REMINISCENCES OF SCOTTISH CATHOLICS.

BY OUR SPECIAL CONTRIBUTOR, "CRUX"

It is generally supposed, when mention is made of Scotchmen and their influence or achievements, that they must necessarily be Protestants —in fact, Presbyterians. There is no doubt, that the vast majority of Auld Scotia's children are believers in the thundering precepts of their renowned Reformer, John Knox; but the fact must not be overlooked that both in the Catholic clergy—hierarchy and priesthood —and in the laity of Scotland some of the truly great men of that hardy race are to be found. If we glance back into the heroic history of the "Land o' Cakes" we cannot but note how all the great names, the inspiration of every poet and every prose writer, were those of Catholics. The swords that were drawn in earlier and more critical days in defense or Scotland's Kingdom, were the swords of Catholic heroes—a Bruce, or a Wallace. It was not until about the close of the sixteenth century that Catholicity was stricken down in the land that St. Columba, or Columbkill, had converted one thousand years earlier. From the dark days of 1593, when the sledge-hammer of Protestantism battered right and left with iconoclastic persistency, everything that savored of Catholicity, until the Church was again allowed the free exercise of her functions, under the famed Bishop Carruthers in the mid-nineteenth century, the Catholic Church underwent a severe series of trials in the land of Knox. But, as in all countries wherein the true Faith has been persecuted, those who remained faithful throughout the ordeal, were of the staunchest and of the most zealous. Persecution seems to impart new life to a people; it certainly is the fruitful cradle of all true religion. Hence it is that no more sterling Catholic exists than the Scotch Catholic. He is as firm, as positive as the adamantine solidity of Benvenue, or Ben-Ledi. Interesting, however, and inspiring as it may be, it is not the history of Catholicity in Scotland, or the achievements of Scotch Catholics at home that I purpose tracing. My aim, this week, is rather to make a few reflections upon the influence and labors of our Scotch co-religionists in Canada.

FATHER DAWSON'S WORK.—Before proceeding any further with my more or less rambling remarks, I desire to state that I have been inspired, partly, in taking up this subject by an admirable work written some years ago by the late Rev. Dr. Aeneas McD. Dawson, one of the most learned Catholic priests that this country has ever possessed, and one of the most universally beloved men that I have ever known. "The Catholics in Scotland" is the title of the work in questian. I will take advantage of this accidental occasion, to pay a debt of personal gratitude to good "Father Dawson's" memory, by dwelling for a moment on the importance of this splendid addition to the religious historical publications of recent years. Father Dawson, (for all who knew him still loved to call him by that more familiar and tender title), had gained a high reputation as an author, by the publication of his "Pius IX. and His Times;" "The Temporal Sovereignty of the Pope," "Zenobia," and other works of historical importance. However, in his "Catholics of Scotland," he has done a two-fold service to the world; he has added to the glory of his country by such a remarkable work, and to the glory of the Church, of which he was such a holy priest.

A CRITIC'S REMARKS.—In 1890 D. A. Campbell, a Scotch Catholic, reviewing Father Dawson's then recently published work, made use of these remarks concerning the thirteenth chapter of the volume, "It is a glowing account of the memorable rising of 1745. True, the wisest in the land at that time were agreed, and undoubtedly right-thinking Scotchmen of to-day will say with them, that the expedition of Prince Charles was ill-advised and premature; yet, it is due to the young Prince to say that he was sincere, and not the simple adventurer that he is sometimes pictured. Father Dawson enters into particulars to show how closely the interests of Catholics were identified with those of the exiled chevalier and contrasts the gentleness of the Scottish officers in their dealings with their prisoner with the relentless cruelty practised by the English officers. The description of the last engagement between the young Prince and the Duke of Cumberland is graphic, but touching. Most valuable as well as interesting information is afforded with regard to the Scottish hierarchy, subsequent to the time of Bishop Nicholson, who died in 1818. These prelates, alike remarkable for their sanctity and their rare tact in the discharge of episcopal duties, pushed to success undertakings almost incredible, and, while their energies were mainly spent in and for their native country, it appears that France, Spain, Italy and our own country (Canada), became the new home of not a few of them, and the fortunate gainers thereby."

