

JUNE 2, 1888.

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

PART I. FROM 1598 TILL THE EXTINGUISHING OF THE HIERARCHY IN 1603. CONTINUED.

Now that the Catholic Barons were in exile, the ministers of the Kirk made the utmost efforts to compass their complete ruin. They tried all in their power to induce the King to forfeit their estates and reduce them to beggary. So barbarous a measure the monarch wisely refused to adopt. He had already done enough, he conceived, for the Kirk, and he could not but consider it cruel and impolitic in the extreme, to extirpate the ancient Houses of Huntley, Erroll and Angus, and to punish, by utter ruin and extermination, parties who were already exiles for conscience sake. The Commission of Huntley and Erroll were permitted to remain in Scotland; and arrangements were made by means of which the Earls themselves were saved from being wholly destitute. It was the policy of James to maintain a certain balance of power between the factions, keeping them all dependent on himself, leading to the one or to the other, as the exigencies of the time required. To leave such great Barons as Huntley unmolested in a position which rendered their restoration possible at any moment, was a powerful means of restraining the violence of their enemies.

About this time, 1599, according to the testimony of the Kirk, the Catholic clergy in Scotland were labouring zealously to confirm and comfort their brethren. The hope that the exiled Barons would soon return, gave them new courage, and they were confident that the king would not tolerate any violent measures against them on the part of the merciless Kirk, which was obliged to be satisfied with abusing them and uttering impotent blasphemies against religion. They were denounced as "excommunicated Papists," "Jesuits," "Antichrists," etc., whilst their chiefs, the Catholic Earls, were branded as rebels, traitors, etc., and the friends of these forfeited Earls, they complained, who remained at home were at large and enjoyed full liberty in the land.

Meanwhile the tide of Royal favor appeared to flow towards the Catholics. King James was disgusted with the narrow-mindedness and persecuting spirit of the ministers of the Kirk. The mean and sly way in which his "good sister," Queen Elizabeth, had treated him helped to alienate him from her faction and incline him to show friendship to the Catholic party. These dispositions bore their fruit. Notwithstanding the opposition which he anticipated on the part of the Kirk, the king resolved on the restoration of the Catholic Barons. They were to submit, in duty bound, to their sovereign, and offer no opposition to the Kirk. On this condition their cause was to be espoused by the Duke of Lennox. Soon afterwards, the Earl of Huntley came from the continent, and passing in disguise into Scotland, arrived safely among his friends, who, aware of the favour in which he was held at the court, made the greatest efforts for his restoration. The Kirk was horror struck, and raised its cry of warning. But it was in vain, while giving utterance, in loud complaints, to their distress, they learned that the Earl of Erroll had been seen with Huntley at his castle of the Bog of Gight and that the powerful Earl of Angus had come secretly into the city of Perth. Worse than all, the Countess of Huntley was at court, and having great influence, made overtures on the part of her husband. He had never, it was alleged in his behalf, plotted against the reformed religion since he left Scotland, and was willing to stand his trial if any one should presume to accuse him. He had no objections to confer with the ministers on the subject of religion; but a reasonable man would propose any terms. The Kirk was at a loss. These earls would not show themselves openly in the country unless their presence were acceptable to the King. The party that upheld the truth and the liberty of the word of God was strong, bold and confident of success, both in England and Scotland. If some great and determined resistance had been made, the Kirk, with all its boasted purity and privileges, would become the prey of Antichrist. A day of humiliation, accordingly, was appointed. People and Ministers were called upon to weep and pray between the porch and the altar, for a land "polluted by the enemies of God."

They also named sixteen commissioners who should sit at Edinburgh, represent the church, as its council, and correspond with all parts of the country. No wonder if the king was alarmed. This was, indeed, an imperium in imperio, which would have swept the government out of the hands of the civil power. At first, however, he thought it more politic to remonstrate; and this he did through some of the more moderate ministers. He would have them understand that their fears were groundless. The Barons had no intention of making war on him or them. They had thrown themselves on his mercy and he had taken them into favor. Why should not the clergy have the like consideration for repentance? The barons desired to be reconciled. Why should the Church repel them, shut its doors in their faces, and doom them to despair? King James was by nature inclined to clemency. The sentiments to which he gave utterance in opposition to the merciless Kirk, were no doubt sincerely entertained. This conduct was, at this time, highly politic. It would have been unwise, considering Queen Elizabeth's greatness, and the influence of the Catholics in England as well as in his own kingdom, to become a religious persecutor. It would have been an impediment to

