

The Supper of St. Gregory.

A tale for Roman guides to tell To careless, slight, or travelers still, Who pause beside the narrow cell Of Gregory on the Caelian Hill.

One day before the monk's door came A beggar, stretching empty palms, Painting and fast-sick in the name Of the Most Holy asking alms.

And the monk answered: "All I have In this poor cell of mine is bread, The silver cup my mother gave; In Christ's name take thou it, and live."

Years passed; and, called at last to hear The pastoral crook and keys of Rome, The poor monk, in St. Peter's chair, Sat the crowned lord of Christendom.

"Prepare a feast," St. Gregory cried, "And let twelve beggars sit thereat." The beggars came, and one beside, An unknown stranger, with them sat.

"I asked thee not," the Pontiff spake, "O stranger, but if need be thine, I bid thee welcome, for the sake Of Him who is thy Lord and mine."

A grave, calm face the stranger had, Like Him whom angels gaze on, and, As the Son of God,

"I know'th," he said, "thy gift of gold? And in the land of the living, too, The Pontiff marvel'd to behold Once more his mother's silver cup."

"Thy prayers and alms have risen, and bloom Sweetly among the flowers of heaven, Am the Wanderer through whom, What'er thou asketh shall be given."

He spake and vanished. Gregory fell With his twelve guests in mute accord, Prone on their faces, knowing well Their eyes of flesh had seen the Lord.

The old-time legend is not vain; Nor vain thy art, Verona's Paul, Telling it over again, On gray Vicenza's fresco'd wall.

Still whosoever pity shares Its bread with sorrow, want and sin, And love the beggar's fast prepares, Of Him who is thy Lord and mine.

Unheard, because our ears are dull, Unseen, because our eyes are dim, He walks our earth, The Wonderful, And all good deeds are done to Him.

JOHN J. WHITTIER, in Harper's Magazine for December.

THE STORY OF THE SCOTTISH REFORMATION.

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

CHAPTER I.

A great reformation in Scotland was effected through such men as Ninian, Kentigern and Columba taught the truths of the Catholic religion. These Apostles of Scotland were Priests who said Mass daily and believed firmly in the Real Presence, yet do not find even the most prejudiced Protestant writers denouncing their religion as idolatry. The unreasoning hatred against the doctrines of Catholicism which has so disgraced the theological literature of Scotland appears to set up boundaries as extraordinary as they are illogical. The dogmas believed in by Columba and Kentigern, and the poor annals of William Wallace, and Robert Bruce are not alluded to as possessing any influence on these representative people or on the periods in which they lived. The Catholic Church by its Missionaries converted a Pagan people to Christianity, secured good laws, and erected noble temples for the worship of God. It animated the noble patriotism of its greatest soldiers, and consoled the death-bed of those whose names alone are monumental. This is the Church of which the Vicar of Christ is the visible head on earth, the Church which honours the Blessed Virgin Mary as the Mother of God, and which daily in every land offers the clean oblation of the Mass.

No student of Scottish history can fail to be struck with the astounding prejudices and extraordinary misstatements which have been used to attack and defame this Church in Scotland—not during the period of many hundred years from St. Kentigern to St. Margaret, or from St. Margaret to William Wallace and Robert Bruce, but for the short time immediately preceding the reign of James VI. Yet the doctrines were exactly the same during all these periods. An endeavor has been made quite as absurdly to show that the doctrine of the Catholic Church hinged entirely on the character of the lives of many ecclesiastics who, in opposition to its teaching, lived irregular lives. But the unreasoning nonsense of arguing against the doctrine of the Catholic Church because of immoralities committed by her members contrary to her express teaching is so evident as to require no comment. Nevertheless, on what is the cause of the Reformation based but on two distinct falsehoods: First: The gates of Hell had prevailed against the Catholic Church, her doctrines having become corrupt. Historically false. Theologically impossible as contradicting the express promise of Our Saviour. Second: The corrupt lives of ecclesiastics required a reformation in the Church. Yes, a reformation of abuses effected by the Council of Trent. But it was as logical to oppose the fundamental doctrines of the Catholic Church because of these abuses as for a noble cathedral to be razed to the ground in order to destroy the cobwebs and dust which had gathered around its pillars.

