Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND

ST THE REV. ENEAS M'DONELL DAWSON. LL. D., F. B. S.

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

It afforded much consolation to Bishop Geddes at this time, to receive a complimentary letter from Monsignor Erskine, by which the worthy prelate showed his friendly recollection of his former ool-fellows who were now in Scotland. He desired to be recalled to the kind and affectionate remembrance of Bishop Geddes and prayed him, when he should see Bishop Hay or any of his ancient comrades, to express to them his best wishes and compliments. Bishop Geddes' many occupations

could not divert him from his purpose of visiting for their comfort, his converts in the Orknies. Bishop Hay was rather averse to his undertaking so long a journey, and doubted, even, whether Orkney were in the Lowland district. He did not, however, offer any hindrance and gave him the benefit of his prayers, wishgave him the benent of his player, when ing him a safe journey and a speedy return. He left Glasgow, June 11th, in the evening, and passing through the romantic scenery of Stirlingshire and Pertabire, reached Forth Augustus on Lochseemed to perceive new meaning in the words of the perceive new meaning in the words and the perceive the declared of words and the perceive the declared of words and the perceive the perceived the perceive the perceived the perceived the perceived

Miss Chapman, in the course of a low weeks, bade adieu to Orkney and took up her residence at Edmburgh.

It says much for the improving spirit of the time that the bishop, on his return, dined with the magistrates of Kirkwall and was entertained by them with the greatest civility. He had the pleasure also to meet there some of his Ediaburgh friends, who had arrived for the election. It is well known that the accomplished prelate was interested in everything connected with the history of his native land. It is no matter of surprise, therefore, that he spent some two or three hours on the fateful moor of Calloden. In the first week of August he was with Bishop Hsy at Scalan. It less than eight weeks he had walked, as nearly as may be calculated, six hundred miles. The effort was too great. He was unwilling to admit it; but, his He was unwilling to admit it; but, his friends observed that he had sustained serious and lasting injury from over exertion. It was "the beginning of the end" of an unusually bright career. Once more only active service on behalf of the mission was in store for him ; then years

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more only active service on order mission was in store for him; then years of growing in firmity and severe suffering, is of growing in firmity and severe suffering, which he bore with all the patience of a martyr, and then his well-won rest.

The new church at Preshome was now complete, and solemnly opened on Pentecost Sunday, May 23rd. The good Barronet of Letterlourie, who had done so much towards forwarding the building, did not live to enjoy the fruit of his zealous labors. He was found dead in bed on the morning of 30th of April. Mr. Matthieson had seen him two days before his death, when he never seemed in better health, or more full of plans and projects. They remained in conversation till midnight. The funeral was attended by the Duke of Gordon, the Earl of Findlater and sixteen other genwas attended by the Duke of Gordon, the Earl of Findlater and sixteen other gentlemen. Although Bishop Hay at one time pronounced the plan of the new church a romantic scheme, he now acknowledged, after having examined the completed building, that it was, indeed, a beautiful house and well executed. He sincerely prayed God to executed in Sootland since the Bear of the like pretentions had been erected in Sootland since the Bear of the sincerely prayed god to grant long and peaceable possession. No church of the like pretentions had been erected in Sootland since the Bear of the morbus when the boys lattely returned to Scalan. lodged at Edinburgh.

There was a desire among the clergy commodities that was opposed by the churches; this wa

it remains unsurpassed even till now by any other building of the kind in the country. A tablet over the principal entrance, towards the west, intimates its dedication, Dec. 1788, the year in which the foundation stone was laid.

which the foundation stone was laid.

The revolution of France, which was now in progress, caused great anxiety to the bishops, on account of the college property held here. Mr. Farquarson represented so strongly the imminent danger of losing the Scotch establishment at Douai, that Bishop Hay, at his request, addressed the bishop of the diocese, recommending the college to his protection. As regarded the college at Paris, Principal Gordon took steps such as were to be expected of him, by which he showed his determination to acknowledge no dependence on the by which is shown in the sacknowledge no dependence on the Scotch bishops. He communicated directly with the British Government directly with the British Government. In consequence of his application, a despatch was addressed by the Duke of Leeds to Lord Robert Fitzgerald, the British charge d'affairs in Paris, instructing him to present a memorial to the French Government, if circumstances should render it necessary, on behalf of the Scotch College, Paris. He should represent the college as having long been property vested in British subjects; and if it were no longer practicable to retain possession of it the British Minister should endeavor to prevail on the French Government to allow the members of the college to dispose of their property and Government to allow the members of the college to dispose of their property and withdraw from the country, taking its value along with them. The Minister was authorized, moreover, to assure the French Government that their acquiescence would be exceedingly agreeable to his British majesty and the nation. Such precautions were by no means uncalled for. The Scotch colleges, the Nuncio at Paris informed Cardinal Antonelli, were really in imminent danger. The Carthu sians were no more; Grisi (the Scotch college), had no superior but Principal

