

CATHOLICS OF SCOTLAND.

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

PART II.

FROM THE EXTINCTION OF THE HIERARCHY IN 1603, TILL THE APPOINTMENT OF BISHOPS, VICARS APOSTOLIC IN 1694. The King having overcome the popular tumult and returned to his capital, was now all-powerful, and prepared to inflict a new mortification on the refractory Kirk. This was nothing less than to reconcile it to the Catholic Ears, whose lives the ministers sought, in punishment of their "idolatry." The Ears were willing to be politically reconciled; and they were so. The story of their conforming to the Kirk so completely as to sign the Confession of Faith and take the ministers were pleased to call the sacrament, has all the appearance of being apocryphal. If, indeed, they signed, it was under coercion and in obedience to irresistible political emergency. The King had addressed a very peremptory letter to Huntley intimating to him that "the time was come when he must either embrace the Protestant faith, remain in Scotland, and be restored to his honors and estates, or leave his country forever, if his conscience were so tender as to refuse these conditions; in which case he must never look to be a Scotchman again."

champions of the Truth, were to be held up to scorn and avoidance, in terms such as these: "Take heed, therefore, my son, to such Puritans, very pests in the Church and common weal, whom no deserts can oblige, neither oaths nor promises bind; breathing nothing but seditions and calumnies, aspiring without measure, railing without reason; and making their own imaginations (without any warrant of the word) the square of their conscience. I protest before the Great God, and, since I am here as upon my Testament, it is no place for me to lie in—that ye shall never find, and your Highland or Border thieves, greater ingratitude, and more lies, and vile perjuries, than with these fanatical spirits."

A rumour had spread through the country that King James was the author of the obnoxious passages, and that he had given instructions to the prince which showed inveterate enmity to the Kirk. It was thought that the best that could be done, in order to silence the clamour, was to publish the work. It was published accordingly; and it did more, Archbishop Spotswood believed, in favor of James' title, by the admiration it caused in England for the piety and wisdom of his royal author, than all the discourses on the succession that were circulated at the time. In Scotland, as was to be expected, it produced quite an opposite feeling. The wrath of the ministers was extreme. It was perfect phrensy.

The favor in which the Catholics of Scotland now stood was shown on the occasion of the arrival of a French ambassador. The English Queen and the ministers of the Kirk were dissatisfied because they suspected that this ambassador's mission was connected with the king's intrigues with Catholics abroad. The ambassador was of the House of Bethune, and a younger brother of the great Sully. He was much caressed at the Scottish Court. He had brought with him a Jesuit, and this priest was frequently closeted with the king. Sully was, of course, allowed the full exercise of his religion; and this caused the ministers to grieve over the contrast of the present times of liberality and indifference to the Kirk, with the glorious days when it was deemed to celebrate mass in Scotland. But the wrath of the ministers was impotent and the monarch all-powerful. He was too well informed to heed their censures, and too strong to dread their waning influence.

When the ambassador of a Catholic Power was cordially received at the Court of Scotland, it was fitting and opportune that the king should send an envoy to Catholic Powers and to the chief of those Powers. Pourie Ogilvy, a Catholic Baron, was sent to Italy and Spain. At Venice and Rome, this diplomatist represented, and, as he alleged, by authority of the king, that this monarch was prepared to receive instruction in the Catholic faith and establish the true faith in his kingdom, and, as a pledge of his sincerity, send his son to be educated at the Court of Spain. He would require, on the other hand, that Philip should renounce all claim to the English crown, advance to King James 500,000 ducats and send to his aid a force of 12,000 men. Philip was distrustful. He doubted the envoy's credentials; and although he treated him with courtesy, gave him no encouragement.

