband and his sons the great teaching power was free, but subsequently it was trammelled and interfered with in the grossest manner. McCrie tells as that Scotland from her local situation had been less exposed to disturbance from the encroaching ambition, vexatious exactions, and fulminating anathemas of the Vatican Court than the countries in the immediate vicinity of Rome." nothing is more proved in mediæval history than the fact that nations have become corrupt precisely in proportion to their alienation from or opposition to to their alienation from or opposition to the Holy See. Church dignitaries in Scotland became by degrees so dependent on the secular power that the latter succeeded in thrusting its own creatures into sacred offices, and in maintaining them there contrary to the canons. King James V., for instance, provided for his illegitimate children by making them abbots and priors of Helyrood House, Kelso, Melrose, Coldingham, and S. Andrew's. They received the income of benefices, committing the duties of their charge to others, and though they seldem took orders they ranked as clergymen, and by their vices brought disgrave upon the clerical body. When we find an open contempt for canonical freedem of election, and a cruel and forced separa-tion from the fountain head of authority we can no longer be surprised at the sad degeneracy of clerical morals. The doc trine had not changed, the Church denounced then, as it did in the days of St. Margaret, all that was unlawful. But it is necessary that scandals must come The tares have never ceased to grow with the wheat since Our Saviour preached on the hills of Galilee. The best eras of the Church have always been accompanied by the history of the bad conduct of many of her children as well as by the histories of heresies, but it is a great error to lay too much stress upon the former as a cause for the latter. The principle of submission to authority in matters of faith has always encountered resistance. The inherent pride of man s the fruitful source of heresy and infidelity. To this we can attribute the rebellions against faith which have occurred in every age of Christianity. If the sixteenth century had been an exception to this rule the question would have to be asked, "Looking at the nature of the human mind how is it possible that no sect appeared in that age?" One of the greatest philosophical writers of modern times makes this remark and gees on to say, "As soon as error was preached in the sixteenth century, whatver may have been its origin, occasion and pretext, as soon as a certain number

of followers assembled around its banner, forthwith Protestantism makes its appear ance, in all its extent, with its transcend ent importance, its divisions and subdivisions; I see it with boldness and energy make a general attack on all the doc-trines and discipline taught and observed by the Church. In place of Luther Zuinglius, and Calvin, let us suppose Arius, Nestorius and Pelagius; in place of the cross of the felagius. of the errors of the former, let them teach the errors of the latter; it will all lead to the same result. The errors will exc te sympathy; they will find defend-ers; they will animate enthusiasts; they will spread, they will be propagated with the rapidity of fire; they will be diffused; they will throw sparks in all directions; they will all be defended with a show of knowledge and erudition; creeds will change unceasingly; a thousand professions of faith will be drawn up; the llturgy will be altered—will be destroyed; the bonds of discipline will be broken; we shall have to sum up all in one word, Protestantism."

The war between the Scottish aristocracy and the clergy of the Church of Scotland was waged fiercely during the reign of James V. It was by means of the efforts of Beaton, Archbishop of S. Andrew's, that the king had effected his statement of the Douglasse and was en-The war between the Scottish aristoc-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 this great ecclesiastic was his principal adviser and friend. The chancellorship of the kingdom was conferred upon the Archbishop of Glasgow, the Abbot of Holyrood became treasurer, and the Bishop of Dukeld came treasurer, and the Bishop of Dukeld 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 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 became completely insubordinate, and affected the style and title of princes.

