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PRE - REFORMATION CHURCH OF SCOTLAND.

Rev. D. M. Barrett, O. S. B., in American Catholic Quarterly Review.

PART I.—CONTINUED. A splendid specimen of painting still remains in the little church of Fowlis Easter, near Dundee, which will serve as an illustration of this. It consists of a series of pictures painted on the screen which separates the nave on the screen which separates the nave from the sanctuary. They represent the crucifixion with attendant figures, pictures of the apostles, and other sub-jects. The style of the work indicates the middle of the fifteenth century as the date of its execution. There is good reason for supposing that the whole surface of the walls of this little church bore similar decorations, but that they were effaced at the Reforma that they were enaced at the Reforma-tion by the tearing down of the wall plaster. The panels of the screen were coated thickly with whitewash at the same period, and to this fact the preservation of the pictures is due. They were discovered about the middle of the present century. The artist is conjectured to have belonged to the Fiemish school. The presence of paintings of such superior excellence in a little village church testifies to the high state of culture in Scotland in the age which produced them.

Another instance of the appreciation of the painter's art is seen in the employment for three years of a foreign ainter, Andrew Bairhum, by Abbot Reid of Kinloss, for the decoration of his abbey church. Traces of these frescoes of the sixteenth century may still be descried amid the ruins of Kin-The faint remains of mural paintings under the chancel arch and on the wall of a chapel at Piuscardyn Priory, near Elgin, which seem to have been executed at about the same period, may also be mentioned as a passing illustration of the same sub-

James IV. lavished his means on the decoration of his royal palaces and of the Chapel Royal at Stirling in a way which led to the imitation of his nobles, in his own and the following reigns. His son, James V., inherited these artistic tastes. His palace at Stirling became a marvel of art for that period, and ranked as one of the wonders of the kingdom.

Allusions has been already made to the diligence of monks in writing and illuminating manuscripts. The mere mention will suggest the conclusion that the country was entirely indebted to the Church for such books as were to be found in those early ages Fathers, and even the classic poets and with painstaking labor by those inde tatigable workers. Monks and clerics were for many ages the only scribes, and have been at all times almost the only writers who possessed the patience necessary for transcription. But the Church was to do more for Scotland than cause manuscripts to be written for such as chose to acquire them. The inestimable treasure of the printing press may be attributed to her influ ence also. Under the patronage of Bishop Elphinstone of Aberdeen, Walter Chepman established the first press at Edinburgh about 1509, and almost the first work-if not the very first—executed by it was the "Brevi ary of Aberdeen," which that prelate had just compiled.

This portion of our subject may be taught their contemporaries the value fittingly concluded with a quotation of agricultural industry, and benefited both them and their posterity.

One more point remains to be touched upon. Allusion has already been made to some of the chief men of learning to some of the chief men of learning to some of the chief men of learning to some of the century we are suffering; for it is in this that her suffering; for it is in this that her suffering; for it is in this that her causes of its downfall were already working—hidden under the glory which seemed its way.

One more point remains to be touched upon. Allusion has already been made to some of the chief men of learning to some of the chief men of learning to some of the chief men of the century we are considering. Some few others, whose hidden under the glory which seemed its downfall were already working—hidden under the glory which seemed its way.

One more point remains to be touched upon. Allusion has already been made to some of the chief men of learning to some of the chief men of the century we are considering. Some few others, whose had been proscribed by law. The truth is that the causes of its downfall were already working—hidden under the glory which seemed to some of the chief men of the century we are considering. Some few others, whose hidden under the glory which seemed to some of the chief men of the century we are considering. Some few others, whose hidden under the glory which seemed to some of the chief men of the century we are to some of the chief men of the century we are to some of the chief men of the century we are to some of the chief men of the century we are to some of the chief men of the century we are to some of the chief men of t "did not only monopolize all the learning which then existed; they were the great masters in the necessary and ornamental arts; not only the historians and the poets, but the painters, the sculptors, the mechanics, and even the jewellers, goldsmiths, and lapidar ies of the times. From their proficiency in mathematical and mechanical philosophy they were in an especial manner the architects of the age; and the royal and baronial castles, with the cathedrals, monasteries and conventual houses throughout Scotland, were principally the work of ecclesias

