ter, having hastily equipped himself for a journey, entered the room where the sleeper was yet extended on the floor. It required minutes to thoroughly waken the latter, and to make him comprehend what Carter was saying.

"I'm off now for Tralee, with this," touching his breast pocket in which he had placed the important paper; "and I don't know when I'll be back. Do you mind things about here, and be prepared when I return to do what I asked last night."

Rick shook himself erect, and glowered into the face of the speaker, but he did not reply.

"You can have the liberty of this place if you like till I come back. You'll find all the provisions you need up stairs, and if anything should happen that would make it necessary for you to see me, you can follow me to Hoolahan's—I'll drop in there every day while I shall be gone."

Without further farewell he departed, walking down the street with that all important and overbearing air which the consciousness of a little power gives to mean and craven souls. There was no inward shrinking, nor impulse of shame at the dastardly part he was acting; such emotions had been stifled long since, and for years he had worked but for one infernal aim. Toward that aim he strode, regardless of what he might cruelly demolish on the way.

TO BE CONTINUED.

Written for CATHOLIC RECORD.

CATHOLICS OF SCOTLAND.

BY THE REV. ÆNEAS M'DONELL DAWSON, LL. D., F. R. S.

PART II.

GEORGE HAY, JOHN GEDDES, ALEXANDER MACDONALD, AND THEIR TIME.

Bishop Geddes entertained pretty much the same opinion as Bishop Hay in regard to Mr. Burke and the French Revolution. The eminent statesman, he thought, however, was a little too declamatory; but the substance of his work was very just In France the Church even was revolutionized. The Bishops of Autun, Orleans and Seus alone remained steadfast. For the time there was a deplorable schism; but it was not destined to be of long continuance.

Bishop Hay was so highly pleased with Mr. Kemp's liberal conduct in regard to Catholics attending charity schools under his charge that he proposed to him that he should establish a school for the poorer population of Glenlivat. Provided that the same promise in regard to the Catholics as was made at Edinburgh, were adhered to, the Bishop would undertake to encourage the people to send their children to the school, and would himself subscribe something in aid of its funds. He, moreover, invited Mr. Kemp to make Scalan his home when he should visit that part of the country.

Bishop Geddes' pastoral visit of ten days to Glasgow this summer was attended with more than its usual fruit. Conversions were, as yet, but few and far between, even in the missions that were longest established, or were, in their humble way, a continuation of the ancient state of things. There were no fewer than thirty four converts received on occasion of the visit referred to. Where the congregation was always increasing, there could not fail to be a few baptisms. Only five were ready for baptism since the former visit.

Bishop Hay, acting on the suggestion of his coadjutor, communicated with the Nuncio and the Prior of the Carthusians at Paris, requesting their assistance and protection in behalf of Douai College. In the event of their answer being favorable, he intended to make a like request for the college at Paris. He also despatched a procuration in his own name and that of his coadjutor, for Principal Gordon, with whom he associated Messrs. Innes and Farquarson, the latter President of Douai College, and the former Prefect of studies at Paris. Bishop Geddes, however, not unreasonably, feared that the Principal might reject the proposal to give him associates, unless he were first consulted. He, accordingly, with a view to prepare the way for compliance, prayed him to forget the past and act solely for the good of religion in his own country.

It was highly satisfactory to the bishops to learn, at this time, that the new Irish edition of Bishop Hay's works was selling rapidly at Dublin. There were seven volumes. Two hundred copies of the *Sincere Christian* were on the way to Scotland.

On his return to Scalan in July Bishop Hay had just heard from London of the general rejoicing among the English Catholics at the passing of their Relief Bill. The oath appeared to him unexceptionable. Even Bishop Douglas made no objection to it. Not without a partial leaning to the side of the English Bishops, their Brother of Scotland could not avoid thinking that Providence had now fairly decided in favor of the bishops against the "Catholic Committee" and its plans.

Painful feelings were once more aroused in the bishop's mind as he read Dr. Reid's Treatise on the Active Powers, to find that a man of Reid's abilities and penetration should lose himself so often and so completely in speaking against the Catholic tenets in a manner which showed that he was writing on what he knew nothing about.

The coadjutor had now to inform Bishop Hay that Principal Gordon refused to act with the associates whom the Bishop had proposed to him. It was consoling, meanwhile, to learn that there were some conversions among the more influential classes. Two ladies of good family, Mrs. Glendonwyn of Parton and Mrs. Goldie were reconciled to the Church.

Mr. Thomson, before the end of the month of July, informed Bishop Hay that the English Relief Bill caused universal rejoicing at Rome. It was held to be of such importance that the Pope expressed his satisfaction to the Cardinals assembled on St. Peter's day.

