

RELIGIOUS CONDITION OF SCOTLAND.

On Thursday, the 14th inst, the handsome new Catholic Church which has been erected in Market Street, Montrose, for the congregation worshipping under Father Shaw was opened with the usual rites of the Church by Bishop Rigg. The style is Gothic. The church consists of nave and chancel, with lancet-shaped windows (filled in with tinted cathedral glass), and a neat bell-tower at the west gable and the cross the east. Internally the church at the opening ceremony presented a very chaste appearance. It has an open roof, with massive coupling and cross-beams standing but in relief, resting on stone columns. The walls of the chancel to a considerable height are painted in imitation of stone, and the roof is in light blue relieved with stars in gold. The building, which seats 200 hundred persons, was filled, as considerable number of the worshippers being from Dundee. The following were present: His Lordship the Right Rev. Dr. Rigg, Bishop of Dunkeld; Very Rev. Dean Clapperton, Dundee; Rev. John Shaw, Montrose; Rev. W. Geddes, Arbroath; Rev. J. Holder, T. F. Furlong, St. Joseph's, Dundee; Rev. P. Phelan, St. Mary's, Dundee; Rev. P. Butti, St. Mary's, Leuch; Rev. J. Turner, Perth, Rev. T. Crumley, Blairgowrie; Rev. Canon McManus, Edinburgh; Rev. J. Stewart, Stonehaven; Rev. J. Shaw, Blair's College, Aberdeen; and Rev. J. Doherty, Ballech, the choir of St. Joseph's Dundee, led by Father Furlong, was in attendance. Miss Fay, organist of St. Andrew's, presided with ability at the harmonium. The ceremony commenced, according to the ritual prescribed, with the blessing of the church by the Bishop, when the clergy walked in procession round the building reciting the 50th Psalm, the Bishop sprinkling the walls with holy water. On reentering the church the Litany of the Saints was sung and completed at the altar. High Mass was then sung, the Very Rev. Dean Clapperton being celebrant, Father Butti deacon, Father Doherty subdeacon, and Father Turner, Perth, master of ceremonies. The Bishop then took his seat on a side elevation, attended by Fathers Geddes, Arbroath, and Phelan, Dundee, and after the Gospel, Father Holder preached an eloquent sermon from the words: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and domestics of God." Father Holder said, My Lord, rev. fathers, dearly beloved brethren, on an occasion such as this—met as we are to throw open the doors of this little church for the worship of Almighty God—it is easier to summon up many topics of congratulation and of joy than to choose out one on which profitably to dwell. But seeing that the dedication of this building to St. Margaret, Queen and Patroness of Scotland, has been made by a pious testator the very condition of its existence here, it may not be deemed out of keeping with our work of to-day if we turn our eyes to behold in the opening of this church yet another evidence of the perpetuity of our faith and of the imperishable vitality of that Church which St. Margaret's virtues illumined and adorned. For we are here to-day as a part—a small contingent—of that army of devoted men who, from the days of Ninian and Columba and Kentigern have lived and died for God's cause in this land of Scotland. There may be some quite near us who are prepared to ask, "Why do you Catholics come here at all? For generations you have had no footing and no chapel here; why seek to have one now?" To such we have no apology to offer, nor any better explanation to give than what is contained in the words of the Apostle. "We are ambassadors of Christ, not strangers and foreigners, but fellow-citizens with the saints and domestics of God, built upon the foundations of the apostles, Jesus Christ himself being the chief corner-stone." In the power of the Catholic Church we come to preach. We come to teach again. The faith that blessed Scotland when the Frankish masons of St. Ninian raised the walls of the "White House" in Galloway, when Columba and Kentigern exchanged their staves on the banks of the Mollendun; when the bones of Palladius were enshrined in gold and by, and when Margaret adored the Eucharistic God in the Church of the Holy Trinity at Dunfermline. My brethren, Jesus Christ is "yesterday, to-day, and forever." Coming into the world for our salvation, the Eternal Son of God bequeathed to men the eternal truth. He spoke to men, not hesitatingly and in doubt, but with power and authority. His teaching was clear, definite, and fixed; and clear, definite, and fixed He will ed that teaching to be handed down. In reading the Gospel record there is nothing more evident than this. His was a mission. In His own words, He "came" from the Father, He did the work of His Father, He was sent by His Father. "Go," says the Apostle, "who at sundry times and in divers manners spoke to the fathers. . . in these days hath spoken to us by His Son." Now this mission being, so far as our Lord was personally concerned, limited in time, and yet the purpose of that mission being the salvation of mankind until the end of the world it is clear that the mission itself must be handed down. Nor is there anything in the Gospel record more clear than the fact of this transmission. "As Thou hast sent me into the world," says our Lord to the Father, "so also I have sent them into the world." And, similarly, to the Apostles: "As the Father hath sent Me I send you. He that heareth you heareth Me, and he that despiseth you despiseth Me." And in order that it might be quite clear that the gift thus bestowed on the Apostles was to pass in the keeping of their successors, He adds, "Behold I am with you all days, even to the consummation of the world." This regular and direct transmission of the