Previous to relating the principal events of what is styled the Protestant Reformation in Scotland, let us glance for a moment at the history of a real reformation of morals comprised in the history of Scotland during the reign of Queen Margaret and her son. In this way the true principles of the Catholic Church applied to reform, and the true principles of Protestantism applied ostensibly to the same purpose, can be seen contrasted. Here are two instructive pictures eminently deserving attention. The marriage of Malcolm and Margaret, King and Queen of Scotland, was celebrated by the Bishop of St. Andrew's at Dunfermline in the year 1070. The people of Scotland were then only beginning to emerge from barbarism. The refinements of civilization were comparatively unknown, and religion was the great means successfully infused to elevate the people. In the position of Queen, observed by all, Margaret taught by an example as brilliant as it was efficacious. Her whole life was actuated by the principles of Catholicism, and was one great work of piety

and charity. Her pure soul took no delight but in the incomparable charms of divine love. Assiduous prayer and meditation so far, however, from taking her from the duties of her state in life, only rendered her more capable to perform them. Her husband sincerely loved her, and she was always to him a tender, true, and loving wife. To her subjects she was most bountiful, and wherever she went multitudes of the poor crowded, and never went away unrelieved. But for their spiritual wants she was as solicitous as for their temporal. By her advice holy and zealous Bishops and pastors were provided. Among other reforms a complete and much needed change was effected in regard to the observance of the Lord's Day and the reception of the Sacraments. Mass was heard on Sundays, and this special day set apart as one for rest and sanctification, while every effort was made to induce the people to approach the Sacraments regularly and worthily. In fact, a reformation was wanted and a reformation was effected. Every tree is known by its fruit, and a true reformation should increase clarity and peace while it strengthens legitimate authority. Malcolm was a man of ability and energy, who thoroughly appreciated the great virtues of his wife, and benefited both by her example and advice. His own family in particular and the nation in general felt the beneficent effects of a reformation in morals and in discipline.

Margaret most carefully attended to the education of her children, and frequently, when instructed in her presence, in the doctrines of the Catholic Church, she would say to them, "Oh, my children, fear the Lord, for He who fears Him shall want no manner of thing that is good. And if you love Him, He will give you prosperity in this life and eternal happiness in all His saints in that which is to come." As to the family that which is to come. Malcolm and Margaret improved the manners and morals of the nation by encouraging education on the soundest basis. A great revolution was successfully commenced which can be traced through subsequent 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 civilization and improvements whose noble monuments still speak in praise of her reformation, and in denunciation of that of John Knox. The remains of the Abbies, Melrose, Holyrood and Jedburgh, still raise their beautiful arching arms to Heaven as witnesses in favor of the favorable influence of Catholicism upon art and refinement. Construction was the work of one reformation, destruction the work of the other, and it may be truly said that while the Catholic Church effected reformation, John Knox and his followers caused the deformation of both religion and its temples throughout Scotland.

In order to show the 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, and its calamitated 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 II, William Wallace, and Robert Bruce. Spotswood tells us, "Never was a more lamentation made for the death of more Princes than for Margaret and her husband Malcolm." To speak of Malcolm's piety, justice, and magnanimity be outwitted in all these Princes of his time. His Queen, Margaret, was in her place no less famous in all the virtues which become women. She was devoted towards God, charitable to the poor, and exceedingly liberal in the advancing of public works." Buchanan tells us that "Malcolm turned his pains and industry with great success towards the reformation of the public manners." Lord Hailes says that, "Although Malcolm was the ruler of a nation uncivilized and destitute of foreign resources, yet for twenty-seven years he supported an unequal contest with England, sometimes with success, never without honor." It is most noteworthy that Catholicism and patriotism went hand in hand. Traitors to their religion were generally traitors to their country. All the principal leaders of the Reformation were bribed agents of Henry VIII, and Elizabeth, for the sacrifice of the independence in the cause of which Malcolm, Wallace, Bruce, and a long list of noble Scottish patriots had fought and suffered.

