The Land of the Beautiful Dead.

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By the hut of the peasant where poverty And nigh to the tower of the king, Close, close to the cradle where infancy

sleeps
And joy loves to linger and sing,
Lies a garden of light full of Heaven's perfume,
Where never a tear-drop is shed,
And the rose and the lily are ever in

'Tis the land of the beautiful dead.

Each moment of life a messenger comes,
And beckons man over the way;
Through the heart-sobs of women and
rolling of drums,
The army of mortals obey.
Few lips that have kissed not a motionless
brow.

brow,
A face from each fireside has fled.
But we know that our loved ones are watching us now
In the land of the beautiful dead.

Not a charm that we knew ere the boun-And we stood in the valley alone
Not a trait that we prized in our darlings

They have fairer and lovelier grown, as the lilies burst forth when the shadows of night

of night Into bondage at dawn-break are led. So they bask in the glow by the Pillar of Light, In the land of the beautiful dead.

O! the dead, our dead, our beautiful

dead,
Are close to the heart of Eternity wed,
When the last deed is done and the last
word is said,
We will meet in the beautiful land of the
dead! —JOHN JEROME ROONEY.

CATHOLICS OF SCOTLAND

Correction -In our issue of the 11th Correction—In our issue of the 11th inst, there occurs an error which goes to deprive the aged Lord Lovat of the monor which he acquired by professing bis faith publicly on the scaffold, and otherwise acting as became a good Christian. The paragraph in third column, page three, beginning with the words: He had been reconciled to the Catholic Church, cought to have hear placed immediately. ought to have been placed immediately after the last line of the second para graph, column three, vengeance of the

wardly enemy
The name, Mr. Robert Chalmers, ought to have been inserted within brackets, at the end of the last line of the fourth paragraph, column second, page third, thus: embowelling and behead ing—(ROBERT CHALMERS) in order to indicate that the writer's authority for stating that Jacobite prisoners were put death in a work of the column of to death in a very cruel way, was the distinguished author, Robert Chalmers.

BY THE REV. ENEAS M'DONELL DAWSON, LL. D, F R. S, ETC. PART II.

For some time before the insurrection of 1745, Presbome had eujoyed comparative quiet. Whatever facilities it possessed were, on coasion of the ill-fated expedition, ruthlessly torn away. The brutal soldiery, who beat and butchered a few starved Highlanders at Culloden, pillaged the Church of Preshone, carried the books and vestments to Cullen and burned them in the market place. Since that time till the arrival of Mr. Hay, the congregation had assembled in a small room in the greatest privacy.

The pastorate of the neighboring par ish of Bellie was, at this time, and for ten years longer, held by the Rev John Godsman. From our earliest boyhood

we have been accustomed to hear this worthy priest spoken of as a living saint His mission was dedicated in honor of the Blessed Virgin. He was born in 1693 Although his parents were Protestants, living in a fen which they held of the Duke of Gordon, he often, when still very young, was present at Mass and felt strongly attracted towards the Cath olic religion But, how or why he could not tell. The priest at Fochabers, Rev. Mr. Hacket, took notice of him one day, was at pains to instruct him, finding him was at pains to institute and, intelligent and tractable, and received him in due course, into the Catholic Church when he was about eleven years of age. Showing afterwards a warm desire to be a priest, application was made to the Rev. Charles Stewart for admission into the monastery of St. James in 1719. This could not be, however, as Abbot Stewart considered his age too great. He was, therefore, sent to kome the following year. Mr. Gods man and his companions travelled through Germany in order to avoid a pestilence which was, at the time, raging They reached the Scotch College of Rome, on January 21st, 1721 It was not long till Mr. Godsman became a favorite with his superiors, and particu-larly one of them, F. Wolfe, an Irish-man and prefect of studies. When of age and his studies completed, he was ordained priest in the year 1730 When at Bordeaux, on his return to Scotland, he engaged for his passage with a Presbyterian shipmaster This person was so won by his conversation and conduct on board, that he refused to charge him any fare. Arriving at Edinburgh early in August, it became his duty to cele brate Mass in the lodgings of the titular Duchess of Perth. Having visited his friends in the Enzie, he was appointed in October to the mission of Dee Side. He was a property to the mission of Dee Side. was on the best of terms there with the was not the best of terms there with the neighboring priests who were Jesuits. It was not long till Bellie, becoming vacant, 1734, he was removed to that mission. He dwelt for some time alone in the willage of Auchanhalizia ediciping the village of Auchenhalrig, adjoining the village of Augmentaging, adjoining the Park of Gordon Castle. Considering the times, it is noticeable that the Duke of Gordon's factor, Mr. Alexander Todd, a Protestant, boarded with Mr. Godsman riotestant, boarded with Mr. Godsman till his marriage. Soon after Mr. Gods man built for himself a cottege at Auch enhalrig. This cottage still forms part of the priest's residence there. Three years after be undertook the mission of Bellie, he was sillicated by a severe attack of palsy, which disabled him for a whole year. During the deastrous time consequent on the defeat of Prince Charles, Mr. Godsman was arrested and conveyed himself. But it was too late; so he pro-

