

CATHOLICS OF SCOTLAND.

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

PART II.

Rector Alticozzi, so deservedly praised, was devoted to the cause of the Scotch Missions, and by his judicious management of the affairs of the college, raised that institution to a state of great prosperity. He was rewarded by the esteem and affection of the students, and this circumstance induced the Father General of his society to say that "the esteem and affection of the Scotch boys for Alticozzi was an honor to the Society."

It was under such a master that Mr. Hay auspiciously commenced his ecclesiastical studies. It is not a little remarkable that at the time in question there were in the college, which counted only nine students, three future Bishops and a Cardinal. These were Mr. John MacDonald, nephew to Bishop Hugh MacDonald of the Highland District and afterwards his coadjutor and successor; Mr. John Geddes, coadjutor to Bishop Hay; and Mr. Hay himself, together with Mr. Charles Erskine, of the noble House of Kelly, who became eminent at the Court of Rome and rose to the dignity of Cardinal.

Considering what has been said regarding the efficiency of the Scotch College at Rome, it may appear superfluous to state that a student of Mr. Hay's ability was eminently successful in his studies. Having completed his course in 1758, he was ordained priest along with Mr. Guthrie, on the 2nd of April of that year, by Cardinal Spinelli, the Protector of the Scotch Colleges.

The time was now at hand when it behoved the newly-ordained priests to return to their native country. Bishop Smith and his other friends were much concerned regarding their safety, in travelling they were exposed to a twofold danger. Great Britain being at war with France, both in Europe and Canadian America, their voyage by sea exposed the Scotch travellers to being captured as British subjects, whilst, on the other hand, a greater peril arose from the chance of being seized by their own Government as Catholic priests. This would have led to imprisonment and probably banishment from the kingdom.

Anticipating his career in the missions, Mr. Hay generously devoted his medical knowledge to the cause of religion, taking a vow, March 27th, 1759, never to accept remuneration for medical assistance, however much it might fall in his way to afford it. It would have been more in accordance with the ideas of the present age, if he had resolved never to give medical aid at all, except in very urgent cases.

Mr. Hay and his companions could have little imagined the state of matters which awaited them in Scotland. In consequence of the amnesty of 1747, there could be no more prosecutions on account of Jacobitism. But the rancorous feeling against Jacobites and Catholics still prevailed. It appears to have increased in intensity about the year 1751. The ministers of the Kirk did their bitter best to rouse it up anew, and they succeeded, but too well. Government, remembering its defeats and the Jacobite march to Derby, seconded their revivifying views, renewing its orders for the apprehension of Catholic priests and the suppression of Catholic meetings. Soldiers were stationed in the districts where Catholics were the most numerous; and the search for priests was so vigorously resumed that none of them ventured to appear in public. Mr. Robert Matindale and Mr. Patrick Gordon were tried for being "habit and reputed authors of seditious libels and Papists." They were found guilty and sentenced to perpetual banishment, under pain of death if they returned, remaining "Papists." Bishop Hugh MacDonald had returned from exile, to which he had been sentenced as a "Papist priest," but such was the rigour of the search for such offenders, that he could scarcely appear at his own vicariate of the Highlands, where he was so well known, and lived very retired in the mountainous region of the Cabraich. At this new outbreak of persecution, Bishop Smith, who was engaged in providing copies of the Scriptures for his people, was a special mark for the cruel enemy. He eluded the search of his persecutors for some time, and then retired into England, in the hope that a better day would dawn for his afflicted country. According to the Abbé Grant of Rome, matters were as bad as immediately after the battle of Culloden. This worthy priest made a representation to some cardinals, his friends, showing the injustice and cruelty that were practiced. Through these cardinals the Holy Father was moved to address the Catholic powers, requesting them to use their influence at the British Court in favor of the Catholics of Scotland. The Imperial Sardinian and Bavarian ambassadors were not slow to act. They even made a second application to the British Premier, who positively assured them that orders had been sent down to Scotland to stop all further prosecution on account of religion. Mr. Falhom had spoken to the same effect; and the Secretary at war was to answer for the better conduct of the soldiers. Bishop Challoner, at a formal visit, expressed thanks on the part of the Catholics to the ambassadors of the Catholic powers. There was now a cessation of the more active persecution; and Bishop Smith, availing himself of the comparative calm, returned to his vicariate, and once more gave the comfort and encouragement of his presence to his afflicted clergy. This was most needed, in regard to the people as well as the clergy in the northern part of the district, where the Catholics, being the more numerous, the persecution regred with the greater fury.

Although the promises made by the British government, in compliance with the desire of the Catholic foreign powers, were but imperfectly fulfilled, the penal laws, nevertheless, were so far mitigated as to admit of the missionary priests emerging cautiously from their retirement, and beginning to perform the offices of their sacred calling among the Catholic people.