SCOTTISH MISSIONARIES. — This brings me to our own Dominion and to the work done for the cause of Catholicity here by the Catholics of Scotland who made this land their future home. Yet, while I have before me both Mr. Campbell's review and Father Dawson's work, a still more abiding and deep-rooted sense of gratitude compels me to quote another passage. It is Mr. Campbell that writes: "The author (Father Dawson) pays an eloquent tribute to several of the zealous missionaries, not a few of whom were his own co-workers. He thus refers to one in particular, than whom no more deserving. The Rev. William Bennett was one of the gifted men of Bishop Carruther's time. He labored many years in the mission and was distinguished for his piety and learning. He joined the Society of the Oblates, and was professor of Greek and English literature in the university, which that society founded and conducts at Ottawa, Canada. He died at the advanced age of 73, in 1887.'" Closing his review, Mr. Campbell says: "Father Dawson has a host of friends, both in Canada and in the land of his birth, and to those among them, who, for want of time or of opportunity, cannot go deeper into the subject, his 'Catholics in Scotland' will be of inestimable value."

A PERSONAL TRIBUTE. — If I mistake not, some time ago, I explained, in these columns, how I came to select "Crux" as a nom-de-plume; but I did not then mention that it was Father William Bennett who first suggested to me the idea which I, in subsequent years, put into effect. He was the most gentle, the most humble, and the most learned man it has every been my fortune to meet. He read Greek and Latin as fluently as English; he spoke French, Spanish, Portuguese, Italian, modern Greek, Gaelic and Hebrew as readily as his mother-tongue; he knew every literature in the world, and he never forgot, even in advanced years, one line that he had read or heard. He was passionately devoted to the Blessed Virgin, and he composed some wonderfully beautiful hymns in her honor. He had spent ten years of his life in Rome, as student and professor, and he knew every square foot of the Eternal City, and the story of every stone in its construction. During four years I sat under his desk, and for two hours each day he entertained us with the most delightful lectures on every imaginable theme. It was a rare privilege to learn English literature from such a man Child-like in his simplicity of heart, he knew no more about the world and its wrong-doings than the street Arab would know about all the lore and science contained in that one venerable head. From him did we learn the true story of Catholicity in Scotland; and, with all his cosmopolitan spirit and Mezzofanti-like knowledge of tongues, he was as intensely Scotch in sentiment as the "Minstrel" of Scott's imaginative creation. The fact of Father Bennett being a Scotchman would suffice to make all who knew him love the Scottish race, their land and their traditions. God rest his saintly soul!

SCOTCH CATHOLICS HERE. — The reader may be inclined to ask what started me on this subject. Well; the reading of an account of a celebration in the diocese of Alexandria is responsible for this disjointed, or rather rambling essay. About the end of October last I read, some place or other, of an impromptu reception, given by the pupils of the Boys' Separate School at Alexandria, to the Right Rev. Alexander Macdonell, Bishop of that diocese, on the eleventh anniversary of his Episcopal consecration. In the lengthy report given I found a paragraph containing some remarks made by Mr. Duncan A. Macdonald, chairman of the Board of Trustees. That gentleman was credited with pointing out the fact that during the past forty years from that school had gone forth to the High School and Collegiate Institute, young men who in after life were called upon to fill leading positions in every walk of life, "High dignitaries of the Church, Clergymen, Lawyers, Doctors, Bankers, Merchants, and in the person of a life-long friend, John A. Macdougald, Esq., now of Cornwall, formerly of Alexandria, a representative of the High Court of Justice." This one item of information regarding a single school, mainly conducted by Scotch Catholics, and the pupils of which, for nearly half a century, were almost all of the same faith and the same race, suggested to my mind the eloquent story of the achievements in the different stations of life in Canada that are to be credited to Scotch Catholics and to their descendants. My mind very naturally ran back along the paths of history and conjured up the story of Catholics in old Scotland; hence the somewhat lengthy and irregular introduction to this theme. I now find that I have so long dwelt upon personal reminiscences that I have scarcely space left to touch properly upon the main subject. However, as on former occasions, when dealing with other subjects of moment, I will reserve to myself the privilege of completing this brief sketch, and of doing some slight justice to the Catholics of Scottish origin in the Dominion of Canada. What the chairman said regarding the Separate School at Alexandria may be said with an equal degree of truth, concerning a score of other schools in this country. And, if we take the trouble to look around us, we can easily detect the progress that Catholicity has made, within our territorial domain, through the influence, energy, fidelity and perseverance of our Scottish co-religionists.