This subject is merely adverted to now, but in due course it will be proved that the traitors in Scotland who calumniated the Catholic religion and rebelled against it who also traitors to their country and calumniators of their lawful sovereign. Mr. Cosmo Innes refers to the enlightened monarch David I. leading the Burghers of Scotland forward, and protecting their industry by laws and charters: "Towns where Bishops fixed their Sees became the centres of learning 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, betwixt them of founding universities of their own. One century (the fourteenth), 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 "Scottish Legal Antiquities," traces all the great judicial forms for the administration of equal handed justice 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 church was a centre of religious learning 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 of the soil except consuming its fruits. They were good neighbors and kind landlords." The tenant of the church was considered the most favored of agriculturists. 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 number of monks was not a disadvantage to the Catholic Church was only the best and most noble patron of the arts. Compare Melrose Abbey and Glasgow Cathedral with the barn-like conventicles of the Presbyterianism of the seventeenth and eighteenth centuries, and in this way some faint idea can be obtained of the difference between the spirit and the system of the reformation of Queen Margaret and that of John Knox. David II. was the faithful disciple and follower of his sainted mother. Cosmo Innes tells us that "he was the founder of the law still more than that of the Church in Scotland. We owe to him all the civil institutions and structure of our present society. When any legislators of a good wish to stamp their institutions with a name of authority they founded with a name of the laws and statutes of the good King David." Buchanan, not seeing apparently how he justified himself as a deadly enemy of the Catholic faith, says (speaking of King David), "It is true the memory of his parents was of great force to procure him the favor of the people, yet his own virtues were such that he stood in no need of any equalled other good kings, so in his condescension to hear the cause of the poor he was much superior to them. He restrained luxury. He far exceeded the beneficence of his parents and kindred. In increasing the revenues of the monasteries, which he decayed by age or ruined by the wars. He also built new ones from the ground. He was so well beloved that all men thought they had lost in him a father rather than a king. He advanced so much in virtue that if the highest and most learned wis should endeavor to give the idea or pattern of a good king they would never comprehend in their thoughts such an exemplary prince as David showed himself to be."

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 monuments both of civilization and of the good government of the country. The galling intervention of workhouse authorities, and education was liberally bestowed and encouraged. The Golden Rose was sent by Pope Lucius III. to King William, and during the same reign the Holy See issued a declaration in which it is set forth that the Scottish king is immediately subject to the Holy See, and thus completely independent of the English hierarchy. Alexander, the successor of William, is described by Ferdun as "a king—pious, just, and brave; the shield of the Church, the safeguard of the people, and the friend of the miserably." The independence, strength, and prosperity of his reign. Alexander founded Dominican monasteries at Edinburgh, Ayr, Aberdeen, Perth, Elgin, Sterling, Montrose, and Inverness; Franciscan monasteries at Derwick and Roxburgh; and a Cistercian abbey at Balmerino. The monks were the instructors of the people, and led the way in the industrial, and improvement. Chalmers tells us that the monks had charge of the principal seminaries. At Aberdeen, he says, there were well regulated schools before the year 1256. "The statutes of the Church of Aberdeen in 1256 enacted that the duty of the Chancellor was to see to the government of the schools, and that the boys were to be taught grammar and logic. In 1260 Matilda, the Lady of Mall, granted the abbots and monks of Kelso the third of her lands on condition that they would educate and board her son with the best boys who were entrusted to their care." Trade and commerce increased, and generally the benefits derived from the Catholicism of Queen Margaret and her successors told in the most powerful and favorable manner.

