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Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

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

The Hanoverian Party Were not satisfied with laying waste the lands of the active insurgents; they extended their raveges throughout peaceful districts even to the gates of the capital; so that Scotland might be said to have been treated, all over its length and breadth, as a conquered country, and subjected to military

The Lord President Forbes, who could not be suspected of any want of friendship to the Hanover cause, felt compelled to remonstrate against the outrageous measures of the Duke of Cumberland and the ures of the Duke of Cumberland and the extravagant way in which he carried them out in defiance of all law at the very doors of the Courts of Justice. The worthy gentleman was only treated to the coarse and scornful reply: "The laws, my Lord! By G— I'll make a brigade give laws." He afterwards alluded to the President as that old uoman who talked to him about humanty. No form of trial was allowed to the insurgents; nor did the soldiers ask for warrants from the justices when they set about plundering nouses. This was indeed brigade law.

indeed brigade law.

It does not appear to be on record anywhere that George II. ever remonstrated
against the barbarous conduct of his hopeful son or that he need paternal authority

where that George II. ever remonstrated against the barbarous conduct of his hopeful son or that he used paternal authority in order to mitigate his crueity.

In speaking of the Catholics of Scotland it would be a serious omission not to mention, and with honor, a very illustrious personage who, though not born in Scotland, was by descent a Scotchman, a lineal descendant of Scotland's long line of warrior and statesman kings. This is no other than Henry Stewart, so long known as His Eminence Cardinal Dake of York. We do not say Royal Highness, nor, as a consequence, Henry IX of Great Britain, for, all hope of a restoration of the House of Stewart had vanished, even before Henry Stewart was lovested with the dignity of Cardinal. Mr. Robt. Chambers states that the Cardinal in middle life was not a favorite with the Jacobite party. This may have been by his having barred the way to his being head of the party by becoming a Cardinal. Probably, also, from his apparent indifference, when there was no longer any hope of the restoration of his family. In earlier life he was full of zeal in the cause and placed himself at the head of an army, provided by the king of France, and which was preparing to proceed to the assistance of Prince Charles, but was discouraged from making any attempt, on hearing that the latter had retreated from Derby. He became Bishop of F.eccati, and possessed the revenues of two rich abbeys in France, Auchin and St. Amand. This, with a pension from Spain, and his income as Bishop and Cardinal, must have constituted a princely fortune. He was not, however, destined to erjey it long. The French Revolution deprived him of the abbeys in France. The successes of Bonaparte in Italy and Spain caused his income as Cardinal and Bishop, together with his Spanish pension, to be lost. Notwithstending these runous lorses, he sacrificed his family jawels in order to enable the Pope to make up the sum exacted hwe the Frinch general. One of Notwithstanding these ruinous losses, he sacrificed his family jewels in order to enable the Pope to make up the sum exacted by the French general. One of these was a ruby, the largest and the most perfect that was known, and which was valued at £50 stelling. Thus, greatly reduced in fortune, he resided quite retired at his villa near R. ma till the year 1798. when the revolutionary troops attacked and plundered his palace, and obliged him to fly for his life. He made his way to Padua and afterwards to Venice, subsisting by the sale of some silver plate. This was soon exhausted, and he became quite destitute. When such was the case, Cardinal Borgia, who had be come acquainted with Sir John Hippesley Coxe in Italy, communicated to this gentleman the sad condition of Cardinal York. The same was imparted to Mr. A drew Stewart, who drew up a memorial stating the whole cite. Mr. Secretary Dundas laid this memorial before King George III, who immediately ordered the at his villa near Rome till the year 1798 George III, who immediately ordered the Earl of Minto, who was, at the time, Ambassador at Vienna, to communicate to the Caidinal, in the most delicate man ner possible, the king's resolution to offer him an also wance of £4,000 sterling yearly. Lord Mints, in consequence, addressed to His Eminence the following letter, dated Vienns, February 9 h, 1800: "I have received the orders of his majesty, the King of Great Biliain, to remit to your Eminence the sum of £2,000, and to assure your Eminence that in accepting this mark of the interest and esteem of his M. j. sty, you will give him sensible pleas ure. I am, at the same time, ordered to acquaint your Eminence with his Majesty's intention to transmit a similar sum in the month of July, if the circumstances remain such that your Eninence continues main such that your E ninence continues disposed to accept it. . . . In executing the orders of the King, my Master, your Eminence will do me the justice to believe that I am deeply sensible of the honour of being the organ of the noble and touching sentiments with which his Mejesty has condescended to charge me, and which have been inspired into him, on the one hand, by his own virtues, and on the other, by the eminent qualities of the august person in whom he wishes to repair, as far as possible, the disasters into which the universal scourge of our times which the universal scourge of our times has dragged, in a special manner, all who has dragged, in a special menner, all who are most worthy of veneration and respect." It has been remarked that the Cardinal and his brother Charles had a legal claim on the British Government for the arrears of the settlement made by Parliament on their grandmother, the Queen Consort of James II. It cannot be supposed, however, that this circumstance affected in the slightest degree the generous conduct of George III.

