

Friendship.

C. S. IN CORN EXAMINER.

Has thou a friend, constant when sorrows fall,
As when around thee all is joy and mirth?
Oh! cherish him as God's best gift on earth,
For such a friend is not the lot of all.
Praise him, though humble—humble friends
Are wise;
Prize him, though poor and lowly—dearer
Far
The constant twinkling of the meaneast star,
Than comets' transient blaze, and more
We prize
The humble robin's rattle garb who stays
To cheer our home through gloomy winter
days,
Than the olivine, wandering cuckoo's richer
guise,
Who only through the sun-bright summer
slugs,
And when dark winter comes, outpends
his wings,
And speeds away in search of brighter
skies.

CATHOLICS OF SCOTLAND.

BY THE REV. JAMES M'DONNELL DAWSON,
LL. D., F. R. S.
PART II.

JAMES GRANT, J. M'DONNELL, GEO. HAY,
ETC., AND THEIR TIME.

Notwithstanding the cordial regard and co-operation Lord Linton and Sir John Dalrymple had met with in England, there arose some difference between the Scotch and English representatives, which led to there being separate bills for the two countries. That the objectionable laws were enacted by different Parliaments, an English and a Scotch Parliament, was made the pretext. It was a frivolous one, however; and, it is supposed, was merely used by the English committee as an excuse for getting rid of the Scotch Bill. Lord Linton immediately saw the Lord Advocate of Scotland, Henry Dundas, who willingly undertook to introduce a bill of relief for his Catholic fellow-countrymen. He observed, however, that it would be better to watch the progress of the English relief bill, before taking any steps, and see how it succeeded. If there should not be time in the Parliament that was then sitting, he pledged his word to bring the Scotch Catholic bill, in the next session, so that their English brethren should obtain in the existing one.

It was managed so as to have the English bill presented to the House of Commons by two leading members of the Opposition, Sir George Savile and Mr. Dunning. Their addresses on the occasion must have been highly gratifying to the Catholics, as well as that of Attorney-General Thurlow, who also spoke in support of the measure. Leave was given to introduce the bill without a dissentient voice. The Lord Advocate then, observing how the House was disposed, rose and asked leave to bring in a similar bill for Scotland. This was granted with the same unanimity. It was found, however, to be too late in the session to introduce the Bill; but the Lord Advocate renewed his pledge to Lord Linton that the provisions of the English Bill should be extended to Scotland during the next sitting of Parliament.

The English Relief Bill, meanwhile, passed through both Houses without a division. It was read a first time on May 15th, and received the royal assent June 3rd, 1778. Its terms were, in substance, the same as already pointed out. The only condition for enjoying the benefit of it was declared to be the taking and subscribing in a Register the new Oath of Allegiance appended to the bill. The English Catholics readily came forward to swear and subscribe as required. The day after the bill passed a form of prayer was promulgated in all the Catholic Churches and chapels in England for "our most gracious sovereign King George III., his royal consort and all the royal family." It was a source of happiness for Bishop Hay, during his sojourn in London, to be often with his venerable friend Bishop Challoner, now in his eighty-seventh year, but who, notwithstanding his great age, enjoyed excellent health. The Scotch Bishop, as usual, a man of the world although not worldly-minded, went a good deal into society, paying and receiving many visits, sometimes on business, and sometimes for acquaintance sake.

Returning to Edinburgh with Lord Linton he gave the Scotch Catholics great comfort by informing them that there was, at length, a pretty sure prospect of obtaining relief from the worst and most trying of the penal laws. He advised them, meantime, to conduct themselves with becoming moderation on the auspicious occasion, which, indeed, they were in the habit of doing, and together with him, express their gratitude to the Almighty for the happy turn events had taken. In one of his letters to Bishop Grant, he shows his appreciation of the recent good fortune, and at the same time, his astonishment, calling the Relief Bill "an amazing affair."