the good bishop found his friends in deep distress. Mr. Trail, the husband of one of them, was dangerously ill of fever In eight days he became speechless, but was still in possesion of all his senses. He took the bishop's hard and kissed it, expressing a desire that he would pray with him. These signs, together with the sick man's well known esteem for the Catholic religion, encouraged the bishop to give him absolution, and he soon after expired. The very delicate circ cumstances of the bishop's visit had prevented him from speaking sooner to his host. Besides, Mr. Trail's brother, a minister, was daily expected to arrive from Westra. He was not without hope, nevertheless, that his presence had been of some service to the soul of his host, although at the last moment. He was able at least to give some consolation to the bereaved lady, who with her little girl, three years of sge, and her sister, Miss Chapman, in the course of a few weeks, bade adieu to Orkney and took up her residence at Edmburgh.

It says much for the improving spirit signatures of the bishops and influential Catholic laymen, the Bishop of Rhodes undertaking to present it and to exert all his influence in its support. Prin-cipal Gordon's memorial to the Freuch

government had been presented to the assembly, and thence referred to the Bisnop Geddes undertook to obtain Bisnop Geddes undertook to obtain signatures; and he met with no hindrance till he came to Mr. Menzies of Pitfodels, who objected to the words, glorieuse memoire, as applied to Louis XIV. He also criticised an expression which seemed to imply that the Catholic body in Scotland was still persecuted on account of religion. This difficulty was easily overcome by underlining the account of religion. This dimensive was easily overcome by underlining the word, alors, which immediately preceded the phrase in question. The other difficulty, even, was ultimately got over culty, even, was ultimately got over; and the good man whose scrupulous honour remained sensitive as that of a child, added his signature. Eleven signatures, in addition to those of the Bishops, were obtained, and the memorial was immediately despatched to

Douai.
The meeting at Scalan could not be held so early as usual this year, Bishop McDonald being detained at home by illness. Bishop Hay, meanwhile, requested his coadjutor to procure for him quested his coadjutor to procure for him at Edinburgh, the following books: Reid on Human Nature, some copies of English controversial works, Sir John Dalrymple's Memoirs, and a correct edition of Cicero's Epistles and Philosophical Works. The Bishop's studies, it would appear, were not confined to books, for he ordered, at the same time, two or three glass prisms, a courcal bottle with a flat bottom, and a care for the morbus pedicularis used by a Mrs. Smith, with whom the boys lately returned to Scalan. lodged at Edinburgh.

chapel at Dundee, notwithstanding, he CARDINAL WISEMAN ON IRELAND.

Bishop Macdonald arrived at Scalan in Bishop Macdonald arrived at Scalan in the beginning of September. Business was then at once proceeded with. In the letters to Rome mention was made of Bishop Geddes' journey of some 600 miles on toot to visit his converts in Orkney. Bishop MacDonald also represented to Cardinal Antonelli his failing that the ord his creat fating in travelling. Orkney. Bishop MacDonald also represented to Cardinal Antonelli his failing health and his great fatigue in travelling over his scattered district and among distant islands, requesting permission to have a coadjutor. His request was sustained, also, in consequence of the difficulties that lately occurred in England, owing to the death of two of the bishops before successors had been provided. He informed the Scotch agent at Rome, in a private letter, that 500 Catholics had lately emigrated to St. John's Island (now Prince Edward's) and Quebec; and that 600 of South Uist were ready to follow them in the spring. This emigrations greatly diminished their congregations and some of the Highland missionary priests were in consequence reduced to great distress. A sufficient number of their flocks remained to require their ministry; but these were themselves among the very poorest. Thus, Mr. Norman MacDonald, "a deserving clergyman," with his pittance of £12 a year, had to support his mother, his sister and Norman MacDonald, "a deserving clergy-man," with his pittance of £12 a year, had to support his mother, his sister and his niece, since the departure of the most substantial amongst his people, the preceding summer. The emigrants to America, meanwhile, where not left spