

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND. BY THE REV. ANNEAS M'DONNELL DAWSON, LL. D., F. R. S., ETC.

PART I. FROM 1502 TILL THE EXTINCTION OF THE HIBERNIC IN 1603. CONTINUED.

At this time (1593) the Catholic party in Scotland was so powerful and important that the arch-enemy of Catholicism, Queen Elizabeth, was glad to seek their favor. This powerful queen, together with her ministers, Burghley and Sir Robert Cecil, entered into a secret communication with the Earl of Huntley and the Catholic party with a view to keep up her faction in Scotland, which she had always so much at heart. Notwithstanding her protestations that she was guided solely by zeal for the glory of God and the interests of the "true Religion," Mr. Bows, her ambassador in Scotland, declared that a coalition between the Catholics and her proteges, Earl Bothwell, would highly offend the ministers of the Kirk who would "greatly start and wonder hereat."

MARRIAGE.

FOR ENTERING STATE. Nineteenth century world is and no doubt will be a holy state of the world. The world is a wedding. The world is a daily see most of the fact; of the increase of the world and the increase of the world and the increase of the world. The world is a daily see most of the fact; of the increase of the world and the increase of the world. The world is a daily see most of the fact; of the increase of the world and the increase of the world.

LAST WORD.

made use of these which he did beforehand, "I know not what to say; but, this I am sure, the king doth too much oppose, lean on, or rely, (opponent) himself to the Papist faction for our good, I fear. Yet here (in the board districts) is nothing but peace and seeking to link all the nobility together, which I hope, will never be. The Papist do only bear away; and the king hath none to put in trust with his own body but them." What will come of this your Lordship's wisdom can best discern; and thus much I know certain, that it were good your Lordship looked well whom you trust; for the king and the nobility of Scotland have too good intelligence out of the court of Rome. (Letter of Mr. J. Carey to Lord Burghley, state paper office.)

thunders of ecclesiastical vengeance would have been highly impolitic as well as intolerant. Such matters the Kirk ardently desired. The king vigorously opposed them. The ministers stormed in their pulpits and convened an assembly at St. Andrews, in order to consult on the imminent dangers which threatened the Kirk. In this assembly the ministers acknowledged the backslidings of their class. They had forgotten their flock; they were idle and profane; it was even declared that "a great part of the pastors were the gayest and the most careless men in Scotland." They resolved to excommunicate the Catholic Barons; and they, a mere local convention—took it upon themselves to issue a sentence delivering their enemies to Satan for the destruction of their flesh. This unhallowed clique presumed also to command that their sentence should be intimated in every Kirk of the kingdom, and that all persons, of whatever rank, should be interdicted from concealing or holding communication with the delinquents whom it had pleased them to deliver to the devil, under pain of being subjected to a like anathema.

Meanwhile, Earl Bothwell, showing himself unworthy of the pardon offered by the king, undertook new intrigues with the evil-willing court of Queen Elizabeth. His schemes and combinations with some of the Scottish Barons were speedily detected by the king, who, assembling a strong force, marched in person, without delay, against the Lords Athole, Gowrie and Montrose, who had got together some five hundred horse, and attacked them, made Gowrie and Montrose prisoners, whilst Athole narrowly escaped being taken or slain, fled with all speed to his own estate in the North.