It would be leaving the subject in complete to omit all mention of the way in which the Church had benefited the nation at large in the early centuries by cherishing and promoting the less ornamental, but no less valu able, arts of agriculture and garden ing, mining, salt-making, and the like, together with the impetus she gave to commerce and navigation. At a period when laymen might at any mo ment be called to war, the clergy especially the monks—were practically the only tillers of the soil, since they alone could count with any degree of certainty on escaping the harrying and wasting of lands by the invader, sheltered as they were under the Church's protection. The vast posses sions which had accrued to the monasteries during centuries of benefactions were administered in a way which ex cites the admiration of even Protest ant historians. They repaid the liber ality of their benefactors "by becom ing," as Tytler says, "the great agri-cultural improvers of the country." In later ages they became landlords by property, and their own good example in the scientific management of their farms and estates was a practical lesson to their tenants. The historian quoted above tells us that in the fourteenth century, while the diet of the upper classes consisted of wheaten bread, beef, mutton, bacon, venison and game of all descriptions, and that in the greatest profusion, the lower orders,

"who could look to a certain supply of pork and eggs, cheese, butter, ale and oaten cakes were undoubteily, so far as respects these comforts, in a prosperous condition.

Besides the cultivation of the land, the monks paid attention to gardening also. The Abbey of Lindores, for example, was renowned for its fruit trees. Not the least of the benefits bestowed upon the country by its monks was the importation of new kinds of apple and pear trees from France. The result is seen to the present day in the many fine specimens of fruit trees which grace the gardens and orchards in the vicinity of the ruins of that once fam ous abbey. These trees claim descent from the old monastic stock, and some of the original trees planted by the monks still survive in the ruined enclosure of the abbey. The same enter-prising gardeners are said to have successfully cultivated the vine. The old chestnut trees introduced by the Austin Canons are still flourishing around the ruins of their old monastery of Inchmahome, and the apple trees of Beauly and walnus trees of Pluscardyn still survive. Recent investigations have brought to light the fact that these monastic gardeners proceeded on thorough scientific principles; some of the trees they planted are found to have been placed upon a basis of stone slabs in the most approved modern manner of fruit cultivation. It is a fact not generally known that the common daffodil or "Lent Lily" (Narcis sus pseudo narcissus), which is found growing wild in some parts of Scotland, is limited to those districts which formed part of the property of some monastic establishment. This seems to indicate the introduction and cultivation of the flower by the inmates of such houses for the purpose which its popular name suggests—the decora-tion of the altar for the Easter festival, owing to its appearance in early

spring An important branch of the national wealth of Scotland lay in the fisheries. In this, too, the monks led the way ; by their skill and enterprise they set an example to lay-folk, and taught them how valuable a source of wealth and comfort lay in the rivers and lakes of the country, and in the seas that sur-rounded it. The fisheries attached to the great monasteries formed a very valuable portion of their possessions, and are often mentioned in their cartul-

aries. The monks of Newbattle Abbey were among the first, and probably the very first coal miners in Scotland, as their charters testify. From those charters the earliest information in reference to be found in those early ages the the country on the subject of coal is to Sacred Scriptures, the writings of the be obtained. The same monks, as well historians, were copied and recopied as those of other abbeys, had extensive saltpans-another branch of industry for which the country is indebted to

their zeal and activity. "In naval and commercial enter-prise," says Tytler, "as in all the other arts and employments which contrib uted to increase the comforts and the luxuries of life, the clergy appear to have led the way. They were the greatest ship-owners in the country." He goes on to relate that they were the great exporters of wool, skins, hides and salted fish, as well as a large quan tity of live stock-as horses, cattle and sheep. As the towns had sprung up in many cases around the larger monasteries, the markets and fairs were often under the control of the monks; this was another means by which they taught their contemporaries the value

bounty appeals most strongly to the appreciation of men. She has never en wanting in any age in means whereby to succor those in need. All throughout the middle ages the monas teries had been the recognized support of the poor. The "Almonry Gate" at Dunfermline, where food was daily dispensed, still remains. Seven chalders of meal were distributed to the needy every week at the Abbey of Paisley But a still more striking example is seen in the charity of Me Abbey. On one occasion, when famine had devastated the country, the starving people from far and near fied to the monks to crave food, and in a truly princely way was their confidence re warded No less than four thousand of them, dwelling in rude huts which they had hastily erected on the hillsides and in the woods round about, were daily fed by the loving charity of the monks for three months, and thus saved from starvation till the corn was ripe for the sickle. The same generous monastery had a hospital for the sick poor in the twelfth century. These are only in-stances taken at random from history, but they serve to show that the abund

ant riches of the monasteries were regarded as—what they truly were—the patrimony of the poor.