his accession to the English crown. The Kirk, too, disgusted him by its cruelty and the absurdity of the arguments urged by its ministers. The Catholic earls, they maintained, could not be pardoned for the civil power. They were "idolaters" and must suffer death. They could only be absolved on their repentance, by the Kirk, from the sentence of spiritual death. Some of the more moderate implored him to come to an agreement. This is impossible, he declared, so long as the limits of the two jurisdictions are vague and undistinguishable. In their preachings, he told them, their license was intolerable. They censured princes, estates and council. They convoked General Assemblies without any authority. They passed laws under the allegation that they were purely ecclesiastical, whilst they interfered with his prerogative and restricted the decisions of his council and judges. Their synods and presbyteries, under the name of scandal, fomented the most bitter personal attacks, and drew under their banner every conceivable grievance. Agreement under such circumstances was out of the question. If made, it could not last for a moment.

During these discussions a minister called Black, not only denounced the threatened triumph of "idolatry" in Scotland, but, at the same time upbraided the Kirk against English Prelacy. Queen Elizabeth was an atheist, her religion empty show dictated by a set of pseudo bishops. The King of Scotland was guilty of treasonary in allowing the return of Papist Earls. But what could be expected? Council I was not the head of both court and council? Were not all kings devil's baits? Was not Satan in the court, in the guiders of the court, in the head of the court? Such language, of course, could not be tolerated. King James claimed and surely was entitled to the right of judging and sentencing the offender. The Kirk and Black violently remonstrated, maintaining that the Church alone could judge such cases. The king stood firm. The matter was tried and sentenced. His Majesty was unwilling to execute the sentence and made a new endeavor to gain the ministers. But in vain. It became necessary to forbid the commissioners to hold any more meetings, and they were commanded, by royal proclamation, to leave the city within four and twenty hours, and repair to their homes. They refused to obey, but accepted their trial and death mightily with the power of the sword against the charge which commanded them to desert their duty. Later on, Black was found guilty of having falsely and treasonably slandered the king; the queen, his royal consort; his neighbor princess, the Queen of England, and the Lords of council and session. He was imprisoned to await the king's pleasure. James, although he held the sword of justice over the criminal, was still anxious for a compromise. His leniency and friendly purposes were misinterpreted. They showed, it was pretended, weakness and not a desire for peace. The commissioners of the Kirk would not in the least withdraw from their demands. No punishment, they declared, could be inflicted on a man who had not yet been tried. The Kirk proclaimed a fast and once more, commanded "to sound mightily." The king's patience came to an end. He commanded the commissioners instantly to leave the city and ordered Black to enter into ward. He also published a lengthened declaration in which he justified his proceedings before his people. He concluded by saying that "he was resolved to enforce upon all his people, ministers of the Kirk as well as others, that obedience to the laws and reverence for the throne, without which no Christian kingdom could hold together. For this purpose certain bonds were in preparation, which the ministers should be required to subscribe under the penalty of a sequestration of their property."

The ministers and their friends now caused a tumult in the capital which endangered the person of the monarch and obliged him to withdraw to his palace of Linlithgow. He summoned around him the border warriors and the hardy men of the North. All these approached the city, the magistrates, the burgesses and inhabitants generally were struck with terror and made submission to their Sovereign. The ministers were, as usual, the worst to deal with. They started propositions that were wholly inconsistent with the existence of the civil power. But, in such controversies, they were no match for the learned and acute English. Some of them, on account of their extreme violence, in the pulpit and at popular conventions, were obliged to leave the country. The king finally prevailed, and placed the authority of the state in such a light as to command, however much they abhorred it, the acceptance of the ministers. His next step was to establish the Episcopal form of Protestantism. This was a blow in favour of the Catholics. If the Kirk had been less exacting in its demands and less violent, it might have fared better.

TO BE CONTINUED.

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CATHOLIC PRESS.

Colorado Catholics.

The union of all creeds and churches is one of the idle themes of the day. There are some earnest Christians who dream of such a consummation; but the hope is vain, until all the dissenting bodies of Christians accept the authority of the Catholic Church. There is union, strength, and security.

At the sessions of the late International convention of women at Washington there were many things said about women as physicians, as lawyers, as journalists; but unless we are greatly mistaken, nothing was said about women as women, and yet here it is that their greatest characteristic, that they are most liked, and will be most influential.