The Church is vindicated in a very thorough manner in the pages of a thoroughly Protestant Review. There two pictures are presented to our attention: one shows the effects of a Catholic Reformation, the other of a Protestant one. In the former we have to consider Scotland under St. Margaret and her children, in the other we have to gaze upon the bitter fruits of the rapine which formed the main-spring of the obnoxious Reformation. The able writer in this Review tells us that "Tradition points to the days of the Alexanders as a time of great well-being. There had been peace with England for more than a hundred years—a blessing never again enjoyed until the Union. In perfect freedom from all thralldom the Scottish Burghs had risen into affluence and importance. The wealth of the nation was evidenced by the purity of the coinage and the absence of all mention of voluntary aids." Everything in short, that can learn points in the same direction. The castles of that period, and still more the noble ecclesiastical buildings, bear witness to peace and riches. "The tariff, which was very complicated, is proof of the luxuries in which the inhabitants were enabled to indulge, and a country which at that date imported such things as pepper, diamonds, figs, saffron and silk, and which carefully provided for the regulation of hotels or taverns, must have been pretty well to do in the world. On the whole all the facts which can be ascertained leads us to the conclusion that Scotland was a rich, prosperous, and happy country at the close of the thirteenth century." So much for a leading Protestant writer in a leading Protestant and Scottish Review with respect to the effects of the Catholic Reformation of St. Margaret and her successors. Let us now hear

what he has to say about the evident and notorious effects of the Reformation of John Knox. At the close of the seventeenth century, after Protestantism had been thoroughly established for more than one hundred years, "The nobility, far too numerous for the country, were poor place-hunters; the gentry, wandering adventurers. There was no agriculture worthy of the name, no trade, except what was carried on by petty pedlars. Prices were high, severe scarcities frequent. Slavery, though in theory illegal, was really enforced. All colliers and saltmakers were regarded as predial serfs. Kidnapping was a regular trade. There were almost no magistrates; robbery between the large cities rarely bridged; a greater number of idiots than in any other country; and finally in all times a tenth, in civil days a fifth, of the whole population begging from door to door, living in the constant commission of every kind of crime—a state of things so appalling that a regular system of slavery seemed remedily for evils so deeply rooted." The *ignominia* of this writer are given, and every syllable he says is proved by the domestic annals and general history of Scotland for the periods to which he refers. It most profoundly erudite and accomplished writer, who is an avowed enemy of Catholicism, had studied carefully the effects of the Knoxian Reformation, or Presbyterianism in Scotland, and proves to demonstration from the very mouths of the ministers themselves that a narrow bigoted tyranny of the worst description was erected in the ruins of Scottish Catholicism. Education was neglected, the fine arts were specially contemned, and everything that could raise the nation was sacrificed to the detestable intolerance of men who, in pretending to favor liberty of conscience, were really its greatest enemies. The plunder of the Church was as greedily retained as it had been easily seized. The nobles allowed churches and monastic buildings to be destroyed and the poor to suffer. Instead they did not even vouchsafe to give a portion of the ill-gotten spoils to the Knoxian clergy who had been their tools. The members of this algearchy, who were really the prime traitors to the Catholic religion, retained with a firm grasp their pieces of silver. With these brutal and ignorant men reform was only another word for plunder.