public for a long time after Culloden. public for a long time after Culloden. Mr. Godsman, accordingly, was obliged to minister to the people of Rathven as well as those of Bellie. In his mission ary excursions, he wore the dress of a farmer, celebrated Mass and preached in barns, chiefly at midnight, in order to elude the search of the soldiers. He scarcely ever slept in his own house; but changed from one cottage or farm house

elude the search of the soldiers. He scarcely ever slept in his own house; but changed from one cottage or farm house to another, in the more hilly places.

At length, the officers stationed at Fochabers, learning on the testimony of both Catholics and Protestants, that Mr. Godsman was not only inoffensive, but lived like a saint, arranged so as to secure him sgainst all further molestation. They concerted with him to meet them, one night, at supper, in the house of a respectable tradesman of Fochabers, whose wife was a Catholic. The officer in charge asked Mr. Godsman, "What he was doing that made him so obnoxious to the Government?" Mr. Godsman replied that "he only said his prayers and endeavored to make his neighbors good Christians." "But, you pray against the king," rejoined the officer. "No sir, I pray for the welfare of all men; of all whom the earth bears and the heavens cover." The officer declared himself satisfied with this assur ance, advised Mr. Godsman to be as quiet and cautious as he had hitherto. ance, advised Mr. Godsman to be as quiet and cautious as he had hitherto been, and promised to molest him no more. In the summer of 1747, Mr. God-man resumed his usual practice of helding the contraction of the contraction God-man resumed his usual practice of holding public worship in a fixed place. This place was, at the time, nothing better than a large cottage. For a year more, the hour of meeting was still midnight. When Mr. Hay joined him in the E zie missious, this venerable man was over sixty years of age, and was considered by all who knew him "a man of anostolic sanctity."

Apostolic sanctity."

Mr. Hay's arrival at Preshome in 1759 was a great relief to Bishop Grant. It may be mentioned here, as a remarkable circumstance, that the recently ordained priest commenced his career, which was destined to be so brilliant, in the same

destined to be so brilliant, in the same district in which his namesake and collatoral ancestor had officiated, as a parson, two centuries before.

Mr. Hay, as appears from his corres pondence, deferred greatly to his superior, Bishop Smith, and entertained for him sincere affection. From a letter to this prelate it appears that he was to this prelate it appears that he was

of a missionary life, Mr. Hay was obliged to put up with the discomforts of an old and greatly damaged house. Extensive repairs were necessary, bur, in the state of the country, at the time, could not be undertaken Rev. J. Godsman, writing to Bishop Smith, says: "As he (Mr. Hay) has been accustomed with better accommodation, I fear the room he is in, which is that above Bishop Grant's, is so cold in winter that it will impair his health. The flooring, ceiling and casements of the windows are so much worn that the wind and cold come in every way. I bad consequences from the coldness of my habitation."