The Catholic Earls, Huntly, Erroll and Angus, protesting their innocence as regards the "Spanish blanks," demanded a trial, and even proposed to satisfy the king as to religion. King James, distrustful of their sincerity, related their importunity. If they had been sincere it would have been highly unjust to reject their request. But it had become well known that they had secretly summoned their friends and retainers to assemble in arms on the 24th of the month, the day on which it was expected the trial would take place. Commissioners had been appointed to examine the king to "delay the trial till the professors of the gospel should be ripely advised what to meet for them to do since they had resolved to be the principal accusers of those noblemen in their foul treasons." This petition was presented to James at Jedburgh. He refused to acknowledge any conversation that had been held without his order, the commissioners and peremptorily declined giving any written reply to the assembly. There was alarm at the court of Elizabeth; Bows, her ambassador, wrote to Burghley "that the convocation and access of people to the palace of the king, which had been the place of their bloody troubles, shall arise." Indeed a collision was inevitable, and it would have been the beginning of a bloody civil war. The dreaded calamity was averted by the wise policy of King James. He forbade the trial to be held at Perth, and decreed that a solemn inquiry into the conduct of the three Earls and Erroll should take place before commissioners to be selected from the nobility, the Burghs and the Kirk. He also appointed that the three Earls should disown their forces and await the King's determination at Perth, and that none should be allowed to molest them during the trial when it took place. The Kirk was horror-struck. They had urged the imprisonment of the three Earls and declared that they could not be recognized or allowed to stand their trial, until they signed the Confession of Faith and were reconciled to the Kirk. They insisted, moreover, that the Earls should have no counsel to defend them and that their jury, their complaints, remonstrances and menaces were all in vain. The King remained firm. He could not consent to the monstrous injustice that was proposed, and to crown the discomfiture of the ministers he was so powerfully supported by the nobility that it would be useless to attempt resistance. The trial was postponed. It was believed that no jury could be found, so "void of favor and partiality," as to condemn the accused. This was no slight admission of the popularity of the Catholic Earls. If acquitted, it was possible upon their own terms, which would enable them to set aside. The Earls asserted their innocence as to "the Spanish blanks" and of conspiracy to bring foreign troops into the realm. They admitted, however, that they had received Jesuits, heard mass, refused to obey their summons for treason, and committed other acts against the laws. In regard to all these matters, they were willing to put themselves in the King's mercy. The King, with the aid of a committee, came to the conclusion that the wisest thing he could do was to adopt a middle course, something between the extreme of persecution which the Kirk desired, and toleration, which was all the Catholics could hope for at the time. This sentence was, that he was firmly resolved that "God's true Religion" (pretty well for an Episcopalian) publicly preached and by law established during the first year of his reign, should not be possessed by the whole body of his subjects; and that all who had not embraced it, or had made defection from it, should, before the first of February next, obey the laws by professing it, and thus satisfy the Kirk, or, if they found this to be against their conscience, they should depart the realm to such parts beyond seas as he should direct, there to remain until they embraced "the true Religion" and were reconciled to the Kirk; but, he added that during this banishment they should enjoy their lands and living. The parties accused of conspiring with Spain for the overthrow of this same "true Religion,"

the Earls of Angus, Huntley and Erroll, together with Sir Patrick Gordon of Auchendown and Sir James Chisholm of Cornhill, he pronounced "free and unaccountable in all time coming of any such crimes," and annulled all legal proceedings that had been instituted against them. This favor, however, was extended to the offending Lords on condition only that they should not renew their intrigues or threaten, by word or deed, a repetition of their treason. It was, at the same time, intimated to them and to all other Catholics that if they choose to renounce their "idolatry," to embrace the Presbyterian opinions, satisfy the Kirk and remain to enjoy their estates and honors in their own land, all this must be done on or before the first day of February next. If they preferred to retain their Faith and to abstain from all practices with Jesuits or seminary priests against their native country.

By this extraordinary sentence King James hoped to pacify the country. It only had the effect of making confusion more confounded. It caused wrath and lamentation in the Kirk. The Catholics were too powerful to submit. They were in no hurry to abandon their religion or retain it at the expense of perpetual exile. They commanded almost the whole of the North of Scotland, and continued strengthening themselves, both at home and through their foreign allies, for a struggle. The feeling of the leading ministers is well described by the English Ambassador, Bows, in a letter to Lord Burghley "The King's edict is thought to be very injurious to the Church, and far against the laws of this realm. The ministers have not only openly protested to the king and convention that they will not in any way greatly against it, etc."