The great bulwark of Protestantism has always been falsehood. The Catholic Church has been the subject of the foulest calumnies, and nowhere have these calumnies been more successful than in Scotland, where for more than two hundred years a figment of the imagination—a ravestie of the Catholic style—Knoxianism—has been held up to the detestation of the masses of the people. The Church has only commenced to revive when liberty, education, and the easy and cheap diffusion of literature tear the mask away which has hitherto concealed the true features of Catholicism. The blasphemous absurdities of Knoxianism, and their descent are now impossible. And when it is remembered that the doctrines that they so successfully attacked were really those of Queen Margaret, David the Second, Bruce, Wallace, and Alexander the Third, the audacity of such men becomes almost phenomenal. Our Kyrrie is in creation when we further reflect that the Catholic Church, which they vilified, is the same which converted Europe, manumitted slaves or thralls, raised the status of women, preserved the Bible, fostered learning, founded corporations, gave good civil laws to the various kingdoms, invariably protected and fed the poor while guarding them against the grinding tyranny of the nobles. The Presbyterianism of the Reformers has grievously scourged Scotland for more than two centuries. Neither civil nor religious liberty spring from a system which pretended to secure both. Phariseism of a pronounced form was observable everywhere united with ignorance and gross superstition. The representation of the country in Parliament in Scotland as in England was a complete farce. Macaulay tells us that "The Parliament of the Northern Kingdom was a very different body from that which bore the same name in England. . . . The Commissioners of the Burghs were considered merely as retainers of the great nobles. Numbers of imbecile and aged women were burned as witches, while the intolerant pretensions of the ministers are almost beyond belief. They established a system of cruel and grinding tyranny to which resistance became impossible, and which not merely affected the general government of the country but interfered with the domestic and private concerns of every individual." So late as the time of Lord Cockburn (in 1794) the full effects of Presbyterianism were visible in the terrible social and religious condition of Scotland. "To quote his own words: 'There was then in this unenfranchised Burghs, no effective rival of the better trial by jury even in political cases (except high treason) than what was consistent with the circumstances that the jurors were not sent into court under any impartial rule, and that when in court those who were to try the case were named by the presiding judge. The Scotch representatives were only forty-five, of whom thirty were elected for counties and fifteen for towns. Both from its price and its nature (being developed in feudal and technical absurdities) the elective franchise in counties where alone it existed was far above the reach of the whole lower, and of a great majority of the middle, and of a great number of the higher classes. There were even of the higher class of many electors in all Scotland, a body not too large to be held, hope included, in Government's hands. The system had grown in reference to the people into a complete mockery as if it had been invented for their degradation. The people had nothing to do with it. It was all managed by three members; and every Town Council was self-elected, and consequently perpetuated its own interests. The election of either the town or the county member was a matter of such utter indifference to the people that they

often only knew of it by the ringing of a bell, or by seeing it next day mentioned in a newspaper; for the farce was generally performed in an apartment from which, if convenient, the public could be excluded, and never in the open air.' In truth from the days of John Knox, Scotland was under intolerant and narrow-minded bigots who gave neither religious nor civil liberty. So far as freedom was concerned the Reformation was a complete delusion. But it was more—it was a system of gross hypocrisy, for it pretended to give what it invariably refused. The outrageous mockery was exhibited to the world of a system persecuting men for exercising that liberty of conscience which it was their own special charter to introduce. Learning was positively discouraged, barn-like structures succeeded the noble temples of Catholicism, education was neglected, the universities languished, and the leaders of the Presbyterian sect, which called itself the Church of Scotland positively gloried in their stultification."

WHY THE WORTHLES LUTHER IS ESTEEMED WORTHY.

Catholic Review. Luther literature is extremely amusing in these days. It is admitted, even by Protestants themselves, that the so-called Lutheran reformation was a failure, at least in a religious point of view. Yet, it will not do to admit that it was a total failure, that Luther was wholly a bad man. There is, indeed, a wide difference of opinion among all who are conversant with real character and the merit of his work. But the prestige of the "great Protestant reformation" and the integrity of the current Protestant tradition must be preserved and maintained against all opposition. If Luther himself cannot be glorified, he can be apologized for, and the work that he inaugurated can be magnified and the world congratulated upon the fact that there was one man who had the boldness and independence to break with the old, historical Church; to denounce the Pope, the illustrious head of the Christian world, and to set himself up in his place to dictate to the world, on his own single authority, a new and rival religion and to inaugurate a new civilization.