Early in the following month of this year (August 1791), the three Scotch bishops, together with the administrators, held the annual meeting at Gibston near Huntley. In their letters to Rome they imparted to Propaganda the pleasing information that the pressure of persecution had ceased in Scotland; and that chapels or churches were multiplying all over the country; but that, on the other hand, emigration was thinning the ranks of the Catholics. Two thousand Catholic Highlanders had departed for Canada and St. John's Island. Such emigration, no doubt, favored the progress of the Catholic religion in America; but it was no groundless fear, on the part of the bishops, that it might prove detrimental to the state of religion at home. The difficulty of maintaining the clergy had long been felt; and now, accordingly, the bishops began to induce the people to contribute towards their support. This was a great step; and it was not without good results. A measure so new to the congregations would require time and much prudence.

Bishop McDonald's request to have a coadjutor having been favorably received, he now suggested that Mr. John Chisholm, a worthy priest in the district of Strathglass, should be appointed to the office. This was Bishop McDonald's last meeting with his brethren. Deafness, always increasing, gave pain to his colleagues; but he himself bore the infirmity with exemplary patience. The meeting was a very agreeable one. The utmost harmony prevailed; and Bishop Hay, in consequence, showed himself remarkably cheerful.

In addition to the ordinary business of the annual meeting the bishops found that it was incumbent on them to give their attention to the state of the national colleges in France. Matters were proceeding in that country in such a way as to give the greatest cause for alarm. It was resolved that Bishop Geddes should repair to France, as representing the interests of the Scotch mission at Douai and Paris. Bishop Geddes was at first opposed to this arrangement, although it had been urged, early in the year, by Messrs. Farquarson and Innes. He neither liked it, nor thought it practicable. Nevertheless, it was unanimously agreed upon at the meeting; and he consented to go and do his best. The affair of the Paris College was one of great delicacy, owing to the extraordinary part Principal Gordon had acted. Besides, it was not without personal danger for a British subject to appear at Paris in the midst of the agitations of the advancing revolution. The charge laid upon Bishop Geddes by the meeting was that he should receive, in the name of the Scotch bishops and clergy, from the Prior of the Carthusians the property entrusted to his predecessors by Archbishop Beaton; that he should place the colleges at Paris and Douai on a satisfactory footing; and that, if necessary, he should sell their whole property and transfer its value elsewhere.

A formal commission was prepared for Bishop Geddes at Gibston. It gave him full power to treat with the National Assembly of France and all others whom it concerned regarding the colleges at Douai and Paris, their properties and all other property of the Scotch mission. The document bore the signatures of the two Vicars Apostolic, five administrators and four and twenty of the principal Catholic gentry of Scotland. The Bishop met with much civility when on his way to France. In London he enjoyed the hospitality of his friend, Bishop Douglas. He also met with special kindness on the part of the celebrated antiquary, George Chalmer, author of *Caledonia*. He speaks of Mr. Chalmers as a truly excellent man. He made him a present of a valuable print of Queen Mary. He learned that Lord Loughborough had been the principal agent in passing the Catholic Relief Bill: and another friend, Mr. Stewart, took him by invitation to dine with the Judge. He could not let pass so good an opportunity without expressing the gratitude of the Catholic body to His Lordship. The compliment was well received; and he was invited to return to dinner next day, and to bring Bishop Douglas with him. They passed a very agreeable evening with Lord and Lady Loughborough alone. The bishop did not fail to express a hope that something might, ere long, be done for the Scotch Catholics, now that their English friends had obtained so much relief. The king was, at the time, anxious to purchase the King James' papers, which were preserved in the Scotch college of Paris. Mr. Stewart took much interest in the negotiations and persuaded the bishop to defer his departure for France till they were completed. Mr. Chalmers undertook to bring them under the notice of Sir Joseph Banks and other trustees of the British Museum. Sir Joseph Banks promised, at Mr. Chalmers request, to mention to the king the subject of the Stewart papers, a matter in which the worthy and the learned were all concerned. Mr. Chalmers, in his letter of thanks to Bishop Hay for forwarding the prints of Queen Mary, paid a well deserved tribute to the merits of Bishop Geddes, in the most friendly words: "Alas! would I could have been more useful and kind to Bishop Geddes whose extraordinary merit entitles him to every possible attention. I would almost go to Paris myself, which, I think, has now few attractions to ensure the success of his mission." On arriving at Douai, the bishop found fifteen Scotch students in good health. They were pursuing their education under their own Prefect of studies and a professor of humanities, at home, owing to the disturbed state of the place; but there were fears lest they should be forced to attend the public schools; and this attempt must be resisted, as all the old professors had been expelled for refusing the constitutional oath.