prison. Other noblemen were severely punished, and the clergy held the highest offices of the State. In the interest of Justice and of the people it was evidently necessary that a competent High Court rhould be established, and the Archbishop of Glasgow instigated the formation of one of the noblest institutions of Scotland—the College of Justice. tions of Scotland—the College of Justice. This was a deadly blow aimed at the jurisdiction of barons and counts, where each nobleman in his own castle was the tyrant of his neighborhood. In this the tyrant of his neighborhood. In this the clergy were really the friends of liberty, of justice, and of the people, but they were priests of the Catholic Church and therefore debarred from any praise in works on the history of Scotland. Let any impartial man make himself thoroughly acquainted with the facts connected with the country of the Reformation and he will be events of the Reformation and he will be thoroughly surprised at the audacious conspiracy against truth, which lasts even to the present time. In recent ectures by men who are considered emin ent Divines of the Presbyterian Church steadfast attempt is made to gloss over and excuse the crimes and faults of the ruffian of the Reformation and his followers, while special pleading of the most dishonest character is used to justify treason and crime. There is no real depth in the historical research of such Divines, and fortunately a spirit of inquiry is now in existence, under which it is even possible to question the dicta of Scottish ministers. The Catholic Church has been reviving, and must revive rapidly, in the land of S. Margaret, under the influence of liberty and of education; the narrow oppressive tyranny of Calvanistic minis-ters, under which Scotland groaned so long, is practically at an end, and the Catholic Hierarchy is once more firmly established in the land of Columbia and Kentigen, of Margaret, Malcolm, and David, of Wallace and of Bruce. Scotland has been too long under a dark cloud, but, thanks be to God, the diffusion of education has been a source of enlightenment. Men begin to see that the absurd phantasmal figures which they imagined to be the real doctrines of the Church are to be the real doctrines of the Church are mere creations of the imagination. The great bulwark of Protestantism, false-hood, is falling down in every direction, and men of intelligence are now swiftly ranging themselves on the side of truth. Knowledge and the diffusion of truth are too strong for the Protestant sects. The most learned men are always in the respective of the respective o

people and the comparative feeble means of civilization and enlightenment, united to the constant stream of calumny poured forth against the doctrines and practices of the Catholic Church. The establishment of the College of Justice exasperated the nobles of Scotland almost to madness, and stern hat. red of the clergy and desire of revenge induced them to become traitors to their country as well as to their creed. secret understanding was soon arrived at with Henry VIII, who desired to take away that independence for which Wal-lace had died and Bruce successfully fought. The first Reformers indeed cared nothing for religion, but a great deal for revenge and for aggrandizement Their characters were as bad as their motives, and their conduct was quite on a par with both. Treason was

most learned men are always in the var

of conversion to the Church, and it is only over the unthinking and prejudiced

who will not take the trouble to inquire that the diluted remains of the Presby

terian tyranny of one hundred years ago has any control. The spread of Calvinis-tic heresies, and their rampant continu-ance in Scotland, are really principally to be attributed to the ignorance of the

panied by assassination, destruction, rapine, and plunder.

In 1538 James V. married Mary of Guise, a member of one of the principal Catholic families of Europe, and David Beaton, who negotiated the marriage, Beaton, who negotiated the marriage, was in 1539 made Archbishop of S. Andrew's and became the chief adviser of the king during the rest of his reign.

TO BE CONTINUED.

Whipping an Editor.

Editors, like other shrewd men, must live with their eyes open. A good sto is told of one who started a paper in a Western town. The town was infested by gamblers, whose presence was a source of annoyance to the citizens, who told the editor if he did not come out against them they would not come out his paper. He replied that he would give them a "smasher" next day. Sure enough his next issue contained the promised "smasher," and on the follow-ing morning the redoubtable editor, with scissors in hand, was seated in his sanctum, when in walked a large man with a club in his hand and demanded to know if the editor was in.

"No, sir," was the reply; "he has just stepped out. Take a seat and read the aper—he will return in a minute.' crossed his legs, with this club between them, and commenced reading a paper In the meantime the editor quietly vamosed down stairs, and on the landing he met another excited man, with a cudgel in his hand, who asked if the

"Yes, sir," was the prompt reply: "you will find him seated up stairs, reading

latter, on entering the room, with a fearful oath, commenced a violent assault upon the former, which was resisted with equal ferocity. The fight was con-tinued till they had both rolled to the foot of the stairs, and had pounded each other to their hearts' content.