Queen Elizabeth was no less offended than the Kirk. Her mind was agitated by the reported proceedings of Jesuits in Scotland, and in consequence of the harsh treatment of Ireland by her government, that country was in perpetual commotion. She could not send her myrrors of the Catholic religion in Scotland, as it was her barbarous policy to do in England. She could, however, send her good brother, the Scottish king, who she did in good style in a letter which has been preserved, as well as through an ambassador extraordinary whom in her excitement, she appointed to the court of King James. The Queen's bitter and sarcastic letter could not, of course, be acceptable to James. He was greatly vexed by it; but, with his wonted policy, dissembled his wrath and received the ambassador with apparent courtesy. Touch that he was his good sister, and that she need have no anxiety as to the abolition in favor of the Catholic Lords, for it was now abolished by their not accepting it. His counsellors were complained of. He must confide in his council as the Queen did in her; he was the last to do so, and suffer any ill-effects by his presence to his own satisfaction among his ministers. This did not satisfy the ambassador. He insisted on something more practical. He would have deeds not words. But it does not appear that he was able to divert the king from his purposes. He claimed to be as well skilled in politics as Elizabeth, and he was carried on a violent persecution of her Catholic subjects. The Queen favored a new attack on her good brother by the inveterate rebel, Earl Bothwell. It only caused some annoyance; and this over, King James took his revenge on Elizabeth by sending her the scolding epistle she had sent to him by Lord Touchet. The king's letter had the desired effect. Elizabeth was mollified and had no scruple in discarding her proteges, Bothwell. When the ambassadors, bearers of the letter, invited her, in the name of the "true Religion," and in the name of the Scottish throne, she was all smiles to them, and was even more placable on the subject of money, but, on condition that the king should lose no time in setting out on his proposed expedition against the Catholic Earls, and thus showed that he was in earnest.

The king now resolved to concentrate his whole strength against the Catholic leaders. As he thus conciliated the Kirk and the English faction everything proceeded amicably and firmly. Huntley, Angus and Erroll, the three mighty chiefs, were now in open rebellion; and they were forfeited, the rest of their estates and the Scottish throne, while the young Earl of Argyll, their declared enemy, received commission to assemble the forces of the North and pursue them with fire and sword. Meanwhile, all persons detected in saying mass were ordered to be punished capitally and their goods confiscated. In order to preserve the "true Religion," and to confirm the friendship between the two nations, it was undertaken to thoroughly reform the king's council, following Elizabeth's advice in such matters. The Catholic Countess of Huntley, whose intercourse with the King and Queen had been a sore point with the Kirk, was banished from the court; Lord Huntly, banished from the kingdom; and the Earl of Argyll, banished from the kingdom. The king, immediately after the baptism of his heir apparent, would march in person, at the head of all the powers of his kingdom, against the lawless gentes. There was now an end of the festivities on occasion of the Royal baptism; chariots, mimic ships, Christian knights, rural dances, Moors, windmills and amazons contributed to make up the pageants, one of which "deep moral meaning," was the fruitful product of his majesty's own brain. It must have been a rare treat to see the hypocrite monarch playing the role of a moralist, and, although professing complete devotion to the Kirk, commissioning the Bishop of St. Andrews to baptise his son and heir. In the midst of all the revelry the expedition to the North was not forgot. James could never forget the refusal of the Catholic Barons to accept his absurd condition of baptism; and the Kirk considered that he was engaging in a holy war, that is, a war of religious persecution or more truly of extermination. Many other feelings, passions and motives of baser alloy, if baser could be, were at work, and dark inveterate hatred arising from private war and family feuds. There

was the greatest exacerbation on both sides. Huntley, Angus, Erroll and Auchendown, ever since they rejected the act of abolition, had been making vigorous preparations; and Bothwell, the king's hated enemy, now cast off by Elizabeth, joined their party and engaged to make a diversion in the south, dividing and distracting the king's forces. He even proposed by a sudden coup de main, to attack the court, imprison the king, and seize the infant prince. The plot was rendered abortive by the seizure of certain agents connected with it.

TO BE CONTINUED. NOT LOYAL TO THEIR CONVICTIONS.