That is really what it amounts to; that is the true "inwardness," the real *animus* of the four hundredth anniversary of the apostate monk who set the world on fire with his rebellion and apostasy in the sixteenth century. There is no use in mincing matters; Luther was a rebel against the Church of God, and it is that particular phase of his character that is admired and glorified by the great mass of his followers. They do not care so much for his personal character, if he was free and easy and independent, and even audacious, they like him all the better for that. It does not require a saint to inaugurate a religious rebellion. True, they ring the changes on the corruption of the times; of course they must have some color of an excuse for breaking with the authority of the unbroken traditions of fifteen hundred years. But neither do they care much for that. They know very well that the "glorious reformation" has been no gain in point of morals and superior sanctity. True, there are not the same contests, the same politico-religious disturbances now as in those days; and hence, not so many open and public scandals. We may even admit that there has been, in times past, in so-called Protestant countries, a more decorous observance of the external proprieties. But it is a well recognized fact that in those countries society is corrupt—rotten to the core—and daily becoming more and more shameless and brazen-faced in its immorality. Has not divorce in New England, which is a legitimate fruit of the Lutheran reformation, been contrasted by able Protestant writers with Mormon polygamy, to the decided advantage of the Mormons?

No, we cannot too often remind ourselves that the so-called Lutheran reformation was a great, an inexcusable rebellion; an apostasy from the true Catholic Church of God. Luther's own personal history was but a type of the great movement which he inaugurated. At first, professing loyalty to the Holy See, and attachment to the true faith, and a willingness to be judged by the authorities of the Church, he was gradually led away from both by his pride and his indomitable spirit of rebellion. He lost the faith, little by little; yielding to his ungodly passions, he became more and more demoralized; he allied himself with temporal princes who were glad to avail themselves of his influence to further their own selfish and ambitious ends, and the contest became, at last, simply the old, old warfare of the world against the Church—under the garb of religion, indeed, but with all the elements and the real spirit of paganism and infidelity pitted against Christianity.

We have not the slightest disposition to exaggerate in this matter. It is no pleasure to us to disparage Luther or his work, but we believe the honest truth should be told. No greater mistake was ever made in the history of the world than the apostasy of Luther. It was a calamity to society, the disastrous effects of which will be felt to the remotest generations. There was absolutely no occasion—no excuse for that apostasy. It is the very absurdity of all absurdities to say that Luther was the author of the reformation. A true reformation had been going on in the Church for ages. It made great progress during the life of Luther, great saints, and doctors, and able and learned men, and holy Popes labored most successfully, for the abating of scandals, the purification of the Church, and the general improvement of morals in society; and that reformation has gone on from that time to this, and the old historic Church continues in all its integrity and universality, the same old, original Church that Christ founded, the representative and earthly of His Divine authority on earth, the embodiment of the new supernatural life vouchsafed to man, and the great breaker created by the Divine mercy against the tide of immorality and

licentiousness to which Luther's rebellion gave a new impulse, and which has ever since threatened, with resistless tide, to overwhelm society.

It is that Divine authority that the world hates, and against which it has waged a ceaseless and relentless warfare. That breakwater to their appetites and passions they cannot endure. The restraints of the Divine law, as enforced by the Church, are irksome and repulsive to the natural man, and he is restive and unhappy till he has broken them down. And this is the true secret of the success of Luther. It was not that he was such a great and good man; it was simply that he dared defy the authority of the Church and, as the glorifiers of the "great reformation" claim, set the human mind free from the shackles of a degrading spiritual bondage. It matters not to them that he out-popped the Pope in his assumption of spiritual authority; that he raged like a wild bull against every one who dared to call in question his infallibility in interpreting the Word of God, and that he actually sought to establish a more odious and irresponsible tyranny over the minds of men than the Pope ever had or could do.