The bishop well knew how important it was to avoid an open rupture with Principal Gordon. He, therefore, addressed him in a mild and persuasive letter, earnestly praying him to agree to the plans of the bishops and consert matters with them for the good of the college and religion in general. He wrote with firmness; but was, at the same time, particularly friendly and warning. He recounted their past differences and explained the nature of the commission or procuration, which he had brought with him. He endeavored, moreover, to show the Principal how groundless were his pretensions to independence, and how expedient and even necessary it was that the bishop and the Principal should act together. Bishop Hay maintained that the Principal would not hold out long if he were managed with firmness; or, if he did, he would probably commit himself to some extravagant plan which would damage his cause and promote the object of Bishop Geddes' mission. Conciliation and firmnes were alike lost on a man of Mr. Gordon's impracticable character. He arrogantly rejected Bishop Geddes' advances, insisting on his independence of the Scotch bishops. A second appeal fared no better. Gordon was highly offended at the commission entrusted to Bishop Geddes, and resented it in a very marked way by giving him to understand that he must not expect to be entertained in the Scotch college at Paris. The bishop took up his residence in a private house, in which also lodged a member of the national assembly, which was supposed to give additional security.

On approaching Paris, the bishop found that there was much ferment and excitement, and that churchmen, especially, were in danger. His first proceeding was to communicate with the Prior of the Carthusians, and that in a friendly way, stating the nature of his errand and the dispute with the Principal as to the interference of the Scotch bishops, and requesting the Prior to see that justice was done to the interests of religion in Scotland. The Prior was weak and undecided, although a good man; and he depended for his opinions on such matters, on an Irishman, a Canon of Charteris, who, fortunately, espoused the cause of the Scotch bishops and carried the Prior along with him. In the next place the bishop had an interview with the Principal. It was more friendly than his correspondence. He invited the bishop twice to dinner, and by an express order of the Prior, offered him rooms in the college. But this offer, made in such circumstances, the bishop thought proper to decline. Mr. Gordon, moreover, agreed to discuss the matter in a friendly way in presence of the Prior. It they could not come to an agreement, the Abbe de Floirac, Vicar General of Paris, who, at the time, governed the diocese, and the Abbe de Rigaud, Visitor of the Carmelite nuns, were, in that case, to be requested to arbitrate on the conflicting claims. Bishop Geddes prepared a summary of his proposals on behalf of the Scotch bishops. It amounted to this: that the founder's will and the constitution of the college should be inspected; that the property of the college should not be sold, or its value removed elsewhere without the consent and approval of the Scotch bishops; that, in the event of the Prior ceasing to be Superior of the Scotch college, the election of the Principal and of the Procurator of the college should, for the future, vest in the Scotch bishops, together with the right to nominate students; and that a deputy of the bishops should visit the college once a year, and inspect the Procurator's accounts.

Bishop Geddes was much assisted in his negotiations at Paris by the countenance of the British ambassador, Lord Gower, to whom and to his wife, the Countess of Sutherland, he had letters of introduction. They both showed him great civility. Through the recommendation, also, of Cardinal Zelada, the Roman Secretary of State, the Bishop found a willing and useful assistant in the Abbe Salomon, the Papal Charge d'Affaires. He obtained still more effectual assistance from the cordial cooperation of Mgr. Colbert, Bishop of Rhodez, than from any other source. This prelate was connected with Scotland by family ties, and had become familiar with the Scotch College at Paris during a residence of three years in it. Notwithstanding the obstacles and delays interposed by Mr. Gordon, the conference was held at last, before the arbiters. The deed of foundation and other original documents were produced and read; and the arbiters gave a unanimous decision against the claims of the Principal to independent jurisdiction in the college. Their decision not having the final authority of a judicial sentence, the Principal showed no inclination to yield. He addressed the Bishop of Rhodez in a long letter, in which he endeavoured to establish the independent position of the college and of himself. The bishop took great pains to refute his conclusions in a voluminous reply. Mr. Gordon remained proof against reason, trusting to the unwillingness of his opponents to bring him into the courts of law, considering the disorganized state of French society at the time. The college, however, was safe as long as the Prior of the Carthusians remained, for he had undertaken to do nothing in regard to it without the consent of the Bishop of Rhodez and the approval of the Scotch bishops. The college, besides, had influential friends on the spot, in the Bishop of Rhodez and the three Abbes who had acted as arbiters at the conference; they would not fail to keep the Scotch bishops duly informed of everything that happened. Thus far the mission of Bishop Geddes had proved successful. But the Prior's tenure of life was very uncertain; and if he were removed, or if the Principal should regain his influence over him, all might be lost. If the Prior had acted with more vigor, more, probably, would have been gained. Bishop Geddes found an opportunity, and it was not without some value, of seeing and copying the original deed of foundation. From politeness, one evening, the Principal had allowed him to take it to his lodgings. But next morning, repenting of what he considered his rash courtesy, he called to get the deed back again. This mattered not; the bishop had copied it over night. More than the bishop had gained could not have been attempted in the unsettled state of affairs and on the eve of a threatened war with England. He, therefore, set about preparing to return home. He says little in his correspondence of the state of the revolution. The deplorable condition to which the Church was reduced caused him great distress; but, at the same time, he was much consoled in witnessing "many examples of constancy in the faith, of patience, of piety and of every Christian virtue."