At this time the Scotch Bishops sent their annual report to Rome, and failed not to represent therein the poverty and suffering of the clergy, praying Propaganda, at the same time, to appoint a coadjutor to Bishop Smith, now in his seventeenth year. Their words were not lost on the most worthy Cardinal Spinelli, who had now succeeded as Cardinal Protector of Scotland. Through his endeavor and influence, all difficulties were finally overcome, and the office of coadjutor conferred on the Rev. James Grant, at the time Missionary Apostolic in his native parish of Rathven, County of Banff. Cardinal York also gave the aid and encouragement of his great influence. He and the ex King, his father, obtained from Propaganda a grant of 200 crowns towards the relief of the great poverty of the missionary clergy.

The British Government had only mitigated; it was far from having done away with the persecution of the Catholics of Scotland. Bishop Challoner expresses regret that so little had been obtained in their behalf: "We are sorry our little endeavors to procure the peace and tranquillity of your poor afflicted Church, have not met with all the success we could have wished for." (Letter to Bishop MacDonald and Smith.)

Rev. Father John Seton admits a respite from persecution: "We have, ere now, stood the brunt of their persecutions, and have got a respite. Modicum et videlicet, a courageous patience can do a great deal; and God will send relief, I hope in due time, if we apply to him with fervent prayer." (Father J. Seton to Bishop Smith) There was a great dearth of clergy; so much so, that Bishop Grant was obliged to discharge the ordinary duties of his time and rendered it impossible for him to assist Bishop Smith in those matters which belonged more immediately to the Episcopal office. It is no matter of surprise that, under such circumstances, the arrival of new labourers for the vineyard was looked forward to with joyful anticipation.

Easter Sunday, 1759, was the last Sunday the three newly-ordained priests spent together at Rome. Clement XIII, recently raised to the chair of Peter, gave the grand Papal Easter benediction for the first time. This is a majestic spectacle, unequalled even by any other Pontifical ceremony. It was our students' farewell to Rome after their prolonged sojourn, and Rome's farewell to them. On Friday of the same week, 20th April, they took leave of the Scotch College, where they enjoyed a high reputation for all the virtues proper to their state. The Abbé Grant, writing to Bishop Smith, availing himself of their departure, says: "For many years, three better disposed and more accomplished young men have not gone from this place." By July 3rd they reached Paris and met with an exceedingly kind reception on the part of the superiors and students of the college there. They remained seventeen days for refreshment and in order to provide themselves with new clothes, having travelled hitherto in their college dress. The time, as may well be conceived, was agreeably spent. Mr. Riddoch, the agent for Scotland, took them to see the Abbey of St. Denys. They were shown there the tombs of the French Kings and other objects of interest that were in the Church. They were shown over the monastery, and beheld in its treasury the royal crown, and sword and sceptre. A greater sight than all was the body of St. Louis, contained in a silver casket. There were also many reliquaries of gold. The Principal, Mr. Gordon, engaged a "Bramas man," Mr. Mackay, who was an officer in the Scotch body guard, to show them the wonders of Versailles. Arriving there, together with this gentleman and the principal himself, they were conducted to the royal stables, where 6,000 horses were kept, the royal apartments of Trimon and the Monagerie. They also saw the Queen going to Mass, and viewed the apartments of the King and Queen. They had the honor to stand near the Duke of Berry, afterwards Louis XVI, and the Count of Provence, two beautiful boys, while they dined. After dinner they were afforded an opportunity of seeing the great waterworks, as they were, on that day, exhibited to the States of Artois. They were allowed to remain a considerable time near the dauphins and the princesses, Madame Adelaide and Madame Louise, while they were fishing in a pond. They spent the night at Versailles, and next day went to Marly, a royal residence, in order to see the machinery used in raising the water to Versailles.

Three days more and they left Paris, directing their course towards Duval. They met with a cordial welcome there, the rector of the college, Father Riddoch, the prefect of studies, Father John Farquason, and the students, who, at the time were thirteen in number, vying with one another in showing them kindness. They speak of Mr. Farquason as "one of the most sincere, honest, affectionate, homely men" they had ever seen. They remained only four days at Duval, and then proceeded by way of Lille, Ghent and Antwerp to Rotterdam. As they were now approaching their native land, danger must be feared. In England a French invasion was dreaded, and hence orders were issued for a strict examination of every stranger on his landing in Great Britain. The consequence of their detection would, in all probability, have been imprisonment, perhaps banishment from their own country. Their only chance of safety, as Bishop Smith suggested, lay in their being run ashore, like contraband goods, in a boat, during the night, at some lonely place.