The salient fact was, that he was the champion of the opposing forces of the Church, and they were ready to tolerate any amount of assumption and bravado on his part; to pat him on the back and call him a good fellow, so long as he would continue his daring and audacious warfare against the Church of God. That warfare is still going on. They have been trying to persuade themselves for the last three hundred years that the world had triumphed and that the Church had gone down without the possibility of recovery. They have amused themselves with ringing the changes on the "effete superstition of the dark Ages" and all that. But he not deceived, they are whistling to keep up their courage. The significant prophecy of the seer of old is being fulfilled now as in ages past: "The fear of you and the dread of you shall be upon all nations."

Never has the Church been more united, more vigorous and aggressive than at the present moment. Protestantism is dead, but the Church still lives. They may galvanize the corpse of Luther, but it is a ghastly corpse still; while the dear old Church of the ages still flourishes in pristine youth and vigor, and for the Lord shall be victorious but all-powerful and penetrating voice sounding through the nations and thrilling the hearts of the people of God with an ecstasy of courage and hope: "Arise and shine, O Jerusalem, for thy light is come and the glory of the Lord hath risen upon thee. Thy sun shall go down no more, and the moon shall not decrease, for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended."

SUPPLEMENT TO "IRISH PEDIGREES; OR, THE IRISH LANDED GENTRY." BY MR. JOHN O'HART, RINGSEND SCHOOL, DUBLIN.—Concerning this valuable work we have received a circular from the author, from which we give the following extracts:—This work, which is now far advanced in the press, is being published by subscription; but I am sorry to say that the subscriptions already received still fall short of the amount required for publication expenses. I, therefore, respectfully appeal for support to my countrymen, particularly to the representatives of those Irish and Anglo-Irish families at home and abroad whose pedigrees I have unveiled; in the hope that their *amor generis* will induce them to share with me the publication liabilities. The subscriptions are, at least, £1 each; and each subscriber will receive from me, post free, a copy of the work immediately after it is published. Any subscriptions which I receive will be thankfully acknowledged in the "List of Subscribers," at the end of the volume. Among the thirty-seven papers of which the Appendix is composed, the work contains the names of the "Forfeiting Proprietors in Ireland under the Cromwellian Settlement;" persons transplanted to America in 1633 and 1654; "Soldiers of the Commonwealth in Ireland;" "Irishmen who served in the Spanish Netherlands;" "The Irish Parliament of King James II.;" "Forfeiting Proprietors in Ireland under the Williamite Confiscation;" "The 'Wild Geese';" "Descendants of the 'Wild Geese';" "The Irish Brigades in the Service of France;" "The Irish Brigades in the Service of America;" "Foreign Religious Foundations by Irishmen;" etc.

A series of "Letters de Cape Breton" has appeared in the Montreal Etendard. Referring to the Acadian missions, the correspondent says:—

"It is to be regretted that more French priests are not appointed to the Acadian missions. It is the French language alone that will save the faith, the morals and the patriotism of the Acadians—a truth which the Irish bishops of the Maritime Provinces do not always understand." The writer is evidently as ill-informed about the state of the Acadian missions as he is about the nationality of the bishops. In Cape Breton, for instance, to which he particularly refers, the Acadian missions are actually better provided than the Scotch and Irish missions; for not only can all the priests in charge of the former speak and preach in French, though some of them are not French by birth, but in each of the Acadian missions the resident pastor attends only one church, whereas in most of the other missions the priest has two or three churches to attend. We ask the Etendard to make a note of this, because the Catholics of the Maritime Provinces do not wish to be misrepresented to the French Canadians.—Autogonish, N.S., Aurora, 21st of Nov.

DILLON, Wis., Sept. 24, 1878. (GENTS—I have had to note with one bottle of the Hop Bitters. It was a feeble old man of 78 when I got it. To-day I am as active and feel as well as I did at 30. I see a great many that need such a medicine. D. BOYCE.

A Remarkable Result. W. A. Edgars, of Frankville, was a terrible sufferer from Chronic Kidney and Liver complaint, and at one time was so bad that his life was despaired of. He was cured by four bottles of Burdock Blood Bitters.