In what may be styled the monastic age of Scotland, the poor turned naturally to the roonastery in all their needs.

Is a other hypothese of learning that Like other branches of learning, that of medicine also was monopolized by the monks; they were the physicians of the time. At a later age the charity of prelates and nobles and of the faithful of less exalted rank, showed itself in the foundation and sustentation of hospitals for the sick and poor. Such were those charitable institutions known by the beautiful title of Maison nified ecclesiastics.

scattered over the country, as at Aberdeen, Ligerswood in Lauderdale, Ler-University. In 1482 he became Bishop wick in far-off Shetland, etc. More touching still is the tender sympathy which prompted the establishment of Leper-hospitals at Aberdeen, Glasgow, Old Cambus, Papastour in Shetland, and other places.

It is impossible to refrain from pointing out here that, although these and numerous other hospitals for the sick poor existed from their foundation up to the change of religion, their reven ues were too great a temptation to the "Reformers"; they were consequently owept away, together with the Church. Nor were they speedily replaced. "The AncientChurch," says Chambers,

"was honorably distinguished by its charity towards the poor, and more especially towards the diseased poor; and it was a dreary interval of nearly two centuries which intervened between the extinction of its lazar houses and leper-houses, and the time when merely a civilized humanity dictated the establishment of a regulated means of succor for the sickness-stricken of the humbler classes."

But the Church, always keenly sympathetic with suffering or want of any kind, did not delay her charity till sickness came to harass the poor. Numerous hospitals, as they also were called, existed in Scotland, as in other countries, which were designed to serve as homes for the aged, infirm, or destitute. Thus, Robert Ballantyne, Abbot of Holyrood, founded in the fifteenth century his hospital, near Edinburgh, for seven poor folk. Sir James Douglas had already erected at Dalkeith, in 1396, a refuge for six poor men. Bishop Spens, of Aberdeen, founded at Edinburgh, in 1479, St. Mary's Hospital for twelve almsmen. Robert Spital, tailor to James IV., founded at Stirling an asylum for de-cayed merchants and tradesmen. Soltre, a town seventeen miles distant from Edinburgh, possessed a hospital for pilgrims, travellers and poor folk, with which Malcolm IV. had endowed it in 1164. Turiff, in Aberdeenshire, was gifted by Alexander Comyn, Earl ot Buchan, with the collegiate establishment known as "St. Congan's Hospital"; it consisted of a master and six chaplains. To this was attached an asylum for thirteen poor husbandmen. At Banff was a bede house for eight aged women.

To enumerate further would only weary the reader. Suffice it to say that the sixteenth century possessed nearly eighty of such institutions in Scotland for the benefit of the poor. It is needless to remark that they were carried on in a far different spirit from that which reigns in our nineteenth century poor houses.

We may have seemed to wander continually from the period which it was proposed to illustrate, but the Such was the digressions have always been made with a purpose in view. It would have been impossible to present to the reader any accurate picture of the Church of the sixteenth century, of the power with which she reigned in Scotland, and the benefits the nation owed to her, without frequent excursions into earlier ages. For it must be borne in mind that whatever the sixteenth century possessed—learning and science in all their branches, splendid build-ings, ornate ceremonial worship, institutions for the benefit of humanityall these were but the product of earlier centuries, during which the Catholic religion and churchmen held undis-

