

CATHOLICS IN SCOTLAND.

An interesting Pen Picture of Rev. Father Angus Macdonald, a Priest of the Highlands.

[By B.M., in the CANADIAN AMERICAN, CHICAGO.]

Scotland is strangely parcelled out in the matter of religion. In the north, the Free Church largely preponderates with here and there districts where the Established Church or the old Scotch Episcopal Church holds sway.

And if they feel sometimes that the reform movement deprived them of their heritage and despoiled their churches and convents, and subjected them for a time to disabilities, they accept the situation and blame it on the times and the manners.

THEY CLING TO THEIR FAITH all the more fondly and live their own quiet simple lives according to the teachings of the church. The Catholic Church is universal, and there is a certain uniformity pervading all her children everywhere.

Such is the Mass, as Catholics view it—hence the stillness, the awe—hence the obligation of the faithful, and the command of the Church to hear Mass. The Mass has a two-fold aspect, sacrificial and sacramental.

There is a sweetness and a fragrance about all the devotions and services of the Church, especially the Mass, that make them very dear to all her children.

THE AVERAGE CROFTER, UNDER FREE influences, knows as little about Catholicism and the Catholic Church as he does about the constitution of the United States and any idea he has is hazy and mythical.

These designations could hardly be taken as compliments, but there were no hard feelings, and Catholics reciprocated by telling them their education had been neglected, and that their motto seemed to be, "There is one God, and John Knox is His prophet."

There was a small Catholic church here and there, with outlying mission stations, which made the priest's life one of constant toil, with its journeyings by land and by sea, and very often his services were required by the sick and dying in wild, wintry moors, when there were spongy moors to cross, and dangerous water stretches.

FATHER ANGUS MACDONALD was a native Islemann, educated and trained at St. Andrews, Belgium and Rome. He stood six feet two inches in his stockings, straight as a ramrod and powerful as a bull.

hour of the day or night, hurrying along, sometimes on foot, often in his gig, for his parishioners were widely scattered, to baptise a sick child or carrying the Blessed Sacrament to a dying man.

A STILL MORE MARVELOUS ESCAPE. There were quick-sands in this region, well known and carefully avoided. One dark night, and the darkness in the Western Hebrides is Egyptian darkness, he was making his way on foot, and lost his bearings.

He had blessed himself with the sign of the cross, commended his soul to God, but there was still work for him to do. He had to labor and wait ere the final summons came.

Metaphors these are the stamp of men who have ennobled Scottish character, and made it synonymous with valor and quiet determination the world over.

One morning late in the equinoctial season he made a risky and adventurous trip. To row across the opposite headland in fair weather was only a matter of an hour or so, but to make the journey on a rough sea was a different matter.

Such is the Mass, as Catholics view it—hence the stillness, the awe—hence the obligation of the faithful, and the command of the Church to hear Mass. The Mass has a two-fold aspect, sacrificial and sacramental.

It is this strong attachment, this union of hearts and interests, that endears the Catholic priest to the children of the Church everywhere.

And it is such men, leading pure, self-denying and self-sacrificing lives, as well as the nuns and Sisters of Charity, these beloved virgins of the Church, who, in time of deadly danger, during the plague, cholera or other epidemics, cheerfully give their lives in willing service, who have thrown such a halo of glory around Catholic works of faith and labor of love, that they have become the admiration of the great and good, of all classes and all creeds everywhere.

His death was tragic and mournful. He was then over seventy years of age, with his silken hair white as the driven snow, but massive and rugged as one of his native hills.

THE LATE MRS. ALEXANDER EMERY.

ASHTON, Jan. 26th.—The mortal remains of Mrs. Alexander Emery were borne away in a long funeral procession to their last resting place. A long line of sympathizing relatives, friends and acquaintances gave ample proof of the high respect in which the departed lady was held.

was about sixty-five years of age, and leaves behind two brothers, older than herself, Messrs. Walter and William Cavanagh, and three sisters, Mrs. Weathers, Mrs. Myears and Mrs. Fitzgerald, the last mentioned younger and the other two older than she was.

