

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

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

The Bishops now issued a pastoral letter acknowledging the eminent services of our public men and the better feeling of the people in passing the Relief Bill. Referring to the repealed laws as they once stood against Catholics, it is observed: "Those times, blessed be God! are now no more. Our human and generous legislators, after being fully satisfied as to the innocence of our tenets, the purity of our moral doctrine, our attachment to the Government, and our love to the happy constitution of our country, have, with the greatest unanimity and approbation of both houses of Parliament, repealed the penal laws that stood against us and extended to us, the Catholics of this country, the favour lately granted to those of England and Ireland, by which we may now enjoy the free and undisturbed exercise of our holy religion." The faithful were then called upon to return thanks to Almighty God for His recent goodness to them. To Him they owed the humane disposition of their rulers; to Him the acquiescence of the whole nation in what their rulers had done for them. To gratitude they were bound to join a sincere repentance for their own sins and the sins of their forefathers which had provoked the Divine anger against them. As to their earthly rulers Catholics were bound to pray for them, and to show, on all occasions, a high respect for, and a strict obedience to the laws, as faithful subjects of His Majesty, as good citizens and worthy members of society. The bishops, in conclusion, sought the Catholic body to use their recovered liberty with prudence and moderation, so as by their quiet and peaceable demeanour to convince the world that they were not unworthy of the favor lately bestowed on them. The pastoral letter presented an admirable model of temperate and chastened expression. It was dated July 12, 1793.

Bishop Hay now resumed the principal charge of the congregation at Edinburgh, with Mr. James Sharp for his assistant. He went to reside in the house underneath St. Margaret's chapel, where his name, Mr. Hay, in faded paint might have been seen, not long ago, and may still, perhaps, be seen, on the strong outer door of the house, opening on the third floor of the common stair. Mr. James Sharp, when on his way to Scotland, found Mr. Oiver at Ostend, on a mission of charity to some sick soldiers of the 27th Regiment. Some of them desired to become Catholics. "Spiritus ubi vult spirat."

Bishop Geiddes on arriving at Scalan found the community there in good health, and under the temporary charge of Mr. Andrew Carruthers. The Duke of Gordon had paid a visit to the Seminary the week before, and had expressed himself satisfied with the condition of the place. Bishop Geiddes availed himself of the Duke's visit to say that he hoped His Grace would give them a long lease, as a good deal of money had been laid out on the establishment. The Duke replied that they should not differ. The Douai students, recently placed in the Seminary were discontented, and gave trouble. They complained of the beds, of the food, of the untidiness of their companions, etc.

As has been seen, the court of Rome had expressed a desire for the protection of the British Government against the French. The request was now renewed through Bishop Douglas, as the states of the Church were seriously threatened by France. In compliance with the application presented by Bishop Douglas, Lord Hood's fleet was sent to defend the Roman court. It appeared to be a favorable opportunity for insisting on having national superiors in charge of the British colleges. Bishop Douglas, if necessary, would induce Lord Grenville to support the measure. The Rev. Paul McPherson was now taking leave of his friends and preparing for his journey to Rome. Bishop Hay provided him with letters of introduction to numerous influential parties in the Holy City. He addressed, in his favor, with special recommendations Cardinal Antonelli, Albani, Caraffa Trajetto and Borghese, who was recently created a cardinal. The bishop, still more particularly, solicited for the agent the good will of the Cardinal, Duke of York. In his letter of introduction he reminded the cardinal of their friendly relations in 1789, when His Eminence expressed the desire that the Bishop should write to him when the affairs of the nation required it, in Episcopum Episcopum. It was this expression of the cardinal's goodness which encouraged him to recommend Mr. McPherson, in a special manner, to his protection. The Bishop, moreover, prayed His Eminence to obtain for him from the Bataria, the pension enjoyed by the last two agents.

of drinking the water St. Bernard's well. The Catholics of Scotland appear to have been in high favor with their brethren in England. Mr. McPherson when in London on his way to Rome dined one day together with Bishop Douglas, with two hundred members and benefactors of a charitable institution who drank to the health of Bishops Hay and Geiddes, not forgetting to honor the national toast "the land of cakes." Mr. McPherson met with much civility and kindness on the part of Bishop Douglas, whose goodness and piety he admired more than his abilities. Some among the clergy and the Catholic laity caused the good bishop a great deal of trouble. "In comparison with these," writes Mr. McPherson, "the most refractory subjects in Scotland were lambs."