No sufferer from any scrofulous dis No sufferer from any scrofulous disease, who will fairly try Ayer's Sarsaparills, need despair of acure. It will purge the blood of all impurities, thereby destroying the germs from which scrofula is developed, and will infuse new life and vigor throughout the whole physical organization. organization.

A Great Source of Evil. Every farmer will admit that one of the most destructive evils to good crops is that of worms or parasites that prey upon vegetable life; other species of worms infest the human system and are productive of much suffering and ill health. Freeman's Worm Powders will offectually rid the system of this trouble effectually rid the system of this trouble, are pleasant to take and contain their

IRELAND'S STRUGGLE FOR THE FAITH.

XXIII.

Oh, ancient land! where are those lords
Whose palace-gaies to me
Seem'd rusted as their father's swords,
Which won their share in thee!
Their avenues are all grass grown,
Their courts with moss are green,
Cold looks each tree, and tow'r and stone
Where no master's face is seen.

Having without hesitation restored the state Church, with its prelacy and liturgy, which in their heart of hearts they detested, the Puritans, who con trolled the Irish Parliament, proceeded to legislation looki: g to the settlement of the land claims arising out of the wars waged under Charles and Cromwell. The Cromwellians were bent on one purpose and that the procuring by act of Parlia ment the legalization of their spoliation. An act of settlement drawn up in strict literal adherence to the terms of the king's declaration at Breda, which had been so worded as to exclude almost all the Irish, was introduced into the Commons, and, of course, met with favor. The Lords were, however, disposed to support the claims of the ancient Catholic gentry. The Earl of Kildare, one of the most powerful noblemen of the kingdom, specially interested himself on behalf of the ancient proprietary. Kildare, and those who acted with him, directed his special attention to the enlargement of the fund for reprisals. It had been found that scandalous practices had been resorted to by the commissioners in granting these reprisals, that they had actually rejected the claims of the king's devoted followers and made grants to their own particular friends.

Another and more important clause says Taylor, tended greatly to diminish the claims of the adventurers. The English Parliament, not content with their lavish distribution of the lands of Ire-land, by the 17th of Charles I, acted on what they called the Doubling Ordinance. what they cannot be Doubing Ordinance.
This document declared, that whoever advanced one-fourth more than his original adventure, should have the whole doubled on account, and receive lands as if the double sum had been actually paid; and that, if the adventurer refus o advance this fourth, any other person on paying it, should reap the same advantage, on repaying the adventurer the sum he had originally advanced! Sir John Clotworthy, who had been lately created Lord Massarene, was a prime agent in procuring the enactment of this ordinance. He had, at the time, purchased up the shares of several adventurers; and he now zealously contended that the king was bound by the terms of the agreement. Kildare replied, that this ordinance could not be considered of the same validity as an act of Parliament; that the money raised in obedi-ence to it, had been used to pay the English army then fighting against the King; and that it was absurd to require the sacrifice of at least one hundred and fifty thousand acres, for which no consideration whatever had been received. In spite of Massarene's opposition, Kil-dare's clause enacting that the adven-turers should be satisfied only for the money advanced, and no more, was carried. The heads of the bill were at length finally determined. A copy was laid before the Lords justices, and by them transmitted to England; whith went also commissioners from both Houses of Parliament, and accredited agents, to plead the cause of the Irish Catholics.

Both parties, Catholics and Cromwellians, despatched agents to London. The agents of the latter strove by every means to excite the populace in the British capital against the Irish Catholics, services of the Catholics of Ireland to his family, suffered himself to be guided in this important matter by the Duke of Ormond, whose favor the Puritans had purchased by a gift of £30,000. Under the advice of the duke, Richard Talbot, one of the agents of the Irish, was committed to the tower, and another, Sir Nicholas Plunket, forbidden the royal presence. The bill, including the severe qualifications of innocency inserted by the influence of the Puritan party, soon after received the king's assent and was subsequently hurried through both houses of the Irish parliament. Never did a monarch prove so ungrateful as did Charles in permitting his loyal Catholic subjects to be robbed by his own and his father's most implacable foes. The act of settlement proved one of the most disastrous measures in the long series of cruel enactments devised to rob Ireland of the faith. Taylor goes on to speak of its provisions and their efforts in a manner that clearly shows that the intention of its framers was, at all hazards, to root out the Catholic proprietory from the soil of Ireland

