

Notches on The Stick

"The Covenanter, The Cavalier, and The Puritan," by Oliver Perry Temple, One of the Equity Judges of Tennessee; 260 pp. Cloth: The Robert Clarke Co. Cincinnati, O., 1887. This work, written for the avowed purpose of magnifying the influence of the Covenanter as a factor in the New World civilization, is the work of a mind judicial in habit and constitution, if sometimes tinged with the generous enthusiasm of a partial special pleader. The Covenanter has never, indeed, been widely exploited by the historian or the patriotic orator, as has the Puritan; and it is time to hear what, from various sources, may be summoned up in his favor. Judge Temple abounds in citation from the widest range of historical authorship; but when he condescends to his own proper style we are not disappointed, for it is clear, direct, nervous, and, best of all, charged with the sincerity of a truthful mind dealing with a subject held for a long time in consideration.

The author, we think, does no injustice to Cavalier and Puritan in contrasting them with the Covenanter. Many of the most partial champions of New England have been summoned to show her greatness, and the heroism of her founders. Her position in relation to civil liberty, to a liberal education to literature and the arts, is one to inspire a generous enthusiasm at home, and a magnanimous recognition abroad. But her diffusive beams must not be allowed to obscure the pellucid light of many a morning star scattered along the border of our civil horizon, and contributing virtue to the day which now begins to visit all the nations.

Judge Temple opens his work by outlining the history of that remarkable people in their own land. It is an episode to the lover of liberty full of special inspiration, and shows the greatness of a people determined to be free above all the state and splendor of kings. A people who threw off with such startling unanimity and decision the double yoke of prelacy and monarchy, and maintained the cause of the spiritual and intellectual man, with such constancy and efficiency, and under such prolonged stress of suffering manifest in their blood and brain, the energy of light and the endurance of iron, a vigor which shows what may be possible to the race, and marks the moral majesty of man. Knox was, indeed, the man of the hour, who trembled not at the anger of monarchs and the might of thrones; but at his back stood a resolved and purposeful constituency, as there must always be when any far extending reform is to be effected. After a struggle of nearly thirty years, the triumph of protestantism in Scotland was complete and the dominance of Rome disappeared from her borders, and the Kirk became the chief religious power to mould the mind and evolve the destiny of a nation.

The author points out, the probable fact that in this movement was the birth, and in this church the nesting-place, of modern Democracy. English dissent, and the prosperity of the Independents of Britain, depended in no small degree upon the decisive triumph of the Covenanter. The Vatican stood for supreme authority in matters spiritual, and temporal as well; the Episcopacy stood for the divine right of Kings to govern, though they governed tyrannously: The Kirk renounced both, and led the way to Republican victories in England. "The Kirk," says Lecky, "was by its constitution essentially republican;" and the confession of Charles I., shows that he understood the fact, when he asks for "any precedent where Presbyterian government and regal power were together without perpetual rebellions. It cannot be otherwise, for the ground of their

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doctrine is antimonarchical." To be free was in the genius of that people and the faith they held. "The Scottish Commons," Froude declares, "are the sons of their religion; they are so because that religion taught them the equality of man."

There is given a rapid yet distinct view of the Covenanters in their struggle with the cruel, perfidious Stuarts. In that crisis the dwellers of the hills stood for their imperilled liberties; wasted by fire and sword hunted and driven, outlawed scorned and scouted, through all those dreadful years, they surrendered nothing that was contained in or implied by their sacred Covenant. That scene in the old Grayfriars churchyard at Edinburgh is worthy of painter and poet. There the leaders of the people met to renew the old "National League and Covenant." It was at day-break, as if to symbolize the dawning of a new era. In that old burying ground it seemed as if a glorious resurrection had taken place; for that historic church and the God's acre about it were thronged with ministers and nobles and an earnest intelligent peasantry. Prayer precedes the reading of the Covenant, and then the clear, resolute voice of Johnston is heard: "We promise and swear, by the great name of the Lord our God, to continue in the profession and obedience of the said religion; and that we shall defend the same, and resist all their contrary errors and eruptions, according to the vocation, and to the utmost of that power which God has put in our hands, all the days of our life." Recall this scene, together with that which witnessed the signing of that later charter, the Declaration of Independence, for the two are interrelated. No idle boasts were these, but to these avowals these fathers pledged their lives and their fortunes. They crowded around the now venerable instrument, and put their hand and name to it,—the Earl of Sutherland having led the way. Then, that document laid on a flat grave stone, the people gave it their eager endorsement, and couriers were sent wide throughout the country to procure signatures from the cottiers dwelling by hill and dale.

