

No Cross, No Crown.

J. L. STANTON.

I sometimes think when life seems drear
And gloom and darkness gather here—
When hope's bright sun breaks my skies
And sorrow's wayward path-way lies
It would be sweet, it would be best
To fold my tired hands and rest;
But lo! an angel down
Who sweetly says: "No Cross, no Crown!"

CATHOLICS OF SCOTLAND.

BY THE REV. ANAS M'DONELL DAWSON, LL.D., F. R. S.

PART II. JAMES GRANT, J. M'DONALD, GEO. HAY, ETC., AND THEIR TIME.

It will ever be a mystery to ordinary readers how it came to pass, that with abundant means of defence at hand, no efficient protection was given to the Bishop's house or those of the Catholic laymen which were attacked and plundered. The town guard is not worth mentioning; but there was in the city a numerous body of the regiment of "Fencibles," commanded by the Duke of Buccleugh. If these men had acted, there would have been no destruction of property. But how came it that they did not see when their commander displayed so much zeal and courage? The riot act, indeed, was read; but no entry on the part of the commander, or the Lieutenant Colonel, could prevail on the magistrates to use the military at their command, in other words, they would not authorize the soldiers to charge the mob. This looked like collusion with the rioters, as was, indeed, alleged with much show of truth. Why did not the Commander, who was Lord Lieutenant of the county, give the order to scatter the rabble? Nobody suspected him of connivance. He frequently endangered his life by his personal efforts; but the civic authority alone, we imagine, commanded in the city. It was a pleasure to hear the late Mr. Mackenzie of Fife, relate how Henry, Duke of Buccleugh, sprang into the midst of the mob, seized a ringleader, and handed him to the authorities. This, it appears, he did several times, at great personal risk. But what availed it? No sooner were such parties committed to prison in the castle than they were liberated, and that by the orders of the Lord Advocate. It looked like insupportable anarchy when the rulers of the land thus encouraged the outrageous proceedings of an impious and lawless mob. Several tradesmen suffered the destruction of their shops. Among these sufferers were Lockhart and Smith, who, it will be remembered, left the non-juring flock and became the occasion of "the appendix" to Bishop Hay's work on Miracles. The dangers arising from the agitation in Scotland discouraged the Government from forwarding the Relief Bill. The Scotch members were induced by the popular clamour to withhold their support. So, with the general consent, it was formally withdrawn. Bishop Hay, now that nothing more could be done towards the great object of repeal, in the meantime, hastened back to Scotland, where his afflicted people stood in need of all the comfort and support it was in his power to afford them. He reached Edinburgh at the very time the flames were devouring his new house and church. While walking from the inn towards his home, quite unaware of what was happening, he observed that the streets were unusually crowded. To his great surprise, the crowding increased as he proceeded. When near Blackfriars' Wynd, he enquired of an old woman whom he met, what the matter was—what it all meant. "O, sir," she replied, "we are burning the popish chapel, and we only wish we had the bishop to throw into the fire." The bishop made the best of his way to the castle, where he was safe in the midst of four brave military.