Besides confirming and extending the declaration and instructions, and provid-ing for the appointment of commissioners to hear and decide claims, the act provided the restoration of all church ands, and the estates of Trinity College. Power was given to the commissione rower was given to the commissioners, during seven years, to plant Protestant colonies on lands not restored; and they were granted full authority to erect another college, to be of the University of Dublin, to be called by the name of the King's College, to be endowed with estates of the yearly value of £2.000, and King's College, to be endowed with estates of the yearly value of £2,000, and to be governed by such statutes as his Majesty should appoint. The two latter clauses have, ever since, remained a dead letter.

The Act of Settlement was received with indignation by all parties interested in its operation, and by none with fiercer

anger than the adventurers and soldiers anger than the adventurers and soldiers, for whose interest it best provided. The number of the Irish nobility and gentry nominated by the King to be restored in full, as objects of special favour, had been increased, which the Puritans deemed an unpardonable partiality to "the Popish interest," as they expressed it, though several of the nominees were Protestants. The restoration of church Protestants. The restoration of church property was scarcely less offensive to men who, in their secret souls, detested men who, in their secret souls, detested prelacy as much as papacy. And finally the clause enacting, that no adventurer should be satisfied for more money than he had really advanced, in the language of Hotspur,

And cuts me from the best of all my land, A huge half moon, a monstrous cantle out The royalist Protestant officers found The royalist Protestant officers found their security greatly diminished by some clauses of the act, especially by several large grants which were made to the Earl of Leicester and others. The Irish Catholics complained loudly and justly that they had not been heard fully before the Council, and that their agents had not been consulted in framing the set

not been consulted in framing the act.

The only person capable of managing the complicated affairs of Ireland was the Duke of Ormond. He had been the chief instrument in bringing about the confusion and disarrangement which pre-vailed; and on him the task of restoring order necessarily devolved. He came over as Lord Lieutenant with unusual over as ford Lieutenant with unusual pomp, and was received with great warmth by all parties, each hoping that he would be the advocate of their claims. The commissioners appointed to consider the qualifications of innocency were Englishmen; they had been carefully selected as account of their attacks. Englishmen; they had been carefully selected on account of their attachment to the cause of Protestant ascendancy; but they acted with more impartiality than the government either expected or desired. Rigorous as the qualifications of innocency had been made, in the first month of trials thirty-eight were pronounced innocent, and only seven noncent; in the second, seven were declared guilty, and fifty-three acquitted; in the third, seventy-seven were found mnoguilty, and hity-three acquitted; in the third, seventy-seven were found innocent, and only five condemned. This was a result which nobody had anticipated. Ormond, who had devised the entree plan of the qualifications and commissions, was confounded. The Cromwellians, fearing that their plunder was about to be wrested from their hands, boldly determined to take up arms. A committee of the officers who had served in Cromwell's army met to organize the scheme of a general inversetion and in Cromwell's army met to organize the scheme of a general insurrection, and laid a plan for seizing the Castle of Dublin. The House of Commons was in a violent rage at the probability of seeing justice done to the Papists. They presented an address to the Lord Lieutenant, requiring him to make the qualifications still more rigorous, and suggesting such alterations as would have involved the whole Irish party in one sweeping condemnation. The whole House, with condemnation. The whole House, with Sir Audley Mervyn the Speaker at their head, went up with the address; and Mervyn, on presenting it, made an inflated speech, full of dark hints and mysterious warnings. Ormond received the address very coldly, and gave a very unsatisfactory reply. Mervyn resolved to satisfactory reply. Mervyn resolved to appeal to the public, and printed his speech. Its quaint style and figurative obscurity was well suited to the temper of the times, and the prejudices of the people; and the government, dreading its effects, commenced prosecution against the printers both in London and Dublin. The Commons, finding that their directions had not been adopted, passed a resolution, declaring, "that they would apply their utmost remedies to prevent and stop the great and manifold prejudices and inconveniences which daily did, and were likely to happen, to the Protestants of Ireland, by the proceedings of the commissioners for execuceedings of the commissioners for executing the Act of Settlement."