In his second chapter Judge Temple proceeds to exhibit the Covenanter as a factor in the American Revolution; and, from the evidence given, his action and influence here conform to the traditions concerning him in the old country. Mr. Bancroft himself has admitted that "the first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the Planters of Virginia, but from the Scotch-Irish Presbyterians." It is very reasonable that, if that people were in this country at all, and were in considerable numbers throughout the body politic, they must exercise a positive if not a decisive influence. A people who in a land where tyrannical forces had long preempted the ground and borne sway had found these evils intolerable and thrown them off, would not be likely to sit tamely by and suffer State or Church to over ride them on their virgin soil. And in harmony with such supposition are the facts. The Covenanters were in this country, and were widely dispersed. Their entry was not dramatic and imposing as that of the Pilgrim Fathers at Plymouth, nor did they found a State and dictate laws in the impressive manner of that people. They entered quietly, at different ports, and at different periods, in larger and smaller companies, and took their unobtrusive places and parts in the Commonwealth.

They were not distinguished among the wealthy or trading classes, but as farmers, artisans, teachers, and ministers, they did a work that made the country more inviting, and strengthened still further the foundations of freedom. When they began to come the seacoasts and frontier towns were preoccupied, and they pressed into the West and South; yet wherever they went sprang into being the church and the school-house. When the land therefore, was all mine, and the hope of successful resistance to tyranny was like a fire in the wilderness that people were the most assiduous and energetic in bringing fresh fuel and fanning it into life. No class in all the land were more more wholly and unwaveringly patriotic in the most extreme sense of the term. "On June 4, 1774, the Covenanters of Hanover County, Pennsylvania, denounced in a public meeting the action of Great Britain as iniquitous and oppressive, and declared that in the event of that Government attempting to force unjust laws by the strength of arms our cause we leave to Heaven and our rifles." The movements of the Covenanter "Sons of Liberty," the action of the Presbyterian synod at Philadelphia, May, 1775, are well known matters of history, as is Jefferson's document and Patrick Henry's speech,—for in the veins of all these men pulsed the heroic martyr-blood of Scotland. It was said that in the whole country was

scarcely to be found a single Scotch Presbyterian who was at that time a Royalist; and the inference is that without the aid the Covenanter people gave, the States would hardly have ventured to fling at the feet of royalty the gage of hazardous war.

The author devotes two chapters to a consideration of "The Covenanter and the Cavalier," and two others to "The Covenanter and the Puritan," of which we should attempt a synopsis did space and time permit. We shall therefore give from these some sentences from Judge Temple in which the distinguishing characteristics of the Covenanters are set forth. "In courage, persistency, fortitude, firmness, natural capacity, purity of life, and in high moral and religious principle, no people ever surpassed them. Their industry and thrift were proverbial. In love of liberty, and in quickness to discern and resist every approach of oppression and wrong, an experience of centuries had made them the foremost people in the world. Their long and bitter trials in struggling for freedom of conscience had given them the true idea of religious toleration, as it exists to-day in every State of the Union, and as it is fixed in the constitution of every commonwealth. They required for themselves the fullest liberty in religious matters, and both in Ireland and in the colonies generously conceded the same to all other sects. They did not demand that their church should be made the church, but that it should be equal with others. They did not seek to impose restrictions on other religious, nor to gain peculiar privileges for their own. Though their fathers, at an early day, in Scotland, had persecuted men for opinion's sake, a century and a half of suffering, of trial, of development, had lifted them up to an elevation of larger vision and of more charitable thought. And except for the voice, the influence and the votes of the Covenanters in Virginia, it may be safely affirmed that Mr. Jefferson and his associates could not have removed the deeply-rooted and strongly-entrenched Cavalier restrictions on a free religion in that State."