It afforded much comfort to Mr. Hay

during the hardships of his first winter, to receive a most friendly and encourage ing letter from the good Cardinal Protector at Rome. His Eminence con gratulates his young friend on the improving prospects of religion in Scotland, and promises are long to supply the proving prospects of religion in Scotland, and promises, ere long, to supply the scarcity of missionary priests, a subject which, he assures Mr. Hay, is very near his heart. The kindly prelate concludes by exhorting Mr. Hay "to assure himself, more and more, of his good will;" and adds: "I take leave of you in the Lord, with my paternal benediction. Yours most affectionately, G. CARD SPINELLI"

Many discomforts attended the life of a missionary priest in Scotland at the time of which we are writing Not the least of these was the very poor house keeping to which economy compelled It reminds one of primitive times and of the desert life to which persecution drove so many of the early Christians, to find a bishop contenting himself with such board as he could have for forty such board as he could have for forty sbillings a quarter, sitting by the same fire, using the same candle and sharing the same room with a parish priest. Yet in such humble ways did Bishop Grant and Mr. Hay appear to take de ight. There was more still to try the patience, consume the time and exhaust the physical powers of the missionary priest. Such calls were most frequently from a distance, requiring a journey of many miles over moors, by bad roads; through drifting snow, at times, and in the severest winter weather. Mr. Hay found it necessary to have a puny for such journeys. In relating incidents in which he was concerned, he was careful to avoid all mention of himself. On one occasion, however, he forgot his usual ceeded to tell the company that,

also were roused and went to the door; but, when it was opened, no one could be seen. Search was made in all directions, round the house, outside. But still nobody could be found. Mr. Hay was too much agitated by this ex'raordinary occurrence to be able to sleep. At two o'clock in the morning, the rapping was repeated. Mr. Hay dressed with all possible haste, believing, surely, it must be a call to some sick person He was not mistaken. On opening the door, he found a man with two saddle horses, waiting to conduct him to a lady who was dying at a distance of twenty also were roused and went to the door; who was dying at a distance of twenty

who was dying at a distance of twenty miles.

The continued illness of Bishop Grant occasioned great trouble to Mr. Hay, During the whole of the winter, 1759 60, the worthy prelate was alling, and, sometimes, so severely, that his life was despaired of. Mr. Hay's medical treat ment, together with that of Dr. Donaldson, the Bishop's regular physician, proved very successful. But, notwithstanding, it was considered that Bishop Grant could not survive any length of time, unless he were removed to a more southern country, where, also, he could have more comforts and better attendance. Accordingly, he set out for Binburgh, travelling by easy stages. The change greatly improved his health: and this improvement continued throughout the whole winter.

While doing all in his power to promote the spiritual good of his flock, Mr. Hay, at the same time, gained the esteem and affection of his Protestant neighbors by his moderation and benevolence. He gave medical advice and dispensed medicines to the poor of all denominations

by his moderation and benevolence. He gave medical advice and dispensed medicines to the poor of all denominations without distinction. With only one exception, there was never any controver sial dissension in the parish. The one case which occurred of a self-willed young man whose father was a Catholic, splitting to make a religion for himself. sepiring to make a religion for himself, was conducted so prudently, that it led to no breach of the general harmony.

Mr. Hay was distinguished by great activity, tact, and business habits. All

activity, tact, and business habits. All this, together with his superior address, won for him the confidence of his superiors and brethren. And thus it may be a superior and brethren. iors and brethren. And thus it that he came to be appointed one of the administrators of the temporal affairs of the mission. It had been the custom to assign this office to seven or eight of for him sincere affection. From a letter to this prelate it appears that he was much concerned on account of the want of books of instruction for his people of Ruthven. "There is a great want," he writes, "of proper books in the hands of the people. My heart bleeds to see the effect of that want. There are several of those pamphlets which I saw with you, such as, 'The grounds of the Catholic religion;' 'The Roman Catholic's reasons;' 'Short History of the Reasons;' 'Feneion's thoughts, etc.,' which might be of unspeakable advantage had we numbers of them. It would be a great charity to send us as many as you could of these pieces." Mr. Hay laments in the same letter the spiritual privations to which Catholics are subjected owing to the tracts of country to which each priest is obliged to attend, being so ex'ensive, and quotes the sad case of a man in Strathisis, who died "without any help or assistance."