Ormond feared that the Puritans would destroy their own interest, and determined to save them in spite of themselves. He prompty arrested the British capital against the Irish Catholics, and succeeded but too well. The king, who was too indolent to decide on anything himself, and too oblivious of the thing himself, and too oblivious of the read of the prompty arrested the principal leaders, and issued a proclamation, offering a reward for the apprehension of those who had escaped. But he did not venture to proceed with too much rigor against Protestant rebels; a few were executed; the rest received the king's pardon. The firmness of the king's pardon. The firmness of the Lord Lieutenant awed the violent faction in the House of Commons; they withdrew the obnoxious resolution, but at the same time they sent up an address, representing the dangerarising from recusants, and from the confluence of priests, friers and jesuits; and requested that a proclamation should be issued,

banishing all Popish ecclesiastics from the kingdom.

No less than four thousand claims were entered for trial before the com-missioners; and from the number that had already established their innocency. there was reason to dread that the Cath olic proprietors would recover a large portion of their estates. This was evaded portion of their estates. This was evaded by a new contrivance. The time for the sitting of the commissioners was limited to a certain number of days, during which only about one-fourth of the claims could be heard; the court then closed, and was never opened afterwards. About three thousand of the most ancient and respectable Irish families were thus stripped of their property, without even the form of a trial, without enjoying a privilege not refused to the meanest criminal, that of being heard in their own detence. They made strong and earnest supplications to the king for redress supplications to the King for redress; but Charles, in compliance with the advice of his councillors, refused to pay the slightest regard to their petitions. Of course, they were finally and hopelessly wined.

The Act of Settlement not having been found explicit enough for the Puritans and not ambiguous enough to cover the duplicity and the machinations of Ormond, it was decided to pass a supplementary measure with the title of "Act of Explanation and Final Arrangement." Of this act the writer just cited says :

"By the Act of Explanation it was provided, that all lands and possessions vested in the King by the Act of Settlement, should be freed and discharged from all estates tail, and from all conveyances made before the 23d of October 1641, by any tanget in tail. Parson per last of the Act of Settlement, should be supported to the Parson of the Parson of

theretofore adjudged innocent, were for-ever barred from any claim. The adven-turers and soldiers to be confirmed with-in two months. No adventurer, soldier, Forty-nine officer, or Protestant pur-chaser in Connaught or Clare, before the 1st of September 1663, in possession of lands restorable, to be removed, until he should have as much other forfeited land set out to him. All deficient advenset out to him. All deficient advenset out to him. All deficient adven-turers to be satisfied in the same barony or county. Protestant officers serving before 1649 confirmed in lands not already decreed away by the commisalready decreed away by the commissioners. Protestant purchasers from transplanted persons to hold two-thirds, and no person to be reprised above two-thirds. All lands vested in the King, or restored by virtue of any decrees, or by this or the former act, subject to quitrents as in the former act, except the lands in Ulster, which were to be thence. lands in Ulster, which were to be thenceforth charged at twopence per acre. In case of doubts or defect arising or appearing in the act, the commissioners might within two years after their next sitting, acquaint the Lord Lieutenant and Council therewith; and that such order of amendment or explanation as they should make in writing within the said two years, and enrolled in Chancery, as effectual as if it were part should b of the act.

