

CATHOLICS OF SCOTLAND.

Written for CATHOLIC RECORD.

BY THE REV. ANNEAS M'DONNELL DAWSON, LL. D., F. R. S., ETC.

PART II.

FROM THE EXTINCTION OF THE HIERARCHY IN 1693, TILL THE APPOINTMENT OF BISHOPS, VICARS APOSTOLIC IN 1694.

At the time of Mr. Ballantyne's return to Scotland, (1693) the tyranny of the Covenant was at its height. From 1637 to 1650, the reign of terror prevailed and redoubled fury in consequence of the defeat and death of the brave Montrose. It was, however, near its end. Cromwell won the battle of Dunbar, became master of the North and extinguished the terrible Covenant. As was to be supposed, the number and strength of the Catholics were considerably diminished by such a long and exterminating persecution. Many who had fallen away were reconciled to the Church by Father Ballantyne. Of this number was the Marquis of Huntley, in whose house the Rev. Prefect chiefly resided.

Meanwhile Mr. Leslie was laboring at Rome in the prosecution of an important work which he had in charge. He was not, however, without opposition. Some from excessive caution, others from interested motives, opposed his plan. There were not wanting among the religious orders parties who looked more to the importance of their society than the good of religion. Their influence, hitherto paramount among the Catholics of Scotland, would be greatly diminished if the secular mission came to be thoroughly organized. The Congregation of Propaganda, which was recently established, took a more favorable view of the question. Mr. Leslie, relying on their impartiality, laid before them a detailed account of the state of affairs in Scotland. He imparted to the cardinals his own views and those of his friends regarding the causes which had militated hitherto against the success of the mission, and suggested the means by which it was thought they might be removed. The necessity of appointing a bishop was particularly and earnestly insisted on. The Cardinals of Propaganda had already sufficient experience in the management of missionary countries, to see and recognize the justice of the agent's application. All that he desired, however, could not at the time be obtained, so formidable was the opposition to his proposals. Diplomacy is never in a hurry. It was only after three years of negotiation that it was decided that the mission should be regularly organized under a Prefect. But it could not be obtained that the Prefect should be a bishop. On Father Ballantyne, as Prefect, were conferred very ample faculties, although not so complete as Mr. Leslie had petitioned for. The temporal was not forgotten: 500 crowns of annuity was allotted to ten missionaries. All this was done in 1693, from which year dates the commencement of the Scotch mission. Father Ballantyne and his friends were much gratified by this great, although partial, success. It appeared to them that a day of prosperity had now dawned for the Catholics of Scotland.

Three years more of useful labors and the zealous Prefect was, in 1696, requested by the Marchioness of Huntley to repair to France in order to be present at the profession of one of her sisters in a community of nuns. The vessel in which he embarked for Dieppe was boarded by an "ostend cruiser," and all the passengers were made prisoners. When they were taken before the Governor at Ostend, Father Ballantyne informed him privately that he was a Catholic priest and was immediately set at liberty. Another passenger, Lord Conway, seeing this, and being ignorant of the cause, concluded that Father Ballantyne was a spy, and threatened to denounce him as such, on his return to Rome, unless he had no power in the matter, and Conway having gained his liberty in some other way, gave information at Rome, which led to the arrest of Father Ballantyne as a spy of Spain, as soon as he landed in England. He was sent to London and interrogated by Mr. Thurlow, Secretary of the Lord Protector Cromwell. Being pressed to accept of his prompt liberation at Ostend, he consented to run the risk of incurring legal penalties and admitted that he was a priest on a journey. The Secretary believed him and gave him in charge to a messenger at Westminster. In this man's house he lived for about a year. The Secretary often visited him and acknowledged that he was won by his piety, patience and courteous manner. At the expiration of his term, Her Majesty presented him on condition of going into exile. Such were the laws of the time. The Secretary, to his credit let it be told, paid a part of his fees and expenses.

Father Ballantyne found his way back to Paris in great poverty. He thence dispatched a report of his mission to Propaganda. Mr. Leslie, his friend and agent at Rome, obtained for him 500 sterling in order to meet the expenses caused by his imprisonment. There was sent for paying his way back to Scotland and for providing vestments and sacred utensils, of which there was so much need. The Rev. Prefect was not without honor at Paris. By special invitation he preached before the Queen Dowager of Great Britain, Henrietta Maria, in the Church of the English Sisters. At the conclusion of his sermon, Her Majesty presented him with a very fine sabb. He reached Scotland without any more mishaps, and resided in the house of the Marchioness of Huntley at Elgin.