A New Jersey Presbyterian clergyman has been invited to withdraw from the West Jersey Presbytery on account of heresy. It is funny to read of such things in seats of purely human origin. The concern to which this minister belongs does not pretend to be infallible in matters of faith and morals, and yet it denials the right of private judgment to its members. It is entirely logical, and proper for this clergyman to improve his religious denomination by such suggestions as in his opinion are reasonable and profitable for his organization. It would be amusing if it did not effect a serious matter, to hear our dissenting brethren talk of orthodoxy and heterodoxy.

Catholic Citizen. The famous Comstock lode was sold by its discoverers for a few drinks of whisky and a pony. It panned out to the extent of \$300,000,000. What a foolish swap the finder of the lode made! But some men to-day are swapping their souls for a few drinks of whisky.

We have frequently spoken of the "vindictive epoch" of the Church in America being passed. The epoch now present is one of conscientious self-improvement. The teachings of the Church can not be improved, but the fidelity with which Catholics live up to them can be improved. It is not what we claim to be or vindicate ourselves as being, but what we actually are that counts in the long run. We do not want the respect of Protestants so much as our own self-approval.

Avé Maria. "English converts," observed Archbishop Ryan in a recent speech, "are, generally speaking, among the best friends that the Irish race has." Coming from such an authority, this remark carries conviction with it, and it would be easy to bring up a number of examples to illustrate its truth. Archbishop Ryan instances Cardinal Manning and the Marquis of Ripon. His account of the latter is interesting. "I remember," says he, "recounting some of the incidents of his visit to Europe, 'that, after celebrating Mass in a little church not far from the Cardinal's house (the Church of St. Edward), I saw in the congregation a rather distinguished-looking man, who, as I was afterwards informed by the pastor, was the Marquis of Ripon. This gentleman came to Mass every morning, in all kinds of weather, and once every week. He, at one time, stood at the head of the Freemasons of England, and was Viceroy of India, and enjoys the profound respect of the people. He too, as you know, is a devoted friend of Ireland."

Boston Pilot. Notwithstanding the denial of the young lady's parents, Joseph Chamberlain insists that he is engaged to Miss Endicott, daughter of the United States Secretary of War. He reiterated the statement last week at a banquet where were seated Archbishop Bailton, Colonel Sanderson and Lord Randolph Churchill, a triumvirate which the London Star characterizes as one of "birth, bigotry and brass;" but the brass, we should say, was monopolized by the host, who made the indelicate boast of his engagement.

The London Tablet, "Catholic" organ, strongly endorses the action of the English judges in Ireland who obeyed their Government in doubling the sentences of the prisoners in the Phoenix Park. The Tablet says that the Government is not to be blamed for trying their Tory to appeal. Even the Protestant Tory papers of England condemned the extraordinary judgment; but there is no length to which the "Catholic" Tories will not go in their hatred of Ireland's advance; and they never fail to cloak themselves with a garment of morals and to use the Church as their weapon and support.

The Scotch crofters continue to trouble Lord Salisbury's Government. Being Scotchmen they ought to be content to starve without a murmur, unlike the turbulent Irish; but being human, they are not willing to make room for sheep and deer, and so the infallible English panacea is offered to them. They will be "assisted" to emigrate. The Government proposes to advance \$50,000, each family receiving a loan of \$600, to be repaid in twelve yearly instalments. Canada will give each an allotment of land free, probably in Manitoba or some-where in the vicinity of that polar region, where the flies and mosquitoes will not trouble them; and so it will be all right. The sacred sheep and deer will not be molested by the presence of mere crofters, the artificially "congested" districts will be relieved, and the crofters may starve or freeze, or die in the wilds of the Northwest, or anywhere else out of sight and hearing at home. E.K. patriation is the simple cure for all the evils of State. When will the people learn to apply it to the leeches and drones who are the real curses of the country? Perhaps when the Scotch have learned that servility has never yet placated a tyrant nor disarmed an enemy.

Catholic Columbian. Spiritualism—which is becoming fashionable in many quarters—receives some severe blows at the hands of Minister Talmage of the Brooklyn Tabernacle recently. His words are very severe, but not the less true. Among other things, "Familiar: innumerable," he said, "have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks too freely of elective affinities and free-loveism. If Spiritualism could have its full sway, it would turn this world into a pandemonium of carnality." The Dis Deber episode gives a pretty accurate picture of the money-

making frauds perpetrated by these spirit-ualistic mediums.