CHURCH MUSIC.

Interesting Outline Of Its History.

Characterized as the Only Art Which is Wholly the Offspring of the Christian Faith.

Mr. W. Jacobsketter, in the Catholic Times, Liverpool, contributes the following interesting outline of the history of the rise and growth of church music:

Music is essentially a Christian art. To the present day the numerous nations of the East, the adherents of Islam, and those of other forms of religious belief, have no music deserving of that name, highly cultured as some of them are in many respects.

AN ECCLESIASTICAL SINGING SCHOOL, which continued to flourish long after him. It was the source whence other nations drew their practical knowledge of the Roman chant, and in course of time it became the fruitful mother of kindred institutions.

A UNIQUE POSITION IN MUSIC. An old chronicle says of it:—"It produced men known far and wide for their learning, who by their songs and mel-

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odies filled the Church of God in all countries from sea to sea with splendour and with gladness; for their hymns, sequences and litanies became known everywhere.

It may be said that, up to the end of the 16th century, music as an art and its science was almost exclusively

CULTIVATED IN THE SINGING SCHOOLS

of monasteries and cathedral cities. There were short periods when certain styles of profane vocal music were assiduously cultivated, such as that of the Jongleurs and of the Troubadours in the South of France, or of the Minnesingers and Meistersingers in Germany; but the best of music that lasted was made by the Church or for the Church.

On every ground the Church therefore has a right to say with authority what style of music is the most suitable to be joined to her solemn liturgy, and to lay down rules and regulations for it.

Most religiously-disposed people agree—Catholics, at all events, readily admit—that not only the material fabric, but everything in the house of God, and connected with Divine worship, ought to be of the best it is in our power to give.

THE GREAT PURPOSE OF MUSIC: it is music alone which is entirely the product of Christianity? (Richard Wagner's essay on "Religion und Kunst.")

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and of his faithful imitators, as a recent Decree of the Congregation of Rites puts it, and it will be seen how beautifully the rule and the application cover one another.

How seldom the music which is in vogue up and down the country can be said to be in conformity with the Decree of the Fourth Synod of Westminster bearing on it! We stand in great need of a diffusion of the knowledge of the ecclesiastical precepts concerning Catholic Church music, and of an earnest effort loyally to obey them.

PRINCE BISMARCK.

Prince Bismarck, who has just completed his 82nd year, is reported to be a martyr to neuralgia. A correspondent of a German journal recently communicated an interview which he held with the ex-Chancellor, during the course of which he referred to the Prince in the following manner:—"The most disagree-

USE ONLY... Finlayson's Linen Thread ... IT IS THE BEST.

able symptom in the Prince's condition is his neuralgia, the pains in his face often becoming so acute that he is obliged to press the fingers of both hands with all his strength on his temples and cheeks for minutes together in order to get relief.

TRIMMERS.

From the Church News.

Society is full of trimmers, or men who endeavor to catch every breeze and sail with every successful party. Trimmers are not only found in the political arena, where men change their principles as often as they do their coats, but even under the banner of religion we find these weather vane, whose principles may be compared to snow, every ready to dissolve under the sunlight of patronage.

There are many kinds of trimmers. Some are ready to give up the last vestige of principle to receive the approval of friends, or the influential, while others are careful to guard against a wholesale abandonment of cardinal principles, but do not hesitate to minimize important articles of faith so that they may be regarded as broadminded.

We have heard of men calling themselves Catholics who deprecate the slightest censure of such an evil as "modern journalism." They are quick to advise a conciliatory policy, so as not to arouse ill feeling. They forget that it is always right to attack customs tending to destroy the faith or morals of men.

One of the most pitiful objects is the Catholic who labors to convince his Protestant friends that he thinks their religion is just as good as his own, and that with him one religion is as good as another.

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