During the absence of Father Ballantyne, one of the small body of missionary priests, Mr. Crichton, was induced, by the prospect of worldly advantages, to conform to the Kirk. This apostasy was a severe blow to the worthy Prefect, who, on this return, visited the erring brother, and by his powerful persuasion, brought him back to the fold. Crichton was truly penitent and signed two recantations, one to be sent to the Presbytery, and the other for distribution among the Catholics. He was in delicate health at the time and in six weeks after, Father Ballantyne's return to Scotland departed this life in sentiments of sincere piety. In little more than a year from the

time of his return, the venerable Prefect himself was taken from this world. He had retired, after visiting the missionaries, to the house of the Marchioness of Huntley at Elgin, and from thence sent to Rome his report of the state of the mission. He could hardly have been fifty years of age. He was interested in the Marquis of Huntley's estate in Elgin Cathedral. The magistrates and citizens testified their esteem by attending the funeral. In a letter addressed to Propaganda by Messrs. Winster and Lumsden, in the name of all the missionaries, the writers also mention the death of the Marchioness of a private person that has been so much regretted by every class of people, Protestants as well as Catholics. The former, though they bear the most inveterate hatred to our holy religion, loved and esteemed our Prefect. For, Almighty God had endowed him with such a singular degree of prudence, and with modesty and humility so engaging, as to render him amiable to everyone with whom he conversed. Twelve years he labored with unremitting assiduity for the propagation of the Faith in this country. From the time of his late long imprisonment he never enjoyed good health. All the helps of physicians and medicines this country could afford were liberally provided for him by the pious Marchioness in whose house he expired. The letter also states that the Prefect was blessed in enjoy in his last moments all the aids and consolations of religion.

Father Ballantyne was a man of highly cultivated mind and most exemplary piety. He will be long lovingly remembered by the Catholics of Scotland, not only as a man of piety and learning, as well as an excellent priest, but also as the founder of the missionary body of secular priests, that has subsisted, always increasing its members and extending its influence, till the restoration of the hierarchy by the reigning Sovereign Pontiff, Leo XIII.

In 1697 Mr. Alexander Winster, who had studied at the Scotch College in Rome, came to reside over the mission in Scotland. He was directed on leaving Rome, to repair to Paris in order to consult with Mr. Barclay, president of the Scotch College there, in regard to his plan and to arrange with him for holding correspondence with Paris. The Congregation of Propaganda, ever true to its mission, contemplated establishing a school in the Highlands, and it desired Mr. Winster to report on the possibility of founding such an institution. The congregation instructed him, moreover, to restrict himself to preaching the gospel, only, and not France or Spain, and, by no means, to interfere in politics, or encourage to rebellion. Propaganda was well aware how injurious to the cause of religion had been the frequent and ineffectual attempts of the Scotch Catholics to obtain the aid of foreign powers in order to secure their deliverance from the evils of persecution. The ability and active habits of Mr. Winster enabled him to render signal services to his brethren. It was through his skillful management that Father Ballantyne was liberated from prison. It was difficult and dangerous, in those times, to hold any correspondence on Catholic affairs. Mr. Winster overcame this difficulty by adopting an ambiguous and obscure style, so that his language could only be interpreted by those to whom he wished to convey information. He was the only one of the missionaries who could venture to correspond with friends on the continent, on political matters as well as religious; and he always did so with impunity. As a missionary he was zealous and most useful. Although very much young, he soon gained their confidence. Such was Father Ballantyne's opinion of him that he associated him with Mr. Lumsden in the temporary charge of the mission, whilst he was himself absent from the country. On the death of the venerable Prefect, Mr. Winster was unanimously chosen, by the missionaries, vice-Prefect. Their choice was ratified by Propaganda. In June, 1692, the congregation appointed him successor to Father Ballantyne.