N. Y. Catholic Review.

One of the most striking passages of John O'Leastie's sketch of Cardinal Manning is that in which he gives an account of the agitation which preceded the accession of those distinguished men who abandoned the English Establishment and joined the Catholic Church. The culminating point of that agitation was the decision of the Court of Arches, by which Mr. Gorham, who denied baptismal regeneration, was permitted to remain a minister of the Anglican Communion. The Oxford men, or Puseyites, the upholders of the doctrine of baptismal regeneration, were permitted to remain a minister of the Anglican Communion. The Oxford men, or Puseyites, the upholders of the doctrine of baptismal regeneration, were permitted to remain a minister of the Anglican Communion. The Oxford men, or Puseyites, the upholders of the doctrine of baptismal regeneration, were permitted to remain a minister of the Anglican Communion.

And who were those gentlemen? There were thirteen names attached to the manifesto, viz, H. E. Manning, R. I. Wilberforce, Thomas Thorp, W. H. Mill, E. B. Pusey, John Keble, Henry Wilberforce, J. C. Tebbel, Richard Cavendish, Edward Bradley, and James R. Hope (afterwards Hope-Scott). Did they gain their point? No; they ought to have known beforehand that they would not. The civil power was supreme, and who should gainsay it? What then did they do? Did they consistently set out their principles as formerly announced in their public manifestos? Alas, for the weakness of poor human nature, only six of the signatories attested their sincerity by submitting to the Catholic Church. The majority in sympathy with the great mass of the Anglican vicars, failed in the day of trial and concluded to remain, and some of them even to take preference in a "Church" which they had previously declared as absolutely uncatholic by a formal declaration of the Court of Arches. It seems to us that this passage of history teaches two important lessons in a most emphatic manner. First, a lesson of confidence on the part of those converts who have had the grace, in spite of the most powerful attractions, to break away from old associates and return to the bosom of Holy Church; and, secondly, of fear and trembling on the part of those who have been by the same grace to see the light with more or less clearness, and to realize the weakness of Protestantism, and to long for the peace of that certain faith which the Catholic Church alone can give, but are, as it were, trembling in the balance, without the courage to take the more uncomfortable possible to conceive a more uncomfortable position for the man or woman who has failed to correspond with grace given, and to follow their openly declared principles or their secret convictions, who are living constantly in a state of conflict arising out of this false position.

In view of such a melancholy fate, we may well join with the learned and eloquent Allies, who, in commenting upon the weakness and inconsistency of those men who failed to follow their declared convictions, burst forth in the following impassioned appeal: "O, Church of the living God, pillar and ground of the truth! fair as the moon, bright as the sun, and terrible as an army in battle array; oh, mother of saints and doctors, martyrs and virgins, clothe thyself in the robe and aspect, as thou hast the strength of Him whose Body thou art, the Love for our sake incarnate: shine forth upon the lost children, and draw them to the doct' fountain of thy bosom, the well spring of truth and grace."

There is danger to human life more to be dreaded, however, which arises from distended blood. Dyspepsia, rheumatism, headache, and general debility, all result from it, and are cured by the use of Ayer's Sarsaparilla. Take it this month. \$2 bottles, 50c. Four Years of Suffering. Mrs. Torrance McNich, of Smith's Falls Ont., after four years' intense suffering with Scrofula, from which her head became bald, was cured by Burdock Blood Purifiers, after the best medical aid had failed.

WARNER'S SAFE CURE

ST. CATHERINES, Ont., Jan. 24, 1887.—About six years ago I was a great sufferer from kidney disease, and was in misery all the while. I hardly had strength enough to walk straight and was ashamed to go on the street. The pains across my back were almost unbearable, and I was unable to find relief, even temporarily. I began the use of "Warner's Safe Cure," and inside of one week I found relief, and after taking eight bottles, I was completely cured.

TORONTO, (18 Division Street) Sept. 17, 1887.—Three years ago last August my daughter was taken ill with Bright's disease of the kidneys. The best medical skill in the city was tasked to the utmost, but for no purpose. She was racked with convulsions for forty-eight hours. Our doctor did his best, and went away saying the case was hopeless. After she came out of the convulsions, she was weak and all her hair fell out. The doctor had left us about a month when I concluded to try "Warner's Safe Cure," and after having taken six bottles she was able to get up and walk. After taking twenty-five bottles there was a complete cure. My daughter has now a splendid head of hair and weighs more than she ever did before.