SOME CHARACTERISTICS. — The characteristics of the Scotch people, as evidenced in the lives of Scotch Protestants, are the exact same in those of their fellow-countrymen of Catholic belief. The Scotch Catholic, like any other Scotchman, is not demonstrative, but he is steadfast in the extreme. His faith is no mere outward show, it is an abiding principle; and he clings to it with a tenacity born of persecution and countless obstacles. When, in Canada, he found free scope for the practice of his religion, he set to work to build up at one and the same time the structure of Catholicity and the influence of his own people. If any of the readers of the "True Witness" will go back over the files of the paper, for the years that mark the last quarter of the nineteenth century, some of the best evidences of what Scotch Catholics have done for Canada will be found over the signature of the late lamented and venerable Mr. Grant. It was only the other day that this paper contained a review of an important work from the pen of another Scotch Catholic, Mr. Dugald Macdonald. In fact, this old Irish Catholic organ contains, since the days of its founder, George E. Clerk, the story of Scottish Catholic development, advancement, success and prosperity in Canada. And, if I am not encroaching, I hope yet to be able to add to that story some details and facts that will serve to show that the Catholic Church is no leveller of national aspirations, but rather the fosterer of every patriotic endeaver and of every noble and life-imparting sentiment—no matter to what race or what land her children belong.

THE IRISH LAND QUESTION.

What is the Irish land question? It is to England and Ireland what the tariff and the money questions have been to the United States, matter for endless argument and bickerings. This one tells you that it is very simple, that the land should belong to the tenant, who, with generations of his family, have made it what it is, that one tells you it belongs, of course, to the landlord, the man that holds the title. On both sides now the forces are well organized, and it looks as though at last there might be a permanent settlement.

If an Irishman cannot pay his rent, or make his tenant pay his, everyone will agree that he can make a happy phrase. An Irish peer, commenting on Mr. Gladstone's dual ownership plan, which was evolved by the grand old man for the rendering of justice to both parties, said Mr. Gladstone had put the Irish landlord and the Irish tenant into the same bed, and that the one would infallibly kick the other out. The landlord likes to sleep alone.

The matter of rents is like this in Ireland to-day: A subcommission fixes the rent for the farmer. The landlord appeals. The farmer then of necessity also appeals. The appeals go to the chief commission, which consists of five gentlemen, only one of whom can be said to represent the tenants' side of the land question. Two court valuers, before the decision of the chief commission is reached, hand in to the highest body their agreement as to the valuation of the rent; and in a majority of cases the rent has been raised above the first, the subcommission, rate. So, though the Irish tenant has three experts at work on his case, we cannot see that the result is a happy one for him. As Mr. W. T. Russell, M.P., says: "The whole country lives in a perpetual lawsuit. Landlord and tenant meet only in the courthouse! No country could stand such a system. Least of all can Ireland afford it."

Whether tenants' improvements belong to the tenant or landlord is an ever-festering affair. Morally speaking, everything upon the soil belongs to the Irish tenant; the landlord owns the ground only. The tenant builds the house in which he lives, what outbuildings there are, makes most of the farm roads, digs the drains and puts up the fences. He and his forbears are the ones that have developed the resources, given the land much of its present worth. The land act of 1881 decreed that no rent was to be placed on improvements created by the tenant or by his predecessor in title; but, though this act did raise the Irish peasant from a condition of serfdom, it has not accomplished the reformation expected. For a long period after the passage of the act the tenant saw the fruits of his labor piled in another's storehouse, as a legal twist was given to the interpretation of the ward "improvements."

The land purchase acts are pieces of English legislation in regard to Ireland that have been decidedly successful. Previous to 1885 Mr. Bright, who was zealous in his efforts to create a race of freeholders in Ireland, used his influence to such effect that a limited number of tenants became purchasers; but it was not until 1885 the first land purchase act was passed. This act placed £5,000,000 at the disposal of the purchase department of the land commission for the use of Irish tenants wishing to become owners of their holdings. The tenant could borrow the whole of the purchase money from the state, it being repayable, principal and interest, in 49 years. In 1888 another £5,000,000 was set aside for the same purpose. In 1891 a bill was passed for the creation of guaranteed land stock to the amount of £33,000,000 for the furthering of this good work. The act of 1896, whereby provisions were made for the sale of bankrupt estates, completed the land purchase acts begun 11 years before. These acts have resulted in 30,000 occupancy owners and in the changing of turbulent districts into peaceful communities.