effectually protected the house of this excellent man notwithstanding the Lord's repeated attacks of the mob. Some time was entertained for Lord Linton's town residence, Remy Lodge, and his infant daughter was removed to a place of safety, while his chaplain, Mr. Cruikshank, withdrew for a few days to Frazerburgh House. Wednesday evening, according to a notice sent, was appointed for a visit by the mob to Sir John Dalrymple and Mr. Crosbie. The latter was not only an eloquent leader, but also at the same time a skilful artillery man. He availed himself of his knowledge and made warlike preparations, covering the roof of his house with hand grenades and loaded blunderbusses, and, so awaited the arrival of the enemy. Sir John, as he himself related, not being so well acquainted with the art of war, sent a requisition to the magistrates, as one of the king's judges, asking for a guard of soldiers and a qualified person to read the riot act, and that he, as a justice of the peace for the county, should have the command of the whole party in the event of his house being attacked. The magistrates could not assist him, as his house was not within the loyalty. They, however, sent his message to the sheriff. This official at once went to him, and offered him a hundred soldiers, the riot act, and as much powder and ball as he wished for his use on the occasion. The populace hearing of the formidable preparations that were made to defend them at the house of Sir John Dalrymple and Mr. Crosbie, contented themselves with marching forward and backward, several times, before their gates; but, without venturing to attack. Surely such might have been done, and with as good results, at the commencement of the riot. "Where there's a will there's a way." The same evening, the Lord Provost and magistrates pronounced their own condemnation by a Proclamation which they issued. It formally assured the citizens that the Relief Bill had been withdrawn, and that, in consequence, "the fears and apprehensions of well-meaning people with regard to the penal laws against Papists" might now be set at rest. They concluded by informing the public that the magistrates were now resolved to take vigorous measures for repressing riotous and tumultuous meetings of the populace; for now they were satisfied "that any future disorders could proceed only from the wicked views of bad and designing men." This was an indirect, indeed, but certain sanctioning of the riot that had just occurred, and of any similar riot provided that its object were opposition to the Catholic Relief Bill. Well-meaning persons had mobbed and rioted, plundered and burned in order to obstruct the repeal of the Penal Laws. There was no further alarm on that head now; future rioters and incendiaries, therefore, would not be allowed the benefit of the mild treatment suitable to well-meaning persons. Thus was a dangerous precedent established. But, indeed, nothing better could have been expected from the magistrates of Edinburgh. But what must not be our surprise when we find men of the highest education, statesmen and judges of the land, acting with the like pusillanimity! A few days later, a proclamation similar to that of the magistrates was issued by Sir Thomas Miller, who was at that time the highest criminal judge in Scotland. He claimed to be authorized by Lord Westmarch, one of the secretaries of State, who, through the medium of the Lord Justice Clerk, desired to assure the people of Scotland that no bill for the repeal of the laws against Papists was intended to be brought into Parliament by any member of the Government, or by any other person known to Lord Westmarch. He ended by expressing the hope that this assurance would quiet the minds of all ranks of people on this subject. "The friends of the Protestant interest" and their great supporter, the porucous of Edinburgh, now rested from their labours, satisfied, as well they might, with the victory which, to the lasting disgrace of the rulers of the land, they had so easily won. Bishop Hay, who had suffered so much, was not without sympathy. The flames of his favorite house and church, it may be said, were still blazing, when that most worthy Judge, Sir John Dalrymple, wrote to him, kindly offering all the encouragement that words could convey. The first half of his letter was in French, in case it should be intercepted. "Have no fear at all; everything will turn out to your advantage. It is reported that the city will willingly pay your damages. Let me know where you are; I will come and see you. If you want money I will give you some. The city and the Advocate will let the priests escape for want of proof; take care that you have proofs in the recognition which will soon be taken. You ought to write, with a thousand thanks, to the Duke of a Buccleugh; he ventured his life, over and over again, to save your house and your people, and had the magistrates done their duty as he did, your house would not have been standing and Mrs. MacDonnell living. . . . Some think this is the time to get your Bill, that Government may show the populace are not to prescribe to them. I have advised Lord Linton to be governed by Lord Mansfield." Lord Linton was still in London; and the noble minded Dalrymple wrote to him, also, conveying the news of the riot. He concluded indignantly the conduct of the magistrates throughout the whole affair, adding that the few prisoners, who still remained in custody, would probably be discharged, "as there is party in the case; and thus to gain a borough, 25,000 of the most zealous subjects will be lost to the King. . . . If the corporation be not obliged to pay the damages done, and the prisoners be not punished, then I think there is no government in Scotland; and if the king's servants leave this country to itself, they may chance to hear of it. I did not expect to see the day when the non-jurors and the enthusiasts of this country were to prescribe Acts of Parliament for the rest of the nation. Their fury was the more ungenerous that the news had come down the day before of Your Lordship's dropping the Bill for the sake of public quiet."