right to teach is what we Catholics call the apostolicity of the Church. It is the providential means by which God reveals to men in all its adorable beauty and truth the whole economy of our redemption. And thus for us Catholics the Church speaks at this day, as in the beginning, with an authority, not dependent on personal or national or temporal claims, but as a divinely constituted society invested once for all by its Divine Founder with full powers to teach and guard the whole truth of God, so as to be until the end of time the sole representative of God's sovereignty in the world, and the final interpreter of His word and will to men. From the beginning the fathers of the primitive Church addressing themselves to the innovators of their time, asserted in no halting language their right to teach, their Divine mission given by Christ Himself, the first Apostle of Christian truth. "Who are you?" They asked; "and whence do you come, and when were you sent? What seek you with us, since to us you do not belong? By what right, O Marcion dost thou cut down our trees?—and who has sent thee Valentius, to change the course of our rivers?—or thee, Appelles to shift our boundaries? Produce your credentials, show us the origin of your churches, unfold the list of your Bishops and tell us who there is amongst you who has had for master and predecessor an Apostle or one of those apostolic men who have lived in unbroken fellowship with the disciples of Christ, for thus the Apostolic Churches established their authority."—Tertullin: The heretics of the first ages found questions such as these both awkward and insolent, and they did not answer them. They failed to show their claim to teach for the reason that they had none to show. Nor can we believe that the sects round about us who strive against the Catholic Church feel ought more to secure than their predecessors as to the question of apostolicity. It is easy to brag about the Bible and the glorious freedom of private interpretation, but put the question, "Whence do you come?" They must the sects bow their heads in shame, so effectually does this foul origin protest against all pretension to a Divine mission. An apostate monk, flagrantly a traitor to the vow whereby he had consecrated his chastity to God; a faithless priest bearing the penitent mark of his iniquity; a King familiar with unholy loves—all three rebellious against the same Church—such were the Fathers of the Reformation. Ask themselves whence they came. One pleads to-day the authorization of the Chief Magistrate of Wittenburg, to-morrow his dignity of Doctor in Theology; the second tries to identify himself with old and condemned heretics and the third holds aloft the sword still reeking with the blood of his murdered wives. How could we detect in the persons of such men the faintest trace of fellowship with those to whom the Redeemer said, "As the Father hath sent Me, I send you." One Church alone stands forth to-day and claims to be the depository of that sacred word and trust Jerusalem and Antioch, Alexandria and Corinth, Ephesus, Philippi, and Thessalonica have gone—struck down by the scimitar of Moslem; but not for a single moment has the Church of Rome ceased to be the life-giving centre from which the uttermost parts of the earth have drawn the blessings of the Divine commission. From the beginning the ancient champions of orthodoxy appeared to her authority in the conflicts of error. St. Irenaeus in the second century, Tertullian in the third, St. Epiphanius in the fourth, and St. Augustine in the fifth have drawn up the list of her Pontiffs. It was as easy a task as to give the list of Sovereigns from Guephs to Stuarts, and from Tudors to Plantagenets. Nor has the spiritual succession of those spiritual monarchs failed. Leo XIII. leads you back to Pius IX, Pius IX. to Gregory XVI, Gregory XVI. to Leo XII, and so back and back and back to the Apostle to whom the Saviour said, "Thou art Peter, and upon this Rock I will build My Church." A long, a saintly, an august line—a line which has seen dynasties rise and fall and empire after empire crumble into dust. The powers of darkness have risen against it; the patrons and protectors of national Churches have sought to compass its ruin, but they have never availed to interrupt that calm and even transmission of Divine power whereby the Church lives herself and makes glad the city of God. Such, my brethren, is the Catholic Church in history and in fact: the messenger of God to men, the guardian of His truth and love. And all this because "built upon the foundation of Apostles and Prophets, Jesus Christ Himself been the chief corner stone." Such a Church is needed in this land. Take her away and what have we left in the religious world? I need not speak of what must be clear to all; I need not insist on that standing scandal in Christendom the multiplication of the sects. But more than this, outside the Catholic Church the very revelation of God is gradually being dissolved and disappearing—first, the belief in the possibility of leading a holy life on earth by the aid of sacrament and sacrifice, next the belief of those revealed truths which teach the aid and scope of life, and lastly, even the truths of natural religion itself. This has already come to pass in Germany, in England, and America. Here, in Scotland—is it not fair to say it—vast strides are being made in the same direction. The bulk of our people are inattentive to dogma; they hesitate to commit themselves to specific belief of any kind. The leading lights of different Churches are unorthodox exasperated. Scarcely a Synod or a Presbytery that is not upheaved with some angry question; there is a current of unbelief ebbing beneath the apparently calm waters in the well guarded harbors of both the kirks; young men bent on rising in the ministry are taking their stand on the true Protestant for