But there is another side to it. The tenant that is on land where the landlord, sure of his rent, refuses to sell, sees his neighbor paying a small state annuity, with the prospect of the son some day owning the land the father is working, while before himself stands a higher rent and a perpetual rent. Consequently universal purchase is the cry in Ireland.

One wonders why an Irish landlord hasn't as good a right to hold on to his land forever if he wants to as a Scotch, English or American landlord would have. The answer is that the latter give back to the land in improvements what they receive in rent. The Irish landlord does not put back a farthing on his land. As an Irishman expressed it: "He is a sleeping partner in the business of agriculture." The two political parties in Ireland, the nationalist and unionist, agree that ultimately universal purchase must free Ireland, which, being an agricultural country, should be encouraged, and not hindered, in her cultivation of the soil.

There are, as Mr. O'Brien said, discontent and disaffection in Ireland, and very much to the surface in these days is the long-vexed Irish question.—Katherine Pope.

MIRACULOUS RESTORATION OF EYESIGHT.

No one can convince Mrs. John Geraci, 1038 Teche street, Algiers, that the day of miracles has passed. She asserts that, like blind Bartimeus at the gate, her sight has been restored through faith. Mrs. Geraci is a comely, vivacious daughter of sunny Italy. For twenty years her big brown eyes were bright and keen and shone with mirth and merriment. But four years ago the brightness of the day began to fade and she saw as through a glass, darkly. At first no attention was paid to gathering darkness, as it was thought to be but a temporary ailment which would soon pass. But the veil thickened and soon the sight of one eye was lost.

Eminent physicians were consulted and a thorough diagnosis of the case was made. The verdict of the specialists was that an organic disease of the optic nerves had destroyed the sight of one eye, and it was only a question of a short time until the other would fade and leave the young woman blind.

Then the seriousness of the case was realized and every oculist of note in the city was consulted. The verdict was the same, and the young woman seemed doomed to a life of living darkness. Mrs. Geraci's husband, a prosperous business man, implored the doctors to save his wife's sight, but the men of science shook their heads and told him nothing could be done.

As the days dragged by her sight became more dim, until finally the world became dark. It was then she bethought herself to ask for other aid than that of human science. She has always been a devout Catholic, and from girlhood has worshipped in the Church of St. Mary. She had been taught from the time she was first able to lisp with baby lips that should she pray with faith her prayer would be answered. "Ask and ye shall receive" was to her a divine assurance, and when other means failed she turned to it with perfect confidence.

In that dim old church where so many penitents have kneeled, there stands a statue of St. Lucy, patron saint of the blind. While her eyes were bright and clear she had often seen the statue and admired its beauty, and knew the story connected with the canonization. But as the shadows fell and the face of St. Lucy could be seen only through a mist the story gained an added significance. "Why not appeal to St. Lucy?" came to her like an inspiration. December 13 is the day set aside for the veneration of that particular saint, and on that day three years ago Mrs. Geraci was led to the church. Though the sun shone with a softened radiance through the stained glass windows, and the white-robed priest said solemn Mass, all was dark to her. She was conducted to the feet of St. Lucy, candles were lighted, and with her sightless eyes turned in supplication to the image a fervent prayer was offered that intercession be made for the restoration of her sight. She made many pilgrimages to the dim old church, and from her darkened eyes flowed many tears to water the prayers of supplication. The candles were kept burning. The offices of the priest, Father Joyce, were secured and a picture of St. Lucy was hung in her room, and no day passed when the supplicant did not kneel and ask for aid. December 13 came again, and while her eyes were still dead to the beauties of the world, her faith had never faltered, and she was again found kneeling at the feet of St. Lucy. For two years these devotions were maintained, and then there came a change. A faint light like the breaking of the dawn could be discerned. And, like the coming of a summer day, the light increased until objects that for three years had been shrouded in an impenetrable gloom could be seen. Her faith had been justified.