George III.

The Cardinal returned to Rome, and continued to enj by the liberal pension till his death in June, 1807. He bequeathed to the Prince of Wales the Order of the

well that he never could be king, he, nevertheless, asserted his claim on occasion of the death of his brother Charles. He maintained it in a paper presented to the Pope, the foreign minister at Rome, and others. With this declaration he appears to have been perfectly eathfied, and struck a medal bearing the inscription: Henricus IX. Anglia Rex. Dei gratia, sed non voluntate hominum. (Henry IX. King of Great Britain, by the grace of God, but not by the will of men.")

Somewhat later, the Prince of Wales caused a monument to be erected in St. Peter's to the memory of the Chevalier St. George, the father, and his two sons, Prince Charles Edward, and Henry, Cardunal York.

JOHN M'DONALD SECOND VICAR-APOSTOLIC

(F THE HIGHLAND DISTRICT—1761-79

This prelate was a nephew, by his mother, of Bishop Hugh McDonalt. He was born in Argyleshire in 1727 and studied at the Scotch college at Rome from 1743 till 1752, when he was ordained priest. He came to Scotland the following year, and at first labored for some time as missionary apostolic in Lochabar. He was afterwards appointed to the mission of South Uist. In January, 1761, he was chosen coadjutor to his uncle, Bishop Hugh McDonald, under the title of Bishop of Theriopolis and was consecrated at Pres home on the 27th September of the same year. He succeeded his venerable uncle as Vicar Apostolic of the Highland district, and died on the 9th of May, 1779, after a few days' illness.

ALEXANDER SMITH—1735 1766.
Bishop SMITH—1735 1766.

after a few days' illness.

ALEXANDER SMITH—1735 1766.

Bishop Smith, a native of Fochabers, Scotland, went to prosecute his studies at the Scotch college of Paris in 1698. He returned from that seat of learning in 1709, and was afterwards ordained priest in 1712. He did duty as a missionary apostolic in Scotland till May, 1718. He was then appointed procurator of the college in which he had studied. In 1730 he returned to the mission in Scotland. In May, 1733, we find him once more at Paris. His stay there was not to be of long duration. Bishop Gordon, when Bishop Wallace died, petitioned the Holy See to appoint Mr. Smith his coadjutor. This was done accordingly; and briefs were promptly issued, 1735, nominating him to the said office by the title of Bishop of Misinopolis. The same year he was consecrated at Edinburgh by Bishops Gordon and McDonald.

Bishop Smith fulfilled the duties of the anisonal office, with great edifications. ALEXANDER SMITH-1735 1766.

McDonald.

Bishop Smith fulfilled the duties of the episcopal office with great edification, unmolested, and apparently without any remarkable occurrence, when in 1746 47, it fell to his lot to perform the difficult and dangerous task of providing spiritual assistance to several victims of Culloden who were detained under sentence of death, at Carlisle, in England. These prisoners, MacDonald of Kunlock Modart, MacDonell of Tein rich and Charles Gordon from Mull of Smithston, contrived to make applica Smithston, contrived to make application to Bishop Smith for spiritual aid. According to his desire, the Rev. George Duncan, who had been missionary spostolic in Angus, and had been also, for a short time, a prisoner, gladly undertook the perilous mission. He obtained admission to the prisoners, as one of their friends, and enjoyed the happiness of administering the sacraments, not only to the few above mentioned, but also to several English gentlemen who were likewise under sentence. They all had the consolation and benefit of the Holy Communion, the good priest having the consolation and benefit of the Holy Communion, the good priest having borne the Blessed Sacrament along with him. Mr. Duncan then made haste to leave the gaol; and it was not a moment too soon; for he had no sooner reached Scotland in safety than he learned that search was made for him a few hours done me, to be advertised of it, particu larly by you, whom I am bound to re gard as in the place of God himself, and whose reprehensions I shall always

esteem as the surest sign of your affect tion for me."