In addition to the labors and fatigue of a missionary priests since its to assign this office to seven or eight of the senior missionary priests since its creation by Bishop Nicholson in 1701. Mr. Hay's colleagues, Rev. John Gods man and R v. William Reid, met him at hey addressed a joint letter to Cardinal Spinelli, dated, as was the custom, "ad ostimm spec." Later, Mr. George Gordon, another administrator, signed the letter at Aberdeen. The following month, Mr. Hay presented to Bishop Smith an abstract of his correspondence with Father Bruni, S. J., his former prefect of studies, on the subject of preparing youths for the Scotch College of Rome. Not long sfret, June 19, Mr. Hay wrote it to the Procurator at Edinburgh, Mr. Gordon, in the name of Bishop Macdonald, then with him at Preshome, pointing out several material errors in the accounts of the mission, in a clear, business like, but deferential manner. Such letters Mr. Hay wrote in so masterly a way as to lead to the supposition that such like composition must have been a fevorite study with him. the senior missionary priests since its creation by Bishop Nicholson in 1701. Mr. Hay's colleagues, Rev. John Gods man and R v. William Reid, met him at a way as to lead to the supposition that such like composition must have been a favorite study with him. He was not without private correspondents. One of the most valued of these was a lay gentleman, Mr. Alex. Craw, formerly of Haughnead, but latterly resident in Etinburgh.

Etinburgh.

The clergy of the mission were now blessed to enjoy somewhat more peaceful times. This was more particularly the case in the Lowlands. Bisnop Macdonald, whose family had taken active part in the disastrous expedition of Prince Charles, was still an object of pursuit in the Highlands. This made it necessary for him to reside the greater part of the time out of his own district. He was now aged, greatly broken down by the wind and cold come in every way. I really think he is never warm in this weather but when in bed." Mr. Hay himself says, in a letter to Bishop Smith, dated January 1st, 1760, "I am very sensible of the danger of making great repairs; and, therefore, we shall do the best we can, with as little noise as possible; and I hope Almighty God will, through your good prayers, hinder any bad consequences from the coldness of complied with his request; and desired him to name, according to the received form, three priests from whom the Holy Father might select one for the Episcopal Office. The choice fell on the Rev John Macdonald, the Bishop's nephew who had been, for some time, a com panion of Mr. Hay at Rome. Mr. Mc Donald had returned from his studies at the Scotch College of Rome in the year 1753; and was, from that time, engaged in the missions of Scotland. Lochaber was the first scene of his labours; and he was in charge of South Ust when his appointment to the coadjutorship took place. He retired to Shenval in order place. He retired to Shenval in order to prepare for consecration, under the guidance of his uncle. He was consecrated Bishop at Preshome, under the title of Tiberiopolis, by his venerable uncle, who was assisted, on the occasion, by Bishops Smith and Grant.

A little later, in the winter of 1761-2, Mr. Geddes was sorely tried by illness which he caught in the stormy wilds of the Cabrach. In the spring he had an attack of spitting of blood. Mr. Hay travelled all the way from Presnome in order to visit his triend, and processing. order to visit his friend and prescribe for him. Bleeding was had recourse to, as was the practice at the time, and not without success.

During the few preceding years, the ranks of the missionary priests were greatly thinned by death. The Ray.

John Gordon at Huntly and the Ray. George Gordon, who enjoyed a great reputation for piety, were much lamented in the Lowlands. In the other district, in the Lowiands. In the other district, also, several good priests were called to their reward; among the rest a very valuable missionary, the Rev. Eneas MacDonald. In the whole High-lands there remained only three priests capable of dains duty. In some of the most capable of doing duty. In some of the most destitute parts of his vicariate, B shop Hugh Macdonald was on this accoun under the necessity of undergoing the labors of a missionary priest, notwith. standing the great risk to which he was

thereby exposed.*

The solicitude of the bishop was now a prisener to Fochabers. There being no charge against him, he was immediately liberated. Additional duty was laid on Mr. Godeman in consequence of the prominent part Rev. J. Gordon of Preshome had taken on the side of the Prince. He could not appear safely in