With the first breaking of the light recovery was rapid, and to-day her eyes shine as bright and clear as if they had never been unresponsive to the light of day. For over a year there has been no failing of her sight, and December 13 she will erect a new statue of St. Lucy in St. Mary's Church in commemoration of the, to her, miraculous restoration of vision.

Mrs. Geraci was seen at her home last night and told an enthusiastic story of her recovery.

"There is no question in my mind," she said, "that my sight was restored through the intervention of St. Lucy. Doctors had pronounced my case hopeless, and for two years I was blind. Medical treatment was abandoned, and finally I was made to see. What else could have caused it?"—New Orleans Times-Democrat.

AMERICAN CATHOLIC PRELATES MEET.

The annual meeting of the Archbishops and trustees of the Catholic University of America was held at that institution on Wednesday, Thursday and Friday of this week. The business of the Board of Trustees was completed on Wednesday evening. Cardinal Gibbons, as chancellor of the university, presided at its deliberations. The matter of most vital importance was the question of enlarging the endowment fund and of curtailing the current expenses. The financial statement of the year was read. The committee on organization stated that it had received the resignation of Dr. Charles Warren Stoddard as one of the professors of English literature, to take effect on September 30, 1902. It was also determined by the Board of Trustees that the Rev. Richard Henebry should not be reinstated as the associate professor of the Gaelic language and literature. Mgr. Conaty made public this statement concerning the matter:

"The most careful consideration was given to the recommendations of the university faculty and senate relative to Rev. Dr. Henebry's reappointment as associate professor in Gaelic. The Board of Trustees unanimously declined to reappoint him. With equal unanimity it declared its intention of holding sacred the trust committed to it by the Ancient Order of Hibernians, and yields to no body of men in its conscientious interest in all the purposes of this endowment. No thought of diverting the earnings of the Ancient Order of Hibernian chair to any other purpose than that of Gaelic has ever been or ever can be entertained. The right reverend rector was instructed to make every effort to secure as soon as possible an instructor in Gaelic, who shall be engaged until such time as a regular professor may be fully equipped for the work, to which he will entirely devote his time. Several applications have already been made for the temporary work in this department."

It is understood also that at the meeting of the archbishops the problems affecting religion arising from the acquisition of new territory as well as the question of the federation of Catholic societies was under discussion.

Those present at the meeting of the archbishops were: Cardinal Gibbons, Archbishop of Baltimore; Archbishops Ireland, of St. Paul; Elder, of Cincinnati; Keane, of Dubuque; Katzer, of Milwaukee; Christie, of Oregon; Kain, of St. Louis; Corrigan, of New York; Williams, of Boston, and Ryan, of Philadelphia.

The financial statement which was submitted was as follows:

The treasurer reported the trust funds of the university as $876,683.55. The permanent properties of the university aggregate $863,879.97, and the assets of the university $131,374.46, making a total of $1,871,937.98. The total receipts during the year amounted to $160,511.02, and the disbursements were $157,569.53, leaving a cash balance on hand of $2,941.49. Of this disbursement $27,000 was paid on the indebtedness of the university, reducing this item to $205,000; $63,692.44 was received in regular revenue, $61,227.75 was received by donations and bequests, $31,064.64 from rents and sales, while $40,600 was added to the endowment fund.—The New Cntury.

CAN CONSUMPTIVES BE EXCLUDED?

In deciding the case of Thomas Boden the courts of Brooklyn will rule whether or not a man suffering from tuberculosis can be excluded from this country. This decision which would send Mr. Boden back to Ireland would permit his wife and child to remain here. Mrs. Boden insists upon sharing the lot of her husband, and if he is deported she and her baby will accompany him.

This is the first case in which the constitutionality of the Treasury ruling that consumptives shall be prevented from landing as immigrants will be passed upon by the courts.

Thomas P. Boden arrived here November 9, a steerage passenger of the Cunard line steamer Lucania. His wife and child were with him. He has relatives who live at Philadelphia. They were able to guarantee that he would not become a public charge, and he had means of his own.

The authorities at Ellis Island were satisfied on that score, but they declined to admit him because examination by physicians of the Marine Hospital Corps showed he had tuberculosis of the lungs. He appealed to the Treasury Department and a re-examination was ordered. The Treasury Department, alleging that the re-examination had been unfavorable, ordered that Mr. Boden be sent back on the next Cunard line steamer, the Etruria, which sails to-day.