mula and questioning the right of even a General Assembly to frown down the out put of private judgment, and old men are forced to tremble with fear if they contemplate the awful heresies with which the Churches are rife. I say there is need for a Divine teacher here. In the darkness and doubt which surrounds us on every side we have need for the voice of which St. Peter exclaimed, "Lord, to whom shall we go. Thou hast the word of eternal life." That teacher and that voice are here today, for serene, unchanged, and unchangeable, the Catholic Church is with us once again. Before she opens her catechism or unfolds a single article of her creed, she claims the right to be heard, she alone of all bodies calling themselves Christians professes to teach "with authority," as Christ taught, and as he commissioned and appointed His Apostles to teach after Him. Sent by her divine Founder to teach all nations, her aim is as wide as the world. She will never rest contented until she holds a worldwide sway. And to endeavor humbly to extend that sway is the point and significance of this day's world. Well nigh 1200 years ago the Venerable beds wrote of this land, "Now the nations of the Picts rejoice in being united in peace and truth with the Universal Church." It may be long before that truth is again supreme in Scotland. The Universal Church offers which possibly Scotchmen are slow to appreciate—"the obedience of faith" (Rom. i, 5) for there can be no faith apart from the sacrifice of independence at this of mind and spiritual pride. But with God all things are possible, and the Scottish temper is not more national and independent at this day than when Wishart, Bishop of Glasgow, by word and deed fought the cause of Sir William Wallace, and when Maurice, Abbot of Inchaffray, raised his crucifix and blessed the Scottish hosts at Bannockburn. In days gone by the Mouthill of Scone went by the name of the "Hill of belief." Some called it the "Hill of Meeting." That spot was famous in the history of the land, not only as the coronation place of our Kings, but also the scene of great assemblies and Councils which confirmed and spread the kingdom of God throughout the land. We need not discuss whether the ancient name of that hill is better rendered by "Hill of Meeting" or "Hill of Belief." More profitable will be our work if in fervent and in persevering prayer we seek from above lights to guide to the truth and strength to embrace it. Then shall we possess the most precious gifts for the edifying of the body of Christ, until we all meet in the unity of faith and of the knowledge of the Son of God." To promote this glorious end is the explanation of the planting here of this little church. May he deign to accept and bless our humble offering to whose glory alone we have ventured to make it. We leave ourselves to be judged by our words and works. That has been the significance of the planting of this little church to-day.

WHO WROTE THE POEM?

The authorship and actual words of the celebrated lines. "And shall Trelawny die!" have at length been settled by the reproduction of the entire ballad—one of the finest of its kind in the English language—and an explanatory note of the author, the Rev. Robert Stephen Hauker, late Vicar of Norweston, Cornwall, England, who was, before his death received into the Catholic Church. It appears that the Rev. Mr. Hauker gained the Newdegate prize for poetry at Oxford, and that he was at one time regarded as the rival of the laureate. It is certainly well that his memory has been revived, for undoubtedly many students of English literature never heard of him before.

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