Principal Gordon, as the French Revolution was hastening to anarchy, guided by the instinct of self preservation, determined to abandon the Scotch College, leaving it in charge of the college lawyer. He gave notice to Mr. Innes, the Prefect of studies, to leave it in a fortnight. This, however, Mr. Innes refused to do. The Prior of the Carthusians, on appeal to him, disapproved of Mr. Gordon's act, and appointed Mr. Innes Procurator. Mr. Gordon protested. But the Prior and Mr. Innes carried the case before the municipality, where they must have gained, if the Principal had not given way and placed the affairs of the college in the hands of Mr. Innes. The intractable Principal Gordon was then at liberty to seek safety in flight. He went to reside in London.

TO BE CONTINUED.

DESCRIPTION OF OUR LORD BY A CONTEMPORARY.

Ave Maria.

The following letter was written by Publius Lentulus, predecessor of Pontius Pilate as Governor of Judea. The original Latin is in possession of the Cesarini family of Rome. The following is a translation from the Italian for the *Ave Maria*,—the Italian being taken from the original Latin:

I have learned, O Cæsar, that it is thy wish to know what I will now relate to thee—that there is a man living here of great virtue, named Jesus Christ, who by the people is called a prophet; and His disciples hold Him for divine, and say that He is the Son of God, the Creator of heaven and earth, and of all things that are therein and have been made. In truth, O Cæsar, wonderful things are every day performed by this Christ: He raises the dead to life and heals all maladies by a single word. A man of a noble stature and of very beautiful countenance, in which such majesty resides that those who look on Him are forced to admire Him. His hair is of the color of a fully ripe chestnut, and from His ears down His shoulders it is of the color of earth, but shining. It is parted in the middle of the forehead, after the manner of the Nazarenes. His forehead is smooth and very serene, His face free from wrinkle or spot, and with a slight color. The nostrils and lips cannot be reasonably found fault with. The beard is thick, and, like the hair, not very long and divided in the middle. There is a look of terror in His grave eyes; the eyes are like the rays of the sun, and it is impossible to look Him steadily in the face on account of their brilliancy.

When He reproves, He terrifies; when He admonishes, He weeps; He makes Himself loved, and is gravely cheerful. It is said that He was never seen to laugh, but He was seen to weep. His hands and arms are very beautiful. In conversation He is charming, but He seldom engages in it; and when He does converse He is very modest of countenance. In presence He is the most beautiful man that could be seen or imagined,—just like His mother, who is the most beautiful young person that was ever beheld in these parts. But if thy majesty, O Cæsar, desire to see Him, as you wrote to me in former letters, make it known unto me, and I will send Him to thee at once.

In learning He is an object of wonder to the entire city of Jerusalem. He never studied at all, and yet He knows all sciences. He wears sandals and goes bare headed. Many laugh at seeing Him, but in His presence and when speaking to Him they fear and tremble. It is said that such a Man was never seen nor heard in these parts. In truth, as the Hebrews tell me, there never were heard such advices, such sublime doctrine, as this Christ teaches; and many of the Jews hold Him for Divine, and they believe in Him, while many others accuse Him to me as being contrary to thy Majesty, O Cæsar! I am very much annoyed by these malicious Hebrews. It is acknowledged that He has never done harm to any one, but good: all that know Him and have had dealings with Him say that they have received from Him benefits and health. But to thy Majesty, O Cæsar, to thy obedience, I am most devoted. Whatsoever thou shalt command me will be executed. Farewell!

From Jerusalem, the seventh indiction, eleventh moon, of thy Majesty the most faithful and most obedient,

PUBLIUS LENTULUS,
Governor of Judea.

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Subscribed and sworn to before me this 30th day of September, A. D. 1887. W. B. DAVIS, Clerk of Municipal Court, Mankato, Minn.
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