Mr. George Chalmer, also, having received Bishop Geiddes' letter of introduction, gave a cordial welcome to Mr. McPherson, who wrote about him afterwards, as an accomplished scholar and, in the full sense of the word, a gentleman. Mr. Chalmer was a true friend to the Scotch Catholics, and as, from his acquaintance with many leading statesmen, he possessed great influence, he proposed recommending the matter of placing national superiors over the colleges at Rome, to Mr. Dundas and through him to Lord Grenville. The distinguished author of "Caledonia" could not have more effectually shown his good will. Bishop Douglas, on the contrary, when consulted, showed himself jealous of Bishop Hay or any one else but himself, interfering with the question of national superiors. The Bishop of Rhodes being in London, on his way to Scotland, honored Mr. McPherson with several letters of introduction; among the rest, one to Cardinal Bernis.

Mr. Alexander Paterson, the priest of Glenlivet, in giving a full account to the Douai students at Scalan, that objects for the great change in their food and studies, but thinks that if the bishop had remained there would have been no complaint. He lays all the blame on the youth in whose charge they were left. "A young man," he writes, "in entering on a new charge, ought to be extremely cautious and circumspect in showing his authority. In precaution, I believe, Mr. Carruthers was not careful enough to take. He had to deal with his former companion, his own schoolfellows, his most intimate friends. Too overbearing a disposition with regard to some, gained him the disaffection of all. One thing brought on another, and Scalan became disgustful. To be sure, they ought to have behaved otherwise than they did. But methods must be sometimes contrived to make them do from inclination what they are obliged to do from duty. I know Mr. Carruthers to be a lad of solid piety, much good sense, and not ordinary abilities; but, whilst in other things I commend him, in this (the college matter) I do not commend him." The worthy farmer at Scalan was resolved to leave it. On Mr. Paterson asking him his reason, he replied that Mr. Carruthers had found fault with his work, and did not seem to care that he should go back after being ill some time, but engaged another man, whom he shortly dismissed without paying his wages, because he had been absent for a day or two on his own farm. If Wm. Carruthers went on in that way, he was not a lad in the country world near Scalan. Mr. Paterson, who knew the worth of the good servant, advised him to consider only Bishop Hay's interest. He acknowledged the Bishop's kindness, and said there was not one in the world whom he would like better to serve, but he could not and would not be "bullied" while he was able to earn his bread more peaceably and advantageously elsewhere. The good housekeeper, whose services the venerable Bishop highly appreciated, was thinking of leaving on account of Mr. Carruthers' treatment of her. Mr. Alexander Paterson's conclusion was that Mr. Carruthers should be immediately superseded, and Mr. James Peterson put in his place. The young man, indeed, was only a student, but happily he understood the art of teaching others; and he was feared and loved, at the same time, by the younger boys under his charge. All this Mr. Peterson could bear witness to from his former knowledge of him.

Mr. McPherson on reaching Bruges wrote to Bishop Geiddes informing him of some additional incidents of his journey. He expressed great surprise at the attention shown to the Scotch emigrant clergy in London. There were about 15,000 of them there. The same was the case at Dover. So many of them were met in the streets there that one might conclude the town was half filled with French priests. Every one paid them the greatest respect; whilst, on the other hand, at Bruges, where he was writing, they could hardly appear in the streets without being hissed. "Generous Britain!" exclaimed the agent, "Heaven must reward such eminent charity." Not a farthing was exacted from the French priests passing between Dover and Ostend. The British Government provided for their fare; and English passengers, when there were any, paid for their food. If there were none, the brave tars would say—and what they said is best given in their own language—"D—n their eyes, would they allow a poor French priest to pay for a meal or two?" This homely utterance shows how widespread, wherever there were Englishmen, on land or at sea, was the sympathy of the British people with the victims of a revolution unparalleled in its atrocity. The agent then gives an account of the escape of the principal and some students from the Scotch college at Douai. He concludes his letter by remarking that the majority of the French people were friendly to the English; but that revolutionary emissaries with the malignity of demons, were doing everything in their power to expatriate them against British subjects.