W. J. Edgington
Manager for American Express Co.

THE GREATEST BLOOD PURIFIER.

CHATHAM, Ont., March 6, 1888.—In 1881 I was completely run down. I suffered most severe pains in my back and kidneys, so severe that at times I would almost be prostrated. A loss of ambition, a great desire to urinate, without the ability to do so, coming from me as it were in drops. The urine was of a peculiar color and I was unable to get any relief. I became satisfied that my kidneys were in a congested state and that I was running a great risk of losing my life. I concluded to try "Warner's Safe Cure," and in forty-eight hours after I had taken the remedy I found relief, and finally I was cured. I continued the use of the remedy, and it was but a short time before I was completely relieved. My urine was normal and I can truthfully say that I was cured.

290 McKinnon Street North, HAMILTON, Ont., Nov. 2, 1886.—I had been suffering for over twenty years from pain in the back and one side of the head, and indigestion. I could eat scarcely anything, and every thing I ate disagreed with me. I was attended by physicians who examined me and stated that I had enlarged kidneys. I became satisfied that it was impossible to cure me. They also stated that I was suffering from heart disease, inflammation of the bladder, kidney disease, bronchitis, and catarrh, and that it was impossible for me to live. They attended me for three weeks without making any improvement in my condition. I concluded to try "Warner's Safe Cure," and after taking twenty-five bottles, I was completely cured. My regular weight used to be 150 pounds. When I commenced "Warner's Safe Cure" I only weighed 120 pounds. I now weigh 210 pounds.

W. J. Edgington
Manager for American Express Co.

REGULATES EVERY BODILY FUNCTION

GALT, Ont., Jan. 7, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver troubles, and finally I was confined to my bed and suffered the most excruciating pain. For two weeks I did not know what to do. My physicians said I had enlargement of the liver, though they gave me only temporary relief. I concluded to try "Warner's Safe Cure," and after taking two bottles I noticed a change for the better. The pains disappeared, and my whole system seemed to feel the benefit. I continued taking "Warner's Safe Cure" and no other medicine since. I consider the remedy a great boon, and if I ever feel out of so fit "Warner's Safe Cure" fixes me all right. I weigh twenty pounds heavier now than ever before.

John Jones
Inventor of the Maple Leaf lance-tooth Cross-cut saw.

AND PREVENTS & CURES MOST DISEASES

WHICH ARE CAUSED BY URIC ACID (KIDNEY) POISON IN THE BLOOD, ONLY CURABLE BY

WARNER'S SAFE CURE

STEINWAY, CHICKERING, AND HAINES. ESTEY & CO'S ORGANS.

Large Assortment of Reliable Second-Hand PIANOS. Liberal Terms. Inspection solicited.

A. & S. NORDHEIMER, 15 KING STREET EAST, TORONTO.

BRANCHES—MONTREAL, OTTAWA, HAMILTON, LONDON.

TIED NATURE'S POWERFUL RESTORER.

IT IS THE MOST PERFECT FORM OF CONCENTRATED NOURISHMENT AT PRESENT KNOWN.

WARMING, STIMULATING, STRENGTHENING, INVIGORATING. The only meat preparation that contains all the STRENGTH-GIVING ELEMENTS OF MEAT. Indispensable in sickness. Palatable as a beverage. Convenient and useful in domestic cooking.

HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON. And are sold at 1s. 10d., 2s. 6d., 4s. 6d., 11s. 2s., and 3s., each Box of Pills, and the address of the Vendors throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

"BELL" UPRIGHT CABINET

PIANOS ORGANS

Are the Leading Canadian Instruments, unsurpassed in Tone, Design and Durability. Recommended by all Leading Musicians and the Trade Generally.

CATALOGUES FREE ON APPLICATION.

W. BELL & COY.

Head Offices and Factories: GUELPH, CANADA. BRANCH OFFICES AT TORONTO, HAMILTON, ST. THOMAS AND WINNIPEG, LONDON, ENGL., AND SYDNEY, N. S. W.