Another envoy was despatched to Rome. He claimed that he was commissioned by King James. This envoy, Mr. Drummond, carried with him to the Papal Court a letter from his King to Clement VIII, in which it was suggested that the residence of a Scotch ambassador at Rome would be attended with the best effects, and he proposed that Drummond, Bishop of Vaison, a native of Scotland, should be appointed to this office. The ambassador proposed, moreover, and in the King's name, that His Majesty's son should be brought up in the Catholic faith, and that King James would place his castle of Edinburgh in the hands of Catholics. Ogilvy had acted a double part. He was a spy of Cecil as well as an envoy of the King of Scots. It was otherwise as regarded Drummond. The letter which he bore to Pope Clement, when challenged by Queen Elizabeth's ambassador, was known to be genuine, bearing the signature of King James. This the King admitted. But the letter was produced and published by Cardinal Bellarmine, when it was proved to bear the King's signature. On investigation being made, the Scotch Secretary of State, Lord Balmerino, who was a Catholic and nearly allied to the Bishop of Vaison, confessed that he had presented the letter along with a mass of other papers, and that the king signed it without looking at its contents. This the wary monarch was not likely to do; nor was it believed that he did. The light punishment inflicted on Balmerino showed that he had made himself a scapegoat to screen his Royal Master. However all this may be, it is certain that there was intercourse with Rome which produced a most favourable impression in the minds of all the Catholics, as regarded the Scottish Monarch. All parties in England now favored him. In the summer of 1602 the English Lord Henry Howard wrote to the Earl of Mar, that "all men spoke as freely and certainly of the succession of the king of Scots, as if they were about to take the oath of allegiance to him in his own Capital."

It remained only for the politic Monarch, after so many triumphs, the fruit of his "king-craft" and diplomacy, to put an end to the feuds which distracted his kingdom. The families of Argyle and Huntley were reconciled and a marriage arranged between the former nobleman's daughter and the son of the latter. The Duke of Lennox and a party headed by the Queen renounced their deadly variance with the Earl of Mar. The powerful Houses of Moray and Huntley, whose inveterate feud of forty years had so often spread havoc and terror over the finest portions of the

country, came under the judicious and firm arbitration of King James and was at an end forever. This was great success. There was universal peace, and the greatest joy prevailed throughout the land. The English resident wrote to his Court: "Nothing was now heard but the nobility feasting each other, consorting like brethren, and all united in one loving bond for the surety and service of the king."

The year 1603 was a year of great events. It saw the bitter end of that most cruel enemy of all Catholics, Queen Elizabeth. It beheld also the undisturbed accession of Scotland's King to the throne of England, and the death of James Bethune, Archbishop of Glasgow, with whom perished the ancient Hierarchy of Scotland, which had subsisted without interruption ever since the second century.

The Catholics of Scotland, although deprived of their usual government, which they prized so highly, now enjoyed peace, and, encouraged by the recent conduct of the monarch towards them, entertained the hope that there would be a long continuance of tranquility. We shall now see to what extent this hope was realized.

The more influential Catholics of Scotland continued to be favored by the politic King James after he succeeded to the English crown. The Earl of Huntley, now a marquis, received the royal sanction for the private exercise of his religion. The same favor was extended to Gordon of Craig, and it does not appear that for some time any serious persecution was attempted. The Catholics of Scotland were allowed to maintain an agent at London who negotiated for the intercession of the established Church. The severe laws against them were still, however, on the statute book, and there wanted not, in those dark days, the spirit of persecution which, ere long, caused them to be put in force. Several Jesuits who had returned from exile, were tried and once more sentenced to banishment. This was, as yet, the utmost penalty; for, although John O'gilvie, a Jesuit, was executed at Glasgow, in 1615, in the thirty-fourth year of his age, it was for an alleged crime against the State, the crime of treason. No other priest was put to death under the cruel statutes that still existed.