Bishop Smith was full of zeal for the instruction of his flick. About the the preparation of a work which he had ng time, in contemplation. This was nothing less than a good catechism, the want of which had been long felt by the Catholics of Scotland. The work was twofold. It consisted of a shorter, or twofold. It consisted of a shorter, or more elementary catechism, and a longer one for the use of children that were more advanced. The manuscript, when complete, was sent to Rome in order to be examined, and, if necessary, to be corrected, so that it should be published with authority for the instruction of the necolar Abbet, (Jeant a convention) people. About Grant, as earnestly re quested by the bishop, interested him-self in the matter; and the Irish Domini cans at the Minerva were deputed to examine both catechisms. When their task was completed, they assured Cardinal Spinelli that the works were thoroughly orthodox, and adapted, as they judged, to be highly serviceable in Scotland. It might have been expected that such a decision would have ren-dered all opposition impossible. It was not so, however, and such opposition arose as induced the Cardinal to defer arose as induced the Cardinal to defer the publication of the little books. On hearing of the Cardinal's decision, Bishop Smith urgently represented that delay would be a great hardship and would seriously injure the cause of religion in Scotland. The Cardinal was prevailed on to reconsider his judgment, and caused the catechisms to be translated into Latin in order that he mucht examine them in order that he might examine them himself. As he enjoyed a great reputacontinued to enjoy the liberal pension till his death in June, 1807. He bridge to the Prince of Wates the Order of the Garter which had belonged to his great grandfather, Charles I, together with a still more precious relique, a ring which had been worn in ancient times by the Cardinal York was far from ignoring Cardinal York was far from ignoring his hereditary honors. Although he knew his death in June, 1807. He bridge to bis great ing that of the Dominicaus, was accepted by the Holy Office. This Tribunal, and humiliation — Father Wynne in Ange therein in though it may cost you much suffering to the though it may cost you much suffering from the effects of indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient, and leaves no polsons to produce dizzing the first provided after a delay of his hereditary honors. Although he knew his death in June, 1807. He bequeathed by the Holy Office. This Tribunal, and humiliation — Father Wynne in Ange thereing the details to conquer the effects of indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient, and humiliation — Father Wynne in Ange thereing to though it may cost you much suffering from the effects of indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this methodize relief to those unferring from the effects of indiscretion in eating unripe fruit.

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Freeman's worn with a section of the Cardinal to complaints relief to those unferring from the effects of indiscretion in eat tion as a theologian, his opiniou, confirm-

printing of the extechisms and circulated them widely throughout his Vicaniate.

About this time there passed many is the property of the prop

were to be annual and the times for them, at the discretion of the Vicars Apostolic. Mr. Hay made some suggestions to Bishop Smith in regard to them; and it was regulated in the pastoral letter referred to that there should be seven periods of indulgences in the course of the year—Caristmas, the first week of Lent, Easter, Pentecost, the Assumption, All Saints and St. Andrew's day, the tems for gaining the indulgences continuing throughout the octaves of those festivals. It was made obligatory on the priests of each mission to announce duly, beforehand, the times of the Indulgences, lest any who should wish to avail themselves of them, should lose the opportunity of so great a grace. The conditions for gaining these indulgences the elergy could learn from the appendix to Bishop Challoner's edition of the Roman Ritual. Prayers for the Church was one of the conditions; and with these were to be distinctly included prayers for the necessities of the missionary priests, as well as for each congregation in particular. All missionary pastors were required by the same pastoral letter, to be careful to impart the Plenary I. dulgence to the faithful in articula mortis (at the hour of death), according to the form prescribed by Pope Benedict XIV., and printed in the ritual above alluded to. The necessity of causing to be baptized infants, in cases where animation was doubtful and labour difficult, was also earnestly insisted on in the same pastoral letter. It required that matrons and nurses should be carefully instructed in their duty regarding such cases lest unfortunate infants

be carefully instructed in their duty re garding euch cases lest unfortunate infants should lose "the blessing of baptism and eternal life." No proof of death, short of decomposition, was to be accepted;—a wonderful agreement with the latest de claions of medical science. The conclusion of the letter shows how well the medical knowledge of Mr. Hay had served medical knowledge of Mr. Hay had served in its preparation. We read the following words: "As it often happens in drowned persons and other dying people, especially in instant and sudden deaths, that they appear to be dead before they really are so, it is also earnestly recommended that nothing be done with the bodies of such persons which might finish the small remains of life, far less to bury them hastily; and that pastors be not over scrupulous in proceeding with extreme unction, once begun, upon persons in their last moments; because it is frequently observed

of the Lowland distirct, and continued so till his death, which occurred at E inburgh on the 21st August, 1766, in the eighty fourth year of his age.
TO BE CONTINUED

St. Ignatius Loyola.