considering. Some few others, whose hidden under the glory which seemed names have not yet been mentioned, so imperishable. That this was so we lady guho had been ill quith or if so, only in passing, must now be brought forward to illustrate another class of those who devoted themselves to their country's welfare. Ecclesias tics, since they were practically the only men who could be styled "learned," had always held a prominent place in the affairs of state from a very early period of history. The office of Lord Chancellor—the confidential adviser, the "keeper of the king's conscience," as he was often styled was in Catholic ages always a prelate. From the end of the twelfth to the first quarter of the sixteenth century no less than ten of the primates held that office, while Aberdeen furnished three, Brechin three, and Dunkeld six. Other offices of state of less ecclesiastical character were also constantly filled by churchmen. Thus, as Lord Chamber-lain, we find Bishops of St. Andrews mentioned in 1238 and 1328 Bishops of Dunkeld in 1250 and 1376, and and others at various times. The office of Lord Privy Seal was filled from time to time by Bishops of Aberdeen, Brechin, Moray and other prelates. But the most striking proof of the superior efficiency of churchmen in offices of state is seen in the appoint offices of state is seen in the appointments of Lord High Treasurer—an office which would seem to have little in common with their clerical profesting the fifteenth of the fift sion. In the latter half of the fifteenth and early part of the sixteenth century we find enumerated as having filled this important post, the Bishops of Glasgow, Dunkeld, the Isles and Caith-ness, the Abbots of Paisley, Dunferm-line, Melrose, Arbroath, Holyrood,

nified ecclesiastics.

Among these great statesmen the

University. In 1482 he became Bishop of Ross, and in the following year was translated to Aberdeen. He declined the primacy, which he was offered to him in 1513, and died in the following Bishop Eiphinstone was em year. Bishop Elphinstone was em-ployed in embassies to France. Eng-

land, Burgundy and Austria. He was Chancellor to James III. and Lord Privy Seal to James IV. His private life was irreproachable; he was assiduous in the study of the Holy Scriptures and of the Fathers and constant in his charity to the poor. He did much to beautify his cathedral at Aberdeen; to his bounty it owed the great central tower with its fourteen fine bells. He also benefited the town by building the

great bridge over the Dee. Another prominent figure during this period was Gavin Dunbar, who, after being Prior of Whitherne, became eventually Archbishop of Glasgow in 1523 He was tutor to James V., and

afterwards Lord Chancellor.

Another Gavin Dunbar was Bishop of Aberdeen in 1519, after being Arch-deacon of St. Andrews. He was Clerk of the Council in 1503, and afterwards held the office of Master of the Rolls. He founded a hospital for twelve bedesmen at Aberdeen.

Bishop Hepburn, of Moray, who had previously been Abbot of Danfermline, held the office of Lord High Treasurer.

He died in 1524. A noted politician of this period was Gavin Douglas, the poet, who became, in 1516, Bishop of Dunkeld. At one time he seemed destined for the primacy at the death of Archbishop Stuart, in 1513; but it was eventually bestowed upon the Bishop of Moray, Andrew Toymon Though a learned Andrew Foreman. Though a learned churchman, it was said of Gavin Douglas that he had the ascendancy of the House of Douglas more at heart than either the good of his diocese or the welfare of his country. He died in 1522.

The prelate who was eventually appointed to St. Andrews at this period was Andrew Foreman, Bishop of Moray. His energy and ability rank him high among the Scottish Bishops of his time. He had a short but vigorous episcopate, being the author of many measures calculated to improve the discipline of the Church. On his death, in 1521, he was succeeded as primate by James Beaton, Archbishop of Glasgow. It was during the rule of this prelate that an ecclesiastic came into prominence who was destined to play a foremost part in the occurrences of that stormy period of Scottish history. This wa

the Archbishop's nephew, David Beaton, who, after some years of resid-ence abroad, returned to Scotland in 1525, and in 1528 was made Lord Privy Seal. His connection with the Refor mation period must be deferred to a

Such was the Scottish Church during the first quarter of the sixteenth cen tury as exhibited in her glorious buildings and consecrated traditions and in the illustrious prelates and statesmen she had produced. Her life and honor seemed bound up with the welfare of her children, and she was enshrined in their hearts as a divine power in the land. Looking at the Church from without, it would seem impossible that she should ever be cast down from her The letter written to high estate. The letter written to Pope Clement VII. by James V., on January 21, 1526, shows that this was the feeling in Scotland. He assured the Pope that the interests of religion were safe in his hands, not only against Lutheranism, but against

shall endeavor to show in a future article.