Some of the New York city High Church Episcopalians are scandalizing their Low Church brethren by approaching nearer and nearer to the grand ceremonial of the Church which preceded all of them. At a recent service of blessing a new school and clergy house of the Mission Church of the Holy Cross, that city, beside the altar (2) two rows of seats were filled with Sisters and novices of the Order of St. John the Baptist, and Bishop Potter celebrated the Feast of the Invention of the Cross. Then Father Huntington raised aloft the holy cross and led the singing procession, in which the Sisters joined, down the aisle and around the walls and up to the choir-room in the fourth story of the new building. The people of the congregation joined the procession.

London Universe. There is a congregation of "English Catholics" in Brighton. We can hardly congratulate these gentry on the name they have chosen for their puffy, pretentious schism. There is something defiant and martial in the Salvation Army, airy and athletic in the Jumpers, grotesque and original in the Joanna Southcotes, bold and phantasmal in the Latter-Day Saints; but "English Catholics" lacks invention, and is apt to lead to mistakes. Try another, please.

A "Gentleman" with the very high-sounding name of George Skelton Fitzpatrick Molyneux was recently charged at the Marylebone Police Court with assaulting his wife. He attacked her with his fists, she seized the tongue to defend herself; he threw her down and fractured her fingers in so doing, and finished by threatening to kill her with a knife. He had frequently assaulted her. This "gentleman" was educated at Sandhurst for the army. Let us hope we have not many such soldiers in our army. Being a "gentleman," Mr. Newton only ordered him to find two sureties of £500 each to keep for six months. Has he been a persecutor whom that would have been his sentence? Ave Maria.

The conversion, or "perversion," as the Anglicans call it, of Rev. Luke Rivington, a prominent member of the "Cowley Fathers," has, according to Truth, excited a tempest of surprise, wrath, and lamentation among his numerous Protestant followers. Mr. Rivington enjoyed great repute as a preacher, and was for some time a missionary in India. He had the privilege of receiving his First Communion at the hands of the Holy Father, to whose private Mass he was admitted on Easter Sunday. The new convert belongs to the family of the well-known English publishers.

A LIFE OF PIUS IX.

"Pius the Ninth and his Times," by the Reverend James McDonnell Dawson, LL.D., F. R. S., Ottawa, Canada, first European Edition, London, Thomas Baker. The jubilee year has naturally led to the publication of several lives of the reigning Pontiff from Mgr. O'Reilly's elaborate work down to the little penny life issued by the Catholic Truth Society. But it is impossible fully to understand the events of the Pontificate of Leo XIII. without some knowledge of the Life and Times of his illustrious predecessor, Pius IX., of honour and beloved memory. Hence we heartily welcome this republication in England of a work which has already had a well deserved success in Canada and the United States. Father Dawson has written a clear, accurate and well proportioned narrative of a Pontificate which was one of the great epochs of the history of the Church, a Pontificate the grandeur of which we fail to appreciate as fully as it deserves, because we stand too near to it to see, in fair perspective, all the parts that make up the wondrous whole. To later times the Pontificate of Pius will bear the same aspect as that of a Leo the Great, or a Gregory the Great, bears to us.

"The history of Pius IX.," says Dr. Dawson, "will always be read with interest. His Pontificate was, indeed, eventful. In no preceding age were the annals of the Church so grandly illustrated. The spiritual sovereignty, 'with which,' to use the words of a British statesman, 'there is nothing on the face of this earth that can at all compare,' was crowned with surpassing glory. Doctrines which had hitherto been open to theological discussion, were proclaimed and proclaimed in accordance with the belief of all preceding Christian ages. The Church was enabled, through the labors of her chief and the zeal of her priesthood, to extend vastly the place of her tent. The Life of Pius IX. himself was a marvel and a glory. None of his predecessors, not even Peter, attained to his length of days. On the other hand, the venerable Pontiff, together with him, the Catholic people were doomed to behold and lament the loss of the time-honored Patri-mony of St. Peter. The papacy, however unlike all temporal sovereignties, was able to sustain so great a loss. More ancient than its temporal power, it still survived, 'not a mere antique, but in undiminished vigor.'"

One great merit of Dr. Dawson's work is, that throughout, he pays special attention to describing the position and progress of the Church in the various parts of the world, during the long Pontificate of Pius IX. We know of no other work in which this has been done so completely and so well.—The Catholic Press, London, Eng., March 3rd, 1888.

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