In pursuance of this last clause, the commissioners proposed certain doubts to the Lord Lieutenant and Council, and an explanatory order was issued which may be considered part of the act. It declared, that all estates and posses-sions which, on the 23d of October 1641, or at any time since, belonged to any Irish Papist, or which had been returned by the civil survey or Down survey, as belonged to any Irish Papist, and which, at any time after the 22d of October 1641, were seized or sequestrated, or vested in his Majesty, upon account of vested in his Majesty, upon account of the rebellion, (excepting such estates as had been decreed to innocents, and belonged to them on the 224 of October 1641, and excepting such lands as had been restored to the former proprietors, because clause in the Acts of Settlement by some clause in the Acts of Settlement by some clause in the Acts of Settlement and Explanation, and excepting any lands for which some judgment or de ree was held by a Protestant, in the late court, or pretended Court of Claims, or in any of the four courts before the 22d of August 1663), should at all times thereafter, in the four courts sitting in Dublin, and in all courts of justice, and in all tripls, actions and suits both in in all triels, actions and suits, both in law and equity, as well between his Majesty and any of his subjects, as between party and party, without any further proof, should be always construed to have been seized, sequestrated, and, from the 22d of October aforesaid, for from the 22d of George aloresta, for-feited to his Majesty, without any in-quisition or office found, &c. And it further declared, that after the commis-sioners for executing the said acts have sioners for executing the said acts have adjudged any of the said lands so vested in, or forfeited to his Majesty, to any person or persons who, by said acts, are entitled thereunto, and said acts, are entitled thereunto, and letters-patent should be thereon passed, the rights, titles and interests, of all persons whatsoever, who had been adjudged innocent, as well such as were Protestants as Papists, should be thereby concluded and barred forever, other than such rights and title as should be reserved in the letters-patent, and such rights as are the proper act of the pasts. rights as are the proper act of the party to whom such letters patent shall be granted, or of those under whom he claims as heir, executor or administrator, and other than such debts, leases or payments, whereunto the same are, by the said act, made liable. It is also provided, said act, made liable. It is also provided, that the said lands, &c., in the said letters-patent contained, should be by the sai i acts confirmed, according to the several estates thereby granted, against the King, and all other persons or bodies political or corporate. And finally, that all adventurers and soldiers, their heirs and soldiers, their heirs and assigns, should have and enjoy an estate of inheritance in fee-simple, in such lands as should be certified to belong to them, unless some lesser estate should be therein expressly limited; and that in case such lesser estate should be that in case such lesser estate should be so limited, the party should be reprised out of other lauds, so as to make up his other two-third parts, by the said acts intended to him, equal in worth and value to others, who should have estates in fee-simple certified and granted to

in fee-simple certified and granted to them.

Such were the Acts of Seitlement and Explanation, whose importance was not overrated by Sir Audley Merryn, when he called them the "Magna Charta of Irish Protestants." But what were they to the Catholics? What, to the Irish patient, At heart tree things of the land. nation? At least two thirds of the land in the entire country changed masters. The new proprietors felt conscious that their claims were not founded in strict justice, and were tormented with a sense of insecurity; they looked upon the native Irish as their natural enemies, and native Irish as their natural enemies, and dreaded every hour some new attempt for the recovery of the forfeited estates. This dread of resumption existed within our own memory; and the probability that opening political power to the Catholics would lead to a claim for the restored the restored to the contract of manufactures. olics would lead to a claim for the restor-ation of property, was by no means a weak argument against the concession of Catholic emancipation. That these acts had no foundation in justice, is evident. That they were inconsistent with sound policy, is almost equally clear; they caused Ireland to retrograde in everything that gives a nation value: they made her a drain on the wealth of England, when, from her natural resources, she might have become a source of additional wealth and security: they spread through the country a feeling that the English are the invoterate enemies of Ireland, which, though it payer was a English are the inveterate enemies of Ireland, which, though it never was perfectly just, and has long since lost even the semblance of justice, is not yet totally eradicated. It is difficult to make atonement for national injuries deep and long continued. The evil extends over the entire surface of society: the good will only be felt, or at least appreciated, by a few individuals.

The guilt of the Stuarts in thus abandoning to ruin innocent men to whom they were bound by every tie of honor and gratitude, did not go unpunished. James II. suffered for the crimes of his brother as well as for his own follies. If the Cromwellian party in Ireland had sunk into the same obscurity as their brethren in England, there would pro-1641, by any tenant in tail. Persons not bably have been no resistance to the