The restoration of King Charles II. was a fortunate event for the Catholics of Scotland, and they were led to hope that their worst trials were at an end. The marriage of the king with a Catholic princess greatly improved their prospects. The estates which had been confiscated by Cromwell, were restored, and there was even some hope that the penal laws would be moderated if not entirely repealed. There were, however, outbreaks of fanaticism in remote and ignorant localities, that could not be influenced by public opinion. The mission, now under the superintendence of Mr. Winster, did not fail to avail itself of this period of comparative calm, to promote its growth and consolidation. As we have seen, the secular clergy were without government, and, consequently, followed no system in the exercise of their missionary duties. They could now, under the guidance of a superior whom they respected, render great and lasting services to the cause of religion. They were somewhat impeded, however, by a certain amount of jealousy on the part of the religious orders. With out being a religious society, they had, and by authority, assumed the form and order of one. Hence there could not well fall to be some degree of rivalry. Nevertheless, much good was accomplished and great peace enjoyed during the ten years that succeeded the death of Father Ballantyne. It was during this peaceful time that the first endeavor was made to establish schools in the Highlands. In those days, fifty crowns a year was considered a sufficient income for a missionary priest; and the same amount was allotted to each schoolmaster. Two schools were established, one in Glenparry, and the other in the island of Barra. The cardinals of Propaganda could have had no idea of the geography of Scotland, when they required that Catholic children from all parts of the country should attend those schools. The worthy Prefect, however, was able to show them that such attendance was impossible. In fact, he plainly told them that Catholics in Scotland would as lief send their children to be educated in the West Indies, as in the island of Barra. The state of the mission, at the time, and the distribution of Catholics scattered over the country, were but little known at Rome. Hence the resolution of Propaganda that a missionary priest should be placed in charge of each of the ancient dioceses. This idea they abandoned on

being better informed by Mr. Winster, who represented that, whilst in the ancient dioceses of the Isles, there were many Catholics, but to require the services of five priests, in other parts of the country, the Lowlands particularly, there was scarcely one Catholic.

The Prefect now strongly urged that a visitation of the mission should be made, as the best means of informing the Propaganda, and a report of the same by a competent priest laid before the Cardinals. The peace which the Catholics had enjoyed for some time was now seriously disturbed and their sufferings increased by the Oates' conspiracy in 1678. Mobs and riotous assemblies became so threatening that the missionary priests were obliged to conceal themselves for several months. In the following year, 1679, the visitation which the Prefect so much desired took place. It is necessary to refer to it, whatever is known of the state of the mission at the time, is derived from it. The decree of Propaganda, originating in it, is dated 1677; but, it was not undertaken until the agitation caused by the Oates' conspiracy, had subsided. Mr. Alexander Leslie, a brother of the Scotch agent at Rome, was chosen visitor. This gentleman was not without experience. He had served the Cardinal, as a priest, in the country, ten years, as a priest. The country was in such a disordered state, the Presbyterian population being at war with their Sovereign, that Mr. Leslie found it difficult to fulfill the duties of his office. He managed, however, to visit all the districts in which there were Catholics, and conversed with the leading parties among them, and with the priests. He then began collecting, at the same time, information for his report. He considered the number of Catholic communicants in the whole country to be 14,000. Of this number 12,000 inhabited the Highlands, where, from the remoteness and comparative inaccessibility of the country, they were safer than their brethren in the Lowlands, who, on account of the close proximity of the courts of law, were, at every moment in danger from the penal laws. The few Catholics of the Lowlands were widely scattered. In Galloway there were 500; in Glasgow and the neighborhood, 50; in Forfar-shire and Kincaird-shire 72; in Aberdeen shire 400; in Banff-shire 1,000; and in Moray shire 8. In the Highlands there were only four priests, of whom, except one, were from Ireland. They were the best and most zealous of the Scotch Catholics, nor the worst of roads, could hinder them from going to assist the dying. But owing to distance and the difficulty of traveling, they often arrived too late. With the exception of some chaplains, none of them had fixed residences. This was attended with great inconvenience, both as regarded themselves and their flock. It was scarcely ever known where to find them; and the habit of moving constantly from place to place, rendered it impossible for them to apply to the necessary studies. In Mr. Ballantyne's time an endeavor was made to induce each priest to limit himself to a certain sphere of duty, but the good Prefect had no authority to enforce such a regulation. Hence, notwithstanding the best endeavors of the clergy, only few Catholics could hear mass oftener than twice in the year, while, for months together, whole districts were without any spiritual ministrations. In addition, the missionaries suffered from the inadequacy of their incomes. Almost all that they had to rely on was a subsidy of 500 crowns, granted by Propaganda for the whole mission. They were not yet allowed to apply the temporal wants of their pastors. The Church, in its better days, had no need of such aid. On the contrary, the churchmen of Scotland were always able, and they were often called upon to assist even the Sovereign with the funds at their command. The Highland Catholics were the first to yield to the representations of the clergy and out of their poverty contributed as much as they could to the support of the Lowlands, and with the exception of some rich and noble families who maintained chaplains, refused and continued to refuse, for another century, to contribute anything towards the support of their pastors. The question was again raised as to confining each priest to a certain district. But opinion was so divided that it was considered nothing could be done in this direction, till the appointment of a bishop. Such an appointment was desirable and much desired; but there were many impediments; not the least of which was the impossibility, at the time, of providing for him a sufficient income. There was also an obstacle in the state of the country. The Presbyterians had become somewhat reconciled to the idea of Presbytery living amongst them. Their prejudice against bishops was as inveterate as ever. It was all the more so on account of the attempts to force upon the country "bishops" according to the Anglican establishment.