provision, by means of seminaries, for the eccleanstical wants of the mission. Bishop Macdonald did all that could be done as regarded the Highland district. He boarded a few boys in private houses near Fochabers, caused them to attend the common schools and receive spiritual instruction from the Rev. Mr. Godsman. This was nearly all that could be done This was nearly all that could be done for the benefit of the Highland vicariate. for the benefit of the Highland vicariate. In the Lowlands there was a seminary, Szalan, which has already been mentioned. It was, however, in a very humble condition; and, in the evil days, could not be improved. It had some success under the presidency of the Rev. Mr Duthie. On his departure to become prefect of studies at the Scotch college of Paris, and afterwards missionary apostolic at Huntley, Scalan lost, for a time, all its efficiency. This state of things continued till September, 1762, when the Rev. Mr. Geddes was recalled from Shenval and appointed president. This worthy priest, who is always highly spoken of whenever we meet with his name, had now for three years been engaged, notwithstanding bis wretched health, in a mission than which there was none more latorious in the Lowland vicariate. Bishop Grant bore testimony in glowing terms to his distinguished services there. "He had not," says the Bishop, "been fully three years in that country (Auchendown) at the time of his removal, when by his fervent zeal, unwearied activity and, much more, by the uncommon sweetness of his temper and his In the Lowlands there was a seminary,

activity and, much more, by the uncommon sweetness of his temper and his exemplary life, he was the means, under God, of the conversion of nine persons, fully instructed and confirmed last August: besides many others, not sufficiently disposed for the sacraments, when he was torn from his flock, notwithstanding the universal regret of all who knew him, both Catholics and Protestants, who, in spite of their prejudices against his principles, esteemed and loved

In 1762 Mr. Hay commenced keeping an account of his communicants. Their names, in his handwriting, are still preserved at Preshome arranged under the Sundays and festivals from 1762 till 1767 So lately as 1828, a woman survived in that locality who had been prepared for her first communion by Mr. Hay, while officiating as a missionary priest at Preshome. There is a table still extant which shows the number of his age. which shows the number of his com municants at Easter and Christmas dur ing the years referred to In addition there was every year a large Commun-ion at the Assumption:

1762, Easter 460; 1763, Easter 460; Christmas 379.

1764, Easter 450; Christmas 342, 1765, Easter 475; Christmas 350, 1766, Easter 480; Christmas 360.

1766, Easter 480; Christmas 500. 1767, Easter 520; Christmas 360. Mr. Hay now earnestly suggested, founding on his medical knowledge, that Bishop Grant should pass the approach ing winter at Aberdeen. This, he in sisted, would greatly benefit his health.

The Bishop, accordingly, took a lodging in the nouse of a Mrs. Thomas Young.

There must now be chronicled a heavy

loss which the mission sustained in 1763 by the death of Cardinal Spinelli, About ten years previously he found it torn by internal dissensions and opposed externally by the arbitrary and persecuting Government of the time. The latter evil, through the Divine good-ness, was now greatly mitigated. The wise messures of the deceased Cardinal, firmly persevered in, had almost entirely restored peace and had almost entirely restored peace and union among the missionary priests. This happy result was chiefly brought about by discouraging the cabais and intrigues of certain parties that were not over friendly to the secular clergy in general. Cardinal Spinelli entertained a warm regard for the Scotch Bishops and clergy, extending his kindness even to the students. He also contributed or procured considerable pecuniary assist ance to the mission and the seminaries. For these reasons the venerable prelate For these reasons the venerable prelate is justly numbered among the best benefactors of the Catholic Courch in Scotland. Such was the effection approximately

'(I discovered, death might have been the consequence, as such was the penalty for a person under sentence of banishment, who returned nome.

tained for him by the clergy that his death was felt by them as a personal

Such was the affection enter

TO BE CONTINUED.

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sure you will keep.

4 If you tell a child to do a thing, show him how to do it, and see that it is

5 Always punish your children for wilfully disobeying you, but never pun ish in anger. 6 Never let them see that they vex

you or make you lose your self-com mand 7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impro

priety of their conduct.

8 R-member that a liltle present punishment, when the occasion arises, is much more effectual than the threaten-

ing of a greater punishment should the tault be renewed. 9 Never give your children anything because they cry for it. 10 Oa no account sllow them to do at

one time what you have forbidden, under the like circumstances, at another.

11. Teach them to be good. 12 Accustom them to m little recitals to perfect truth. 13 Never allow tale bearing. 14. Teach them that self-denial, not

self indulgence, is the appointed and sure method of obtaining happiness.

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