Of course, it cannot be pretended, (since man is everywhere human, and therefore subject to error) that the Puritan is not entitled to that great repute and glory long claimed for him; or that the Covenanter never overstepped that dubious boundary that separates a virtue from a fault. It cannot be maintained successfully that he always kept that high level of character and prominent influence that has been set forth to his credit in these pages. In the south particularly, he suffered, as all people did, from the presence of the evil and blighting system of negro slavery, humane and benevolent as he was apt to be when a master. Isolated in frontier and mountainous districts, removed from communities of his race, and from any system of public schools, it is not singular if he might be found somewhat declined from his former stage of mental intelligence and vigor, while still often retaining the warm and generous and tolerant disposition that has ever characterized his race. Still no people, as a whole, can justly be subjected to less reproach; they have contributed to their strength to build up all the States; they have given the lustre of great names to the bead roll of the country; they have entered into the life of many of the religious denominations; they have been a modifying, and usually a supporting and ennobling influence everywhere,—in religion, in jurisprudence, in statesmanship, in literature. Among the names that give lustre to the annals of America, those of Henry Randolph, Jefferson, Clay, Madison Witherspoon, Jackson, Robertson, Boone, Kenton, Campbell, McDowell and many others, do not shine below those

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"I may add that Dr. Chase's Ointment for piles and skin diseases is just as effective as Dr. Chase's Pills for blood troubles. I have a clerk who suffered terribly from bleeding piles. He tried Chase's Ointment and in a few days was completely cured."

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We can most cordially commend Judge Temple's book to the readers of PROGRESS, for its fulness of information, and the excellent manner in which that is communicated.

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I was sleepless for nights, my digestion was bad, and I would feel a pain in my stomach every time I ate anything. Day after day I suffered the most intense agony, and I often wonder I didn't go crazy. I took endless medicines given me by medical men, and getting worse, I became utterly disheartened.

One day my deliverance came. A lady who had suffered just as I had, told me that Paine's Celery Compound had cured her. I used the Compound as a last resort, and it simply made a new woman of me. The pain vanished; my eyesight, which was impaired, returned, and I felt myself growing well, and I never felt happier in my life. I am now well and strong, and all my health and happiness are due to Paine's Celery Compound. I will always gratefully remember this medicine that cured me, and will speak a good word for it.

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A Qualified Misfortune.

To illustrate the readiness of some unscrupulous people to turn even their calamities to a dishonest advantage, the story is told that a certain small farmer complained to a relative that his cow was sick.

"And you have to buy milk?" asked the relative.

"Land, yes!"

"How much do you have to pay?"

"Me! Tewkesbury lets us have some of hers for five cents a quart."

"Well, what do you do with your milk while the cow's sick?"

"Oh, we sell it to the city milkman."

"Get five cents a quart from him?"

"Sakes, no! He gives six?"

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A Sensible Heir.

A pretty little story is told of a young clerk in a dry-goods shop who has recently come into possession of a large fortune through the favor of an old gentleman distantly related to him. The young fellow listened with amazement to the news imparted to him by his employer and the old gentleman's executor one afternoon.

"I suppose I must not expect your services as clerk any longer," said the dry-goods merchant with a smile. "I shall be sorry to lose you."

"Oh, I shall stay my month out of course sir," said the boy, promptly. "I shouldn't want to break my word just because I've had some money left me."

The two older men exchanged glances. The money referred to was nearly three hundred thousand dollars.

"Well," said the lawyer, stroking his mouth to conceal his expression, "I should like an hour of your time from ten and four to-morrow, my young friend, as it will be necessary for you to read and sign some papers."

"Yes, sir," said the clerk; "I always take my lunch at a quarter before twelve; I'll take that hour for you instead to-morrow. If I eat a good breakfast, I can get along all right till six o'clock."

The two men again exchanged glances, but neither said a word to spoil the boy's unconsciousness that he was taking his good fortune in an unusual way.

"Well," said the lawyer, when the door had closed on the modest heir to thousands "all I can say is, if that boy ever uses his money to anybody's disadvantage, I miss my guess!" And the years that have elapsed since then has gone to prove the truth of his words.

The Test of Good Nature.

Fuddy—There is one thing that can be said of Mercer; he lives up to the golden rule.

Duddy—In what manner, pray?

Fuddy—When he tells Groper a good story Groper never laughs at it; but when a few days later Groper tells the same story to Mercer, Mercer laughs as though he would split.

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