We learn from a letter of Father William Leely, who died Dean of St. Quinlan's in France, that in 1628, Charles I. had addressed a proclamation to the Bishops and Ministers, requiring them to send to the Privy Council, twice in the year, a list of all Roman Catholics who refused to attend the service of the established Church. When convicted they were to be excommunicated and their goods confiscated. In another letter of date 1st September, 1630, he states that the Catholics who had appeared before the Council, in the previous month of July, had all been sentenced to banishment. Seven weeks were allowed for their departure and one third of their rents was granted for the maintenance of their families, which would be forfeited if they returned to their country; and, besides, there was a penalty of one year imprisonment. Father Leely, soon after 1636, was appointed Superior of the Scotch college at Douay. His brother, Father Andrew Leely, was a missionary in Buchan. In May, 1647, this priest was arrested and committed to prison at Aberdeen. In March, 1648, he was in Edinburgh jail, from which, through the influence of Count de Montreuil, the French ambassador, he was released in July of the same year, and ordered to quit the realm under penalty of death if he ventured to return.

TO BE CONTINUED.

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THE CHRISTIAN'S FAITH.

"Faith," the new Catechism says, "is a divine virtue by which we firmly believe the truths which God has revealed." A sound Christian faith, outside of the Catholic Church is becoming more and more rare. Faith and speculation are rather inconsistent with each other. We hear unctuous repetitions of the possession of a "faith on the Lord Jesus," on the part of persons who utterly despise and disregard the authority in the Church which Christ established, and the sacraments—the channels of His grace—which He instituted for our benefit.

The age in which we live is becoming more and more averse to dogma, and impatient thereof. All the dogmas of the Christian religion, to be they comprehensible or incomprehensible, are the necessary objects of our faith, and we must believe them on the irrefragable authority of revelation. In matters of religion, we must examine whether God has revealed the mysteries the Church teaches; and when satisfied that God has spoken, it becomes our duty to believe in all submissiveness and humility.

Faith—the daughter of heaven—must have issued from the bosom of God. She, that divine gift, reveals truths which, otherwise, would have been virtually unknown, and which human reason cannot discover, or, in some cases comprehend. "The greatest things that we know," says St. Chrysostom, "are not derived from reasoning, but from faith. God is everywhere, and yet without parts. What could be more repugnant to reason? Acknowledge, then, the darkness in which we are; every where inevitable contradictions. Everywhere faith is necessary. It alone is firm and solid."

The rationalist affects to consider it a mark of weakness to believe in supernatural truths; whilst, standing as we do in the light of revealed religion, we fully and thankfully realize that there can be no real greatness except in that enlightenment which faith brings to the human soul.

As the Abbe Segur expresses it: "Faith is to reason what the telescope is to the naked eye. The eye, with the telescope, sees what it could not perceive unaided. It penetrates into regions which are inaccessible without that aid. Who will say that the telescope is opposed to or conflicts with the natural eyesight?"

A GEM OF ELOQUENCE.

Rev. Father Cotter, at McArthur Junction, Ohio, on a recent Sunday, after his regular sermon on the Gospel of the day, and with the emotions of true eloquence, alluded to the sin of drunkenness, saying:

"The drunkard sets down his cup, and smacking his lips says, 'Ah, that tastes well! I propose now that he will wash the whiskey down with a cup of I will fill. First, drink down the tears of your sorrowing mother, and then say, 'That tastes well! Second, drink down the blood of your broken wife, and say, 'It tastes well! Third, drink down the cup filled with your own honor and say, 'It tastes well! You may say this is poetry. Seek then from those concerned the price."

"Let the drunkard ask his own heart what has become of his God-given affections, and he will find that the flame of alcohol has licked dry the deepest depths of his honor, and all this for what? Mayhap to reach a 'golden apple' of ambition? No, but to kill ambition itself. Maybe to reach a fortune? No, but to slake or prevent even the possibility of ever gaining one. Maybe to conquer an ever-painful victory? No, but to deliver himself, gagged and bound by a thousand chains to the arch-enemy of manhood, as well as true Christian character. He slaugthers all his sacred obligations for a bottle of rotten liquor, and goes on staggering through life, until, one day, he falls drunk at the foot of God's judgment seat!"

These remarks brought forth fruit quickly and abundantly, for several young men of the congregation left their seats, and after the congregation left the church, approached the reverend gentleman to take the pledge for life.

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