The time for the annual meeting of the Scotch Bishops had come, and Bishop Hay repaired to Scalay, where he spent the greater part of July. He was greatly renewed after his labours and busy life in London, by the unbroken repose and invigorating breezes of that lonely glen. He regretted to find that the health of his brother bishops had greatly failed. He said with grief, that he could not hope to enjoy much longer his intercourse with the senior bishop, and Bishop Macdonald of the Highland district, although not aged, was in very delicate health. The chief business of the bishops, in conjunction with them, addressed a letter to the clergy, advising them of the change. Bishop Hay availed himself of his leisure at Scalay to undertake his foreign correspondence. In one of his letters he says regarding the new oath prescribed to the English Catholics: "There is nothing in it against conscience, although it is conceived in very inde-

cate and harsh terms." Bishop Grant and his coadjutor, before the close of the meeting, addressed a pastoral letter to the clergy of the Lowland district, congratulating them on the relief that was so soon expected for Scotland in regard to the Penal laws. They recommended also that the clergy should inculcate among their people respect and obedience to the law; gratitude and attachment to his majesty's person and government, as well as moderation and propriety in their relations with persons of other denominations. Although banns before marriage had been, for some time, without hindrance, proclaimed at Edinburgh, the custom had not yet been established throughout the country. The bishops in their pastoral letter enjoined the publication of banns in all the missions, the state of affairs being no longer unfavorable to such practice.

The idea of a bill for the mitigation of the Penal Laws in Scotland excited in an extraordinary degree the anger of the Presbyterian party. No fewer than nine Presbytery synods throughout the country passed resolutions to the effect that the proposed measure must be opposed to the utmost. Not even the powerful influence of the liberal Principal Robertson could prevent the Synod of Lothian and Tweed-dale, which sits at Edinburgh, from passing a resolution in accordance with the general clamour. The bishops in their pastoral letter were more moderately worded. It alludes to the fears entertained by many that the English Relief Bill would inflict serious injury on the Protestant interests of Great Britain; it was at the same time, the conviction of many others that the ultimate effect of that bill would be no more than the removal of a few severe penalties and disabilities from inefficient Catholics. "Amid these various sentiments," the synod adds, "while they declare their firm adherence to the principles of liberty and the right of private judgment, that they have no intention to interfere with the Legislature in matters of civil right, and do, by no means, wish that any person should be deprived of his inheritance, or subjected to civil penalties for conscience sake. They, at the same time, express their hopes that if such repeal shall be extended to this part of the United Kingdom, the wisdom and attention of the Legislature will make effectual provision, under proper sanctions, to prevent all the dangers that are apprehended from that repeal."

The synod of Aberdeen was even more liberal. The influence of Principal Campbell was exerted there; and that synodal body enjoyed the enviable distinction of being one of five synods which pronounced no opinion whatever in the controversy. Personal ill will came to aggravate matters. The non-juring minister, Dr. Abernethy Drummond, could not forget what they called the desertion of the Jacobite cause by Bishop Hay and the Catholics generally. He remembered, also, the severe castigation inflicted on him by the bishop on occasion of the controversy on miracles. It was not Bishop Hay's pamphlet, "Detection in reply to Principal Campbell," was the alleged cause of complaint and provocation. The learned Prelate had accused the Principal of "diabolical calumny and damnable detraction," in having asserted that from the receipts of Popes, the opinions of approved divines, and even the practice of converts, it was easy to prove that it is not contrary to the will of Heaven to lie, betray or even murder when the supposed interest of the church requires it." Bishop Hay had challenged his opponent to produce any approved divine of the Catholic communion who would approve, or even insinuate a falsehood. It was not seven years since this challenge was published; but it was not till August of this year that Dr. A. Drummond took up the challenge on behalf of Dr. Campbell's library. He wrote to Bishop Hay inviting him to an interview in the advocates' library in presence of three or four learned men to be chosen by both sides, for the purpose of "inquiring by looking at a few printed books," whether the assertion of Dr. Campbell could be proved or not. The bishop being at the time engaged in removing to his new house, requested delay which was readily agreed to. Soon after, however, the non-juror losing patience over renewed his application for a discussion. As a contest of the kind would have required considerable preparation for which the bishop had not time, he requested Dr. Drummond to furnish him with the names of the authors whom he intended to quote, and with references to the places in their works by which he designed to prove his assertions. This request was followed by a long letter from Dr. Drummond, in which was a short abstract of his proofs. From this it appeared to Bishop Hay that such a controversy was not advisable. Before he could come to any conclusion, there was a second letter from Drummond, in which he added new proofs to those already advanced, and sketching his proposed line of argument (as he called it), he stated that the bishop would shortly see the whole printed in the form of a letter addressed to Bishop Hay and published by the Presbyterian society for the Propagation of Christian knowledge. This showed a change of tactics on the part of the non-juror. He now desired not a private discussion, but a public debate. The bishop, therefore, declined to meet him and awaited the appearance of the printed letter. This alliance of Prelacy with Presbyterianism was something new and unexpected. Anything, however, to inflict a wound on the Catholic religion. This was not difficult, considering the clamour that prevailed, and of which the non-juror minister scrupled not to avail himself both from political rancour and private spite.