Dom. Michael Barrett, O.S.B. St. Benedict's Abbey, Fort Augustus, Scotland.

CONVERTS A-PLENTY.

The Paulist Fathers have just an nounced that their inquirers' class wil meet twice a week all the year round. Occasionally one hears a complaint that the tangible results of the missions to non Catholics are so small as to make it seem hardly worth the labor and expense of maintaining them. The missionaries themselves say they do not expect to see converts flocking into the Church the first week or month after the mission. First of all they hope to break down barriers of prejudice. They are sowers of good prejudice. and they are content to wait for it to take root However, the results are not so intangible after all, apparently, if the number of those seeking infor-mation is sufficient to justify two meetings a week every week in the year. The inquirers' class this year at the Paulists numbers eighty persons, who come twice a week for instructions. Twenty have been convinced of the truth of the Catholic teachings and will soon be received into the Church. Most of them are said to be persons of exceptional intellectual development, and many of them are prominent in public affairs.—N. Y, Letter Buffalo Catholic Union and Times.

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BLOWING HOT AND COLD.

Our instinct of justice easily prompts us to the expression of pleasure at the fairness which we sometimes behold in the columns of some non-Catholic cot temporary. But on referring again to the same paper we are compelled to "season our admiration," as Horatio says, for the hand that is found bestow ing the soothing salve is found elsewhere wielding the bludgeon that makes the plaster necessary. Let us take the latest issue of Christian Work for instance. Some of the soundest advice we have found regarding the projected missionary raids in Cuba and other places is administered gratis in this publication. Here, for instance, is an unexceptionable text :

instance, is an unexceptionable text:

'On entering upon active work in our new possessions, it will be well for our Protestant Churches not to wage an aggressive war against Roman Catholicism. Regarding it as we may as containing serious errors—the errors are not fundamental. That is to say, the Church holds to the doctrine of the Trinity and salvation by Jesus Christ. But there are thousands who do not believe in Christ—whose lives are really godless; these the Church should attempt to reach. It will involve serious trouble it the Protestant Churches assured of equal liberty with the Catholic Churches that begin an anti Catholic crusade. The better way is to seek out those lives which know no Bible, no duty to God, or it knowing, disregard both.'

Passing by the obvious reflection

Passing by the obvious reflection that as knowledge of the Bible mere y means now only speculative criticism, we could applaud the spirit which con fesses that Catholicism possesses funda mental truth, were it not for the fact that in the next column of the same publication we find the report of a mis sion in a place called Borrello, in Italy, so full of Fultonism and Luddington ism that one might almost hang his hat upon the fetid smell. This mission, we are told, was gotten up in order to check the spread of Protestantism!!! The priests — order not stated preached three times a day:

preached three times a day:

"Every sermon ended with the exhortation to come to confession. Protestants were to be avoided. The priest said: 'Have nothing to do with them; they are infernal drivel, a spiritual pestilence " " do not speak with them, do not look at them, do not read their books, trample on them and burn them.' Protestant marriages were declared invalid. Protestants were even described in the Church as 'devils let loose on the world.'"

This wild nonsense is copied from an English paper, but Christian Work accepts it as literal truth, and then be accepts it as ineral truth, and then begins to talk in a charmingly original way about the "fires of Smithfield" and the "Spanish Inquisition." Here is the crime which those so-called religious papers are constantly perpetrating against the cause of truth. rating against the cause of truth. erced by incontrovertible facts to bear testimony to the divine char acter of Catholic faith, they fall back upon the days of politico-relig-ious turmoil, wherein Protestants plied the rack and the fagot even upon prother Protestants—as an excuse for parblind hate in the present. This is the sort of conduct which good old Father Æsop had in mind when he when he constructed the telling fable of the man who blew hot and cold.—Standard and

An Easter Greeting An Easter Greeting.

For those who have thought that catarrh is incurable and to whom the constant use of snuffs and ointments was almost unbearable, Catarrhozone comes as a sure and delightful cure. No need for fetid breath, broken voice, and dropping in the threat. Send for Catarrhozone and be convinced. Outfit \$1.00. Sample bottle and inhaler, 10 cents.

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merit peculiar to itself.

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