Our travellers sailed for Leith in a Dutch vessel on the 9th of Aug. By the 15th they gained the Frith of Forth. A contrary wind obliged them to anchor at Buckhaven, a small fishing village on the coast of Fife. Thus, what appeared to be accident, afforded them an opportunity of landing which no ingenuity could otherwise have provided. The people of Buckhaven took them for merchants who had smuggled goods on board, and they were treated with great civility, every one hoping to make a good bargain. They walked along the shore to Wemyss, and there took horse to Kinghorn, whence they were conveyed by the regular ferry to Edinburgh. It was nearly four months (let it not be told in this age of railways) since they left Rome.

The Rev. Mr. Gordon, who was Procurator at Edinburgh, gave a hearty welcome to our travellers who had so successfully journeyed. Bishop Smith was absent in the north, and so it devolved on Mr. Gordon to sanction the stay at Edinburgh of the newly-ordained priests, for a few days, in order that Mr. Hay, in particular, should converse with his Protestant friends and possibly do away with some of their prejudices. His father, who was dead, had consented to his becoming a priest, and his sister and many other relatives showed no dislike to him on account of his choice, but earnestly desired that he might remain with them for some time. It was not considered prudent that three priest, strangers in the country, should travel together. Accordingly Messrs. Geddes and Guthrie left Edinburgh with our Mr. Hay and proceeded by the coast road, on foot to Aberdeen, where they arrived in three days. Having rested a couple of days, they journeyed to Perth in order to meet Bishop Smith. On arriving there, Mr. Guthrie was appointed to the mission of Glenlivet and commenced duty on 1st September. Mr. Geddes was left at Presbome in charge of the Catholics in the parish of Rathven. Bishop Grant accompanied Bishop MacDonald for a few days, on his return from the meeting at Presbome to his usual residence at Shenval in the Cabraich.

Mr. Hay, in writing to the Abbé Grant, gives a very favorable account of his journey. "It was without the least trouble or molestation any where." "My friends and relations have all received me with the greatest affection; even those who I least imagined would do so." He adds that it was on his account that he was allowed to remain in early life, at Edinburgh. Bishop Grant was now relieved from the burden of parochial duties, and all the bishops from their anxiety concerning the young priests. It was now arranged that Mr. Hay should have the charge of the Catholics of Rathven, Bishop Grant, however, still remaining with him at Presbome. This was less Ecclesiastical than the more mountainous districts, and was considered more suitable for an ecclesiastic who, in early life, had been accustomed to a convenient way of living. Mr. Hay had an opportunity of conversing with Bishop Smith for a few days before he left Edinburgh. He then proceeded direct to the Cabraich and the Highland road over "the catrin" and reached Strathogie in time for Sunday, 21st October. In the beginning of next month he took up his residence with Bishop Grant at Presbome. Meanwhile his friend, Mr. Geddes, had been appointed to succeed Mr. Thomas Brockle in the mission of the Cabraich and had fixed his residence at Shenval with Bishop MacDonald, who still lived there, in strict seclusion, under the name of Scott. The Cabraich mission was a serious charge. It comprised the Catholic population east of the parish of Cabraich, Glass, Mortlach, together with the parishes of Huntly, Skirdustan and adjacent places. Later, in 1760, he was directed to extend his pastoral care to the Catholics of Strathgairn near the town of Keith. Toun, to the four original stations, Shenval, Keithmore, in Auchendown, Beldony and Aberour on the Spey, it became his duty to add a fifth at Achanachy. These stations were visited by turns on successive Sundays.

Mr. Hay's mission, although more compact, was also very extensive. Under the name of St. Peter's, Rathven, it extended from the town of Cullen east to west, about ten miles, along the Southern shore of the Moray Firth, to a small brook, called the burn of Tynet. Its southern boundary is near the town of Keith. It comprised nearly the whole of the district known as the Cabraich, and so celebrated, for over two centuries, in the history of Catholicity in Scotland. The majority of its population have always been Catholic. In the comparatively short time from the beginning of last century, it has given seven Bishops to the Catholic Church in Scotland.

The Ezze being a very fertile country, its population still continues to be numerous, notwithstanding the system now prevalent of taking up general small holdings into large farms. Thus, many neat cottages and happy homes have been swept away, causing to be regretted the kindly patriarchal rule which prevailed of old, "Barbarusque toties!"

BRANDON, MANITOBA.