For thirty years, after all that they had done towards promoting the relief of their brethren in England and Ireland. The clergy were without a house or church, and were obliged to live constricted in the houses of their friends. Bishop Hay's papers were fortunately saved from the flames, but his furniture and a valuable library, the accumulation of three of his predecessors, had partly been destroyed by the fire and partly distributed, by public action, among the riotous populace. He, nevertheless, showed the most exemplary resignation. He was more concerned for the sufferings of his afflicted people than grieved by his own losses. He exhorted them not to be discouraged, but to trust that in God's own good time, "He will make light to rise out of darkness and order out of confusion." He assured them, moreover, that if they and he himself were not wanting in their duty, His infinite goodness would turn all their greater good, remembering "that all things work together for good, to them who love God;" and "that, through many tribulations, we must enter into the kingdom of heaven." He conjured them, at the same time, never to allow the slightest resentment against those who injured them, to enter their hearts, following the example of Him who prayed, following on the bitter cross: "Father, forgive them for they know not what they do." Aberdeen was also threatened; and was only saved from a riot, similar to that which had disgraced Edinburgh, by the successful exertions of Principal Campbell and Dr. Gerard in behalf of order and peace. In Glasgow the Catholics were less fortunate. A day of fasting and humiliation had been appointed throughout Scotland, by Royal proclamation, on account of the war with France and America. The "friends of the Protestant interest" resolved to give additional sanctity to the day, by a riotous attack on the property of several Catholics of the place. In defiance of the magistrates and the military, the mob completely destroyed the stock in Mr. Bagnall's Staffordshire warehouse, together with his private residence. On some of the ringleaders being apprehended, the populace demanded their release, and such was their fury, that the authorities were obliged to set them at liberty. The magistrates, however, adopted more vigorous measures; the streets were patrolled by military and by a large body of special constables furnished by the incorporate trades, and the riot ended with the day. The principal merchant, and even the ministers were ashamed of the violence of the mob and kindly received the victims of its lawlessness. There never was any difficulty in obtaining full compensation for their losses. Symptoms of an inclination to riot were manifested at Dundee. They were promptly and effectually checked by the commandant, who, on the first appearance of any disorder, he would turn out four hundred soldiers with fixed bayonets. A mob at Peebles satiatedly threatened the ancient house of Farnham. Their wrath, however, was placated by satisfied by throwing stones at the Catholics, as they passed by the chapel. They were probably well enough to calculate the cost of further violence. A Perth mob, bent on mischief, put itself in march for Stobhill under the auspices of the "Friends to Protestantism." The county gentlemen, however, gathered a respectable force, consisting of their servants and the county yeomanry for the defence of their Catholic neighbours. The mob becoming aware of this preparation to meet them and hearing the discharge of firearms, retired without risking a battle. It was a sorrowful time. The clergy could not walk abroad in the streets till after nightfall; and as regarded the duties of their office, they could do nothing; they had neither house nor chapel wherein to officiate. The "friends of the Protestant interest" pushed their persecution so far as to insist that Protestants should have no relations whatever with Catholics even in the ordinary business of life. A fatalist member of Parliament went farther and proposed that for the more effectual annihilation of the hated religion, Catholic children should be taken from under the care of their parents and be brought up by Protestants. So little prospect was there of escaping from such cruel persecution, that the Catholics seriously entertained the project of emigration to a body, to some foreign country. Spain was thought of, and the Spanish ambassador at London gave every countenance to the scheme. It was discouraged by influential Catholics, and, in a short time, abandoned. Meanwhile Bishop Hay was taking great exertions in order to obtain indemnity and protection for the future. His two-fold claim occupied the attention of Parliament for some time, and was keenly debated. Mr. Wilkes and Mr. Fox insisted on more than the bishop asked. They would have the Relief Bill immediately proceeded with. Mr. Burke was the most eloquent advocate; and finally, after much debate, he induced the Legislature to decide that Government should pay one-half of the damage done by the Edinburgh riot, and that the city should be compelled to pay the remaining half. The assessors had already decided that payment be made, but the magistrates and council held the contrary opinion. The debates in Parliament aroused their fears; and they were only too glad to find that they were obliged to pay only one-half. The assurance of protection to Catholics by the Legislature was quite another question. It was objected to on the ground that it would have amounted to a repeal of the penal laws, and could not be safely entertained in the actual state of the country. The bishop and his friends were only too glad that they had succeeded so well, and found so many powerful supporters among the rulers of the land. Although there was no formal promise of protection, Catholics and their property, nevertheless, were protected in every place where riot was attempted, except one, and that one, the capital of the country, was made to pay for its delinquency.

WENDELL PHILLIPS AND THE COLORED PRIEST.

A Cincinnati dispatch in the Catholic News says, that a novel and very edifying scene was witnessed in the Cathedral of that city, recently, it being the celebration of High Mass by the Rev. Father Tolton, a colored priest. The announcement in the morning papers of this fact, and that His Grace Archbishop Elder would preach, brought out an immense congregation, who filled the sacred edifice to its utmost capacity. Many colored people and non-Catholic were in attendance and were evidently deeply impressed with the grand and solemn exercises. The scene, indeed, was long to be remembered, and recalls to the mind a similar incident which the late Wendell Phillips states that he witnessed in Rome many years ago, while he was making a tour of Europe. One Sunday morning he visited St. Peter's to witness the celebration of mass in that gorgeous and magnificent temple. As it was late when he entered the priest had already ascended the pulpit and commenced his sermon. Mr. Phillips speaks of the incident in the following words: "As I entered the church I remained for awhile close to the door, but as I could scarcely see and could not at all hear the speaker, I moved further up into hearing distance; and lo! to my surprise and astonishment, I saw that the speaker was a black man—a full blooded negro. I listened attentively to the words he uttered—as he spoke in English—and I confess that I never listened to a purer or more classic strain of my native tongue than fell from the lips of that polished and gifted priest. "I marvelled for a while at this wonderful transition of the black man and said to myself: 'All honor to the Catholic Church, for in its bosom are found all such things as are to be seen and found.' " No doubt many of those who saw Father Tolton thought and felt as did Mr. Phillips, for in no other Church in this city and country would a colored man be permitted to officiate in the exercises of a white congregation, and that, too, when one of their bishops was present. But the Catholic Church draws no line between race, color or caste, but invites all to partake of her blessings and share her glory. 'Oae fold and one Shepherd' are the words of her Divine Master, and was to those who argument the folds and multiply the shepherds.

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