Tuesday, July 31st, was the feast of St. Ignatius. He was born at Loyota, in Spain, in the year 1491. He served his king as a courtier and soldier till his thir tieth year. At that age, being laid low by a wound, he received the call of divine grace to leave the world. He embraced poverty and humiliation, that he might become more like Christ, and won others to join him in the service of God. Prompted by their love for Jesus Chris', Ignatius and his companions made a vow to go to the Holy Land, but war broke out and prevented the execution of their project. Then they turned to the vicar of Jesus Carist, and placed themselves under his obedience. This was the beginning of the Society of Jesus Our Lord promised St. Ignatius that the precious heritage of His Passion should page ous heritage of His Passion should never fail his society, a heritage of contradic tions and persecutions. St. Ignatius was cast into prison at Salamanca, on a sus-picion of heresy. To a friend who expressed sympathy with him on account of his imprisonment, he replied: "It is a sign that you have but little love of of his imprisonment, he replied. It is a sign that you have but little love of Carist in your heart, or you would not deem it so hard a fate to be in chains for His sake. I declare to you, that all Salamanca does not contain as many fetters, menacles and chains as I long to wear for the love of Jesus Christ." Ignatius went to his crown on the 31st of

Ask St. Ignatius, dear children, to obtain for you the grace to desire ardently the greater glory of God, even though it may cost you much suffering and humiliation—Father Wynne in Ange

myrrh, She yields an odor of sweetness; and the pure soul inhales that sweetness as its very breath of life.

"The king's daughter is all glorious within; her clothing is of wrought gold She is transcendently beautiful and lovely, and the young maidens have loved her exceedingly." And who are these young maidens? Not, surely, the devotees of fashion; not those whose hearts are in the world; not the cold, tepid, half-hearted Caristians. They are too much intoxicated with the evanescent, unsatisfying pleasure of the gay and thoughtless fying pleasure of the gay and thoughtless world in which they live to feel any at traction for the pure delights and exquisite enjoyment of communion with the Holy Mother of God. Oh, could they the Holy Mother of God. Oh, could they but for one moment rise to the comprehension of the superior joys of that communion, could they taste but once of the ineffable sweetness of those delights, how would they sicken of all the joys of earth!—how would they long for and aspire to a more intimate communion with that Mother of fair love and never test till they could are fore the beauty. rest till they could say from the heart, 'I to my beloved, and my beloved to

AN AGNOSTIC'S END.

Boston Republic. For years past Mr. Courtlandt Palmer of New York lived the role of an agnostic in that city. That is to say he professed to be a free thinker, with no religious faith of his own, and a leaning toward the raith of his own, and a leaning toward the principles of communism, as distinct, though, from the teachings of anarchy. He was wealthy, and, in a manner, generous with his wealth. He was what the world calls a polished man, and being the founder of the Nineteenth Century. Club, he was prominent in social and literary circles His communistic lean-ings did not prevent him from collecting his rents regularly, however, though his agnosticism apparently dominated his life to its end, and dictated the manner of his death and burial. His last words almost were a declaration that he died a free thinker, without the least fear of what the hereafter might be, and he left a letter asking Ingersoll to speak at his funeral, which he wished to be a public one, with no burial from any Christian church, or no Caristian hymn sung thereat, requesting, furthermore, that his body should be cremated.

Death overtook the weak hy agreetic

begun, upon persons in their last moments; because it is frequently observed that after they have seemed to have breathed out their last, they fetch several gasps at large intervals, by which the last remains of life appear.

(Signed)

"ALEX EP MISINOP: V. A in Scotla. Preshome, August 1st, 1762."

From the time of B'shop Gordon's death in 1746, Bishop Smith was Vicar-Apostolic of the Lowland distinct, and continued so fulsome language, praising him for his inbelief, and declaring that the world is better for his lite and braver for his death. The family of the dead man, however, found little solace in Ingersoll's labored sentences, and after he had finished his oration they asked an Episcopal clergyman who happened to be present to nold religious services, which the reverend gentleman did, the services concluding with the rendering of a hymn. Then followed the incineration of the remains, the ashes of which were committed to Greenwood.

Bob Ingersoll to the contrary notwith

standing, we doubt if the world is any braver for the manner of this agnostic's death, who lived as the fool lives, saying in his heart there is no God, and who died declaring that he had no apprehension concerning his eternity. Even those who were nearest and dearest to him seemed impressed with the mockery and impiety of such a departure from the world as this free thinker arranged for himself, and did their best to invest his funeral with something of a religious character.

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