To the Editor of the Catholic Record:

SIR—There is a Catholic priest in Brandon? I asked a practical Catholic from Brandon? Is there a Catholic school in Brandon? I inquired an anxious Catholic parent, who was thinking of settling here. Very sensible questions indeed, considering that the city of Brandon is a growing place, that, of all wheat markets where grain is sold from farmers' wagons, it is the largest in the world, eleven hundred thousand bushels having been disposed of in this way for cash last year, that ordinary servants easily earn from ten to fifteen dollars, cooks from \$25 to \$35, and good harvest laborers from \$45 to \$50 a month, and that the Catholic population is steadily increasing, many of them being quite prosperous. Without Mass and the sacraments, without Catholic teaching for the children, there might be smartness, cleverness, a kind of culture and plenty of wealth, but the souls of the faithful would starve.

His Grace the Archbishop of St. Boniface, long ago foresaw Brandon's bright future. Six or seven years back, when the place was a mere village, he sent Father Baudin, O. M. I., who is now at Portage, to build here St. Augustine's Church and presbytery. Father Bolland succeeded him and spent five years at Brandon, attending Oak Lake, Virdein, and many other stations in the neighborhood.

Early this spring, owing to pressing requests of Catholics north and south of Brandon, His Grace, with the wonted zeal for souls, determined to increase the number of priests laboring in these parts. Not content with appointing, last year, Father Bernier to Oak Lake, Virdein and other stations in Dennis county, west of Brandon, he offered the Brandon district to the Jesuit Fathers. They readily accepted this missionary labor; but, from March till August, they found it impossible to spare more than one father at a time for this new field. Every Sunday since the 15th of March Mass has been said in the Catholic Church here. However, at the present moment, there are no less than four Catholic priests in Brandon. Father Drummond, S. J., has been preaching the eight days' retreat to the Sisters Faithful Companions of Jesus, who have taught with great success for the past five years. By the way it may be well to mention that most of the mothers in St. Joseph's convent, Brandon, have been trained in England and Ireland. Father Paquin, S. J., who arrived last week, will say Mass at Plum Creek (Souris) next Sunday in accordance with a very earnest invitation from Mr. Herriot, a prominent Catholic stock raiser of that rich southerly district. Father Edward Proulx, S. J., sang Mass here the last two Sundays; he will be at Rapid City for Holy Communion on the 26th inst., and at Minnedosa on the 2nd of September. Henceforth the praiseworthy desires and repeated entreaties of Catholics scattered through the region lying north and south of the Canadian Pacific Railway between Griswold and High Bluff, over an area of about a thousand square miles, will be answered by regular visits from one of these two lay named priests. They will return every now and then to their headquarters in Brandon, where their superior, Father J. A. S. MacDonald, S. J., has been resident pastor since last May.

I understand that Father Drummond will return to St. Boniface to-morrow, and that the convent school for young ladies and for boys under twelve will be open in a week or two. Hoping that these few facts will satisfy inquiring Catholics, I am, sir, yours truly,

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Brandon, Aug. 15th, 1888.

No Lover of Masonry.

The London Universe 14th inst., has the following to say of the German Emperor and Freemasonry: "Freemasonry, more than any other cause, has been a loser by the death of the great Emperor Frederick III. Both William I. and Frederick III. Both Emperors were men of light and leading in 'the craft.' The former was grandmaster of all the Freemasons of Germany, the latter head of the Grand Lodge of the Three Globes. William II., on the contrary, is not a grandmaster, nor even a worshipful master, of any Masonic lodge. A recent issue of the Bauhaue, which is the principal organ of the German votaries of the 'Blue Art,' speaks in piteous tones of the fact of the new Emperor being no Mason. It says: 'We are grieved to say that William II., prior to ascending the throne, always showed an insuperable aversion (eine unheilbare Abneigung) to Freemasonry and its teachings.' All Catholics will be glad to hear it. The presentation of the Catholic Church, known as Ekkalkamp, is in no small degree owing to the innate hatred of Catholicity that burns in every Masonic breast. But for the goodings of the Freemasons, Prince Bismark would never have commenced his 'war against Rome.'

What Next?

St. Paul's Protestant Episcopalian Cathedral, in London, was erected as a protest against Catholicity. It has no "Lady's Chapel" and no statue to the honor of the Holy Mother of God. Had Sir Christopher Wren, its builder, dared to place such a thing in it, a storm of rage on the part of Protestants would have swept him from his office as a chief architect and demolished the structure. But now the Protestant Episcopalian authorities who have charge of St. Paul's Cathedral, have actually erected a rood-screen and a statue of the Blessed Virgin. Their action, as was to be expected, has elicited a storm of indignant denunciation from the Protestants of England. But to that the authorities of St. Paul's Cathedral pay no attention, and the strange spectacle is presented of two of the most significant emblems of the Catholic religion being introduced into a Cathedral which was erected as a protest against that religion.

Consumption Surely Cured.

To the Editor:— Please inform your readers that I have a positive remedy for the above named disease. Cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of our readers who have consumption if they will send me their Express and P. O. address.

Respectfully,

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Chronic Coughs and Colds

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