TO BE CONTINUED.

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There are many indications of worms, but Dr. Low's Worm Syrup meets them in every case successfully. In his Vegetable Pills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For DELICATE AND DEBILITATED CONSTITUTIONS Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Low's Superior Soap is an elegant toilet article, and cleanses and purifies the skin most effectually.

OUR CATHOLIC SCHOOLS.

Milwaukee Sentinel.

If a person were asked to start a vineyard and had no knowledge of the business, he would gladly accept advice and counsel from a person who did understand the business. Moreover, to make the business an assured success, he would search for a man of that kind and not plant his vines at haphazard here and there or let them grow up wild. The Catholic Church, from her experience and the light of knowledge which God gives her, understands the training of a child, the same as the vine dresser understands the training of a vine; and she says to the Catholic parent: if you want to rear up your child after God's heart, you must send him to a Catholic school. If you send him to any other school you will imperil his salvation and your own. St. Augustine says that "it is not ignorance, but pride which makes the heretic," and it is not ignorance of the wish, and the command of the Church to have Catholic children educated in Catholic schools, which makes bad Catholics send their children to godless schools; but a pride of heart which possesses them when they place their judgment above the judgment of the Church and they rank their wisdom and experience above hers. To teach a boy to be a carpenter you must put him in a workshop, show him the carpenter's tools and how to use them. He will learn the trade by degrees, and will become a skilled workman after a time. He will even be able to do some of the work of a plumber, a tinsmith, etc., although he has never learned those trades. But he will always know his own trade, for that is the thing to which he gave all his attention, time, and labor. He could not succeed at anything else. In the same way if you put a boy in a school where there is no religion, he may have a smattering of it from a nice moral poem now and then, or a story in a reader but he will come out of it as he went in with out religion. The religion he may learn in the Sunday school and at home, may help him out a little; but he will only know best what he learned most, now to succeed in worldly affairs, and that is the kind of religion he will observe and practice.

Special to the CATHOLIC RECORD. To Our Mother. Died November 29th, 1879, aged forty-three.

Mother, in silence thy sad tears were falling. Alone, thy last vigil thou didst keep in woe; Wond'ring how we, thy lov'd children, could live on. Where thou wert not, when thy head was laid low. Well didst thou know that the beeping angel had summoned thee hence, away from us all. Well didst thou know that no earth power could save thee. Nor could love keep thee, on hearing his call.

And when dawned the morning, cold, rainy and dreary. As on each lov'd face, thy last kiss thou didst press. To each one was whispered some good thought to guide him, While thy heart breathed this prayer, Oh O Mother! no wonder thy heart was nigh broken. When forever thy feet crossed the threshold of home. For that last moon went, thy Creator had claimed thee. And thou wert consigned by lov'd hands to thy rest.

Thy last thought, a wish that God would ever guide us. Thy last word a prayer to the Spirit of Love. Thy last kiss, to him, thy dear life companion. With the hope he might lead us to Heaven above. How often, in lifetime, thy lips have reached, The wish when Death came, it might come as now. With a saintly priest kneeling in prayer by thy bedside. And kind ones to wipe the death dew from thy brow.

Years have gone by thro' shadow and sunshine. He has proven true—our Father—to thee. Helping our footsteps, as onward we faltered. Nearer to God—and Oh mother! to thee. Death has since summoned two more from our number. The fairest of all lies in peace at thy side. The other, thy son—the joy of our hearts, in his pride his strength and his manhood, he died.

God's time is passing. In temptation's dark hour. Pray for us, mother, as onward we go; That never while God's given life leaves us power. May we sever from the right, thro' wear or thro' woe. And when our last hour comes, Oh! may He be near us. Our Guide and our Father, our Judge and our Friend. May His Mother in mercy, plead with Him to hear us. That may meet thee in Heaven, when this life doth end.

Never Heard of "Davy Crockett's Coon!" That's queer! Well, it was like this: Col. Crockett was noted for his skill as a marksman. One day he leveled his gun at a racoon in a tree, when the animal, knowing the Colonel's prowess, cried out, "Hello, there! Are you Davy Crockett? If you are, I'll just come down, for I know I'm a gone coon." Just take a dose of Dr. Fierce's Pleasant Purgative Pellets, and see how quickly your biliousness and indigestion will expel the excrement from your bowels. They are specific for all derangements of the liver, stomach and bowels.

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