Bishop Hay found it to be necessary to write to Mr. Andrew Carruthers, plainly telling him his mind as regarded the trouble at Scalan. But it was no easy matter to make the young man sensible of his error. The Bishop had ascribed to his "harshness and severity" the misconduct of some at the seminary and the

discontent of all the rest. Mr. Carruthers defended himself ingeniously, but in that fashionably affected and pompous style which was then habitual to him. The bishop, moreover, had condemned him for giving his opinion so freely about the servants. In regard to this matter he wisely promised to do better for the future. But his tone is full of consequence, as if he were waving a right for the public good. This affair and others he discussed with the bishop, with the aid of a man who was debating with an equal, and who was, in fact, the aggrieved and nobly-forgetting opponent of the bishop and of every one at Scalan. All this is written with the utmost reluctance, and would please the writer more to dwell, and dwell only, on Mr. Carruthers' devoted and unremitting attention to the invalid bishop; but inexorable history requires, above all things, that the truth be told.

It is desirable, considering the alienation of the college in France, that objects for the mission should be obtained from the Scotch monastery at Raiboum. But such was the state of that House that anything of the kind was out of the question. Mr. Macpherson, on arriving at Raiboum, found that the two Scotch convents in Bavaria maintained very dangerous principles. Ignorance, he stated, was the cause. One of the Scotch monks seriously assured him that St. Augustine wrote all his works in Greek. Another, a few minutes afterwards, said that throughout all the saint's writings, the Manichee heresy was clear, and that certainly he never knew a word of Greek. They conversed only about gambling, hunting, and a kind of politics. He would be sorry to hear of one of them being in the missions. Notwithstanding he was kindly entertained in both the monasteries. It was quite different at the English academy of Siege. There the good old maxims prevailed. There, also, he was hospitably entertained. The remedy, Bishop Hay conceived, for the bad state of matters at Raiboum was to have the monastery converted into a college; and an excellent ground for proceeding on was the impossibility of finding subjects for the monastery. The monks must all be natives of Scotland; and how could Scotland supply such persons now that it was so generally Protestantized? Now that the national medical knowledge and practice, that an irreparable loss to religion in a country like Raiboum and Wurzburg were nullified for want of subjects.

TO BE CONTINUED.

A QUERY.

WHAT "SUBSCRIBER" WOULD LIKE TO KNOW.

We have recently received a letter from one of our well known subscribers upon a subject we prefer to publish for the perusal of our readers, believing that in so doing some one will relieve us of the responsibility of answering "Subscriber's" question. Here is the letter:

"My Dear Editor:—For several years past I have been the recipient of several pamphlets issued from time to time by Messrs. H. H. Warner & Co. of Rochester N. Y., which, in addition to containing an extensive treatise upon kidney disease, its origin, local symptoms and growth, also includes numerous testimonials from parties whose fac-simile signatures are attached thereto, attesting the statement that they have been individually relieved by the use of Warner's Safe Cure, which is prepared by the above firm, for the use of persons so afflicted. Now, Mr. Editor, I would like to know if the statements made by those parties who testify to the great good which Warner's Safe Cure has done them, can be relied upon. They seem honest enough from the way they read. "Warner's Safe Cure saved my life after the doctors had given me up," says John Doherty, 133 N. Main street, Concord, N. H. I was given up to St. Joseph's Hospital, where I was cured of Bright's Disease of the kidneys. The doctors said they could do nothing for me. A friend advised me to take Warner's Safe Cure, and my family consider me as given back from the grave," says Mrs. Carrie A. Fry of Wethers, Kas. Dr. L. B. Rice, of Hanover C. H., Va., says that Warner's Safe Cure cured him of Bright's Disease. It strikes me that there is a good deal of sense in the claim which these parties make that the doctors are treating too many persons for wrong cause, and that oftentimes, people are treated for consumption, brain, heart and nervous disorders, when they are suffering from kidney disease which should be treated, as they say, by the use of Warner's Safe Cure, and as a result, when diseases is first removed therefrom, that which is supposed to be disease in the lungs or other organs, will disappear. Many of my neighbors tell me that this remedy has done much good for them—more good than their doctors. If kidney disease is the real cause of so many other diseases why, Mr. Editor, don't the people who are afflicted with ailments, insist upon a more careful inquiry being made, in order that the true cause may be ascertained, and the proper treatment given? "SUBSCRIBER."

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