Francis Tracy Tobin, a lawyer, of Philadelphia, arrived in New York on Friday last, and obtained a writ of habeas corpus. He called upon Mr. Boden at the Long Island College Hospital, where he is kept as a government patient. From his client Mr. Tobin learned that there had been no re-examination. Although a telegram, dated at four o'clock Thursday afternoon, told of the result of a re-examination, the surgeons in charge of the ward in the hospital said that specimens of the sputum were not taken until six o'clock on last Thursday night.

Mr. Tobin will make this one of the points of his argument when he appears, at half-past ten o'clock this morning, before Judge Thomas, of the United States Circuit Court, in Brooklyn, to assert that his client has been illegally deprived of his liberty and improperly excluded from this country.

The Act of Congress under which Mr. Boden is excluded was passed on March 3, 1891. It was designed to keep out of the country idiots, insane persons, paupers, criminals, persons likely to become a public charge and "persons suffering from a loathsome or a dangerous contagious disease."

"It will be shown," said Mr. Tobin yesterday, "that the majority of the physicians do not regard consumption as contagious. I called to-day on Dr. S. A. Knopf, of this city, who is the author of the article on 'Tuberculosis in Twentieth Century Practice.' He takes the position that pulmonary tuberculosis is not contagious. Dr. Knopf told me that substantially the same views were held by such eminent specialists as Dr. T. Mitchell Pruden, Dr. Herman M. Biggs and Dr. Edward G. Janeway."

Mrs. Boden lodged for a few days at Father Henry's Mission, at No. 7 State street. She then went to Philadelphia, but returned to this city and is in the detention room at Ellis Island.

At the office of the Commissioner of Immigration it was said that, under the Treasury ruling, there was nothing to be done but to deport Mrs. Boden.

BABY'S HEALTH.

The Teething Period Dangerous to the Little Ones and Very Trying to Mothers.

What mother does not look forward with dread to the time when baby shall be teething? At that time baby is restless, feverish and irritable, and frequently there is some disorder of the bowels and stomach. The poor little sufferer is fighting one of his first battles in this old world of pain, and if not aided in his fight may be overcome. Every wise mother helps the little sufferer as much as she can, and the mothers who have been most successful in this respect have found that Baby's Own Tablets give just such assistance as the little one needs. Mrs. W. J. Wright, Brockville, says:—"I have used Baby's Own Tablets quite frequently, and am much pleased with them. I find them especially satisfactory during baby's first year. I have used them in teething, in vomiting, in colic, in indigestion, and in the disorders of the stomach and bowels usually accompanied by restlessness and fever. The action of the Tablets has always been all that could be desired."

Baby's Own Tablets are a sweet, pleasant little lozenge that all children will take readily. They can be crushed or dissolved in water and administered with safety to even the youngest infant. Guaranteed to contain no opiate or any of the poisonous stuffs that make the so-called soothing medicines dangerous to little ones. If you do not find Baby's Own Tablets at your druggist's, send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail postpaid.

HEALTH TALK.—To be healthy is the natural state, and disease is, in nine cases out of ten, our punishment for some indiscretion or excess.

Every time we are ill it is part of our remaining youth which we squander. Every recovery, whether from headache or pneumonia, is accomplished by a strenuous effort of vitality, and is, therefore, a waste of your capital of life.

The best plan to avoid illness is to live regularly, simply, with a frugality that stupid persons alone will deem painful or eccentric.

Sleep eight hours every twenty-four.

Ventilate the room you work and sleep in. Very few people, even among those who think they are well up in modern ideas, have any conception of what ventilation means. Even when my voice was the only thing I had in the world I slept with my window wide open, summer and winter, and never caught cold in that way.

Examine seriously into your list of social obligations, have the good sense that there is neither pleasure nor profit in most of what you regard as essential in that line, and simplify your social life—simplify it all you can.

Complicated living brings worry, and worry is the main enemy of health and happiness—the one fiendish microbe that does more to destroy the health and happiness of mankind than any other.

Make your home a pleasant place, cheerful but well within your means:—Mainly About People.

When we see the mantle of our own guilt on someone else, how quickly we condemn ourselves.