Drummond's pamphlet soon appeared. Its title was: "The lawfulness of breaking faith with heretics proved to be an established doctrine of the Church of Rome; in a letter to Mr. G. H. by W. A. D." This was a brand thrown into the already burning man. A non-juror must have reason argued the Presbyterians, when he attacks a Catholic. The author, moreover, perverting the private correspondence that had taken place, labored to make it appear that the bishop had declined the proposed

discussion from a consciousness of the weakness of his cause.

So violent an attack must be repelled; and the able bishop did repel it, and with his usual vigor. His reply bore the following title:—"An answer to W. A. D.'s letter to G. H.; in which the conduct of the Government, in mitigating the penal laws against Papists, is justified; the seditious tendency of W. A. D.'s letter is discovered; the Roman Catholics fully vindicated from the slanderous accusation of thinking it lawful to break faith with heretics, which W. A. D. endeavors to fix upon them; and W. A. D.'s letter proved to be a gross imposition on the public, composed of misrepresentations and false reasonings from beginning to end." This answer ably defends the Relief bill; discusses the authorities cited in the non-juror's pamphlet, and shows their true meaning; and, finally, proves, in the most satisfactory manner, that "the Catholic Church holds it impious and unlawful to break faith with any person whatsoever, or on any account." The answer concludes by deprecating the bitter spirit which appeared to animate Dr. Drummond against the Catholics.

The non-juring minister produced another pamphlet. It mattered not to him that his statements were proved to be false and his arguments overthrown. Although his reasoning was so weak that no man of learning or any information, could, for a moment, entertain it, it prevailed in his malicious course. He wrote for the populace, and, unfortunately, he had it. In his second letter Dr. W. A. D. pretends to refute the objections to his first epistle, so clearly set forth by Bishop Hay. In attempting to do so, however, he only drew down himself a censure under which even the Reverend Dr. Abernethy Drummond must have felt somewhat sore. "So particularly disgraceful," writes the bishop, "as well as malignant, is the part you have acted, that all men of honor and humanity must equally despise both, especially when they are told that you grow up to man's estate, a member of the very church upon which you have now endeavored to call down vengeance. But, sir, you come too late for that wicked purpose. This is not the age; at least, thanks to God, this is not the country of persecution for conscience sake."

Whatever the wise and learned may have thought of Abernethy Drummond's performance, it was no slight satisfaction to him to find that they produced the bitter fruit which he so much desired. His pamphlets were widely distributed among the Presbyterians; and, the more ignorant ministers, taking his denunciations for texts, raised in their pulpits about the evils of "Popery" and the dangers of the Relief bill. Taking example from Drummond, they issued numerous pamphlets, whilst the newspapers teemed with bitter and inflammatory articles. It would be to withhold due honour to Principal Campbell, not to mention, and with praise, that he was almost the only one among the Presbyterians, who, as he is called, the popular clamour. In an address to the people of Scotland on the subject, he disclaimed all attempts to repress the growth of "Popery" by compulsion, and insisted that the only consistent course for a Protestant nation, was the milder method of persuasion.

TO BE CONTINUED.

THE HOTEL DIEU, MONTREAL.

Perhaps the most beautiful page of Catholic history in North America is the narrative of the brave, self-sacrificing work of the hospitaliers of St. Joseph. Arriving in Montreal, almost at the foundation of the city, the pioneers of the Order, leaving sunny France with the enduring associations of youth, they came to a rude inhospitable country, bringing the sweet and gentle courtesies of refined and courtly training to become as mothers to the sick, the infirm, the savage, but above all to the poor, and since the middle of the 17th century until the present day these daughters of St. Joseph of Hotel Dieu, Montreal, have never ceased to be the pillars of their sublime mission, ministering to even the most loathsome of earth, the lepers in Nova Scotia. For a life so rigorous as those cloistered nuns live, their longevity is remarkable. Of one hundred and ninety-two religious that died at the mother house 50 were between 60 and 80 years; 14 were 80 years old; 3 were 90, 92 and 96 years respectively; 73 of the Sisters still living had arrived at an advanced age. Another fact worthy of note was the many years spent within the cloister; 31 had been in the community between 40 and 50 years; 23 between 50 and 60 years; 13 between 60 and 70 years; 3 were Septuagenarian, having lived within the monastery, over seventy years, the oldest seventy-two years, the third seventy-four. The Hotel Dieu at Montreal has been three times consumed by fire, and as often rebuilt. To day the building, hospital, church and monastery is considered the most stately ecclesiastical building of its kind in the Dominion. There are 79 religious within its enclosure. The community numbers in Canada about 240 souls, and are divided between eight houses of the Order, situated at Montreal, at Campbellton, N. B., Chatham, N. B., Tracadie, N. S., Madawaska, N. B., Arthabaska, P. Q., Kingston and Windsor, Ontario. At the latter place very Rev. Dean Wagner has secured a handsome site, well located and extensive; the frontage is 200 feet on Connelley Ave., with a depth of 235 feet on Erie street. About two weeks ago ground was broken for the hospital building. The corner stone will be laid in a few weeks. When completed this building will be of brick with cut-stone trimming, and, clear of the foundation, will stand three stories high, with mansard roof; it will extend 160 feet on Connelley Ave. by 47 feet on Erie street. Later the whole plan of the architect will be carried out by the erection of a chapel, an orphan asylum for colored children, and a monastery with cloister. The latter will also be used, in future, as a novitiate for the Order in Windsor. This magnificent monument of zeal and Catholicity is largely due to the indefatigable labor of Very Rev. Dean Wagner.

Love of the Creator.

Who created all things is better than all things. Who beautified all things is more beautiful than all things. Who made strength is stronger than all things. Who made great things is greater than all things. Whatsoever thou lovest, He is that to thee. Learn to love the Workman in his work, the Creator in his creature; let not that which was made by Him possess thee, lest thou lose Him by whom thyself was made.—St. Augustine.

For Scrofula, Impoverished Blood and General Debility.

lady was possessed of great wealth; she decided under the name of "the unknown benefactress" to give substantial aid to the noble undertaking, to win souls to God in this great new field of Canada. At various times within the next few years she gave Miss Mance 60,000 livres to build a house, and to establish a hospital in New France, Montreal was chosen for the proposed site. Miss Mance had liberty to live, as her judgement would dictate, 2,000 livres, and she was also to be administrator of the hospital until the end of her days. In 1644 the house was built and named the Hotel Dieu. This first religious refuge for the poor in Montreal was of wood, sixty by twenty feet, with a little oratory of stone nine by ten feet, and in the month of October Miss Mance took possession of it and commenced her grand career. In 1658 Miss Mance left Montreal for France, and the year following returned with much-needed co-laborers, a little community of three Sisters of St. Joseph, Mother Judith Moreau de Brecoles, Superiores; Sister Catharine Mace, assistant, and Sister Mary Matthei. These Sisters of St. Joseph were cloistered nuns, and were members of a community of religious hospitaliers founded in 1636 at Fleche in Anjou, by a gentleman, M. de la Dauvergne. This institution was accepted as a community in 1643 by the Bishop of Angers and approved by Pope Alexander VII. by his brief, dated 19th of Jan. 1669. Their lives were to be dedicated to relieve the sick, to care the orphan and infirm of both sexes, and to instruct the ignorant poor. On the 2nd of October, 1659, Mgr. Laval, the first Bishop of Quebec, gave these three religious authority to exercise their functions as hospitaliers at Hotel Dieu, Montreal. Upon their arrival at the latter place, M. de Maisonneuve gave them, in the name of the Signeurs of the island, 100 arpents of land, situated between St. Gabriel and Mount Royal. The Sisters gave to Miss Mance seven to eight acres within the enclosure, and 200 acres of woodland without the pallisade. For many years Miss Mance labored faithfully in her chosen mission, suffering all by her great virtues. She died in 1673, and was buried in the chapel of the new flourishing community. Her body rests amongst those of the poor Sisters of St. Joseph who loved her so much. Her heart was placed in a vase before the lamp in the same chapel, but this relic, so dear to the pious faithful, was consumed by the great fire that destroyed the Hotel Dieu in 1695.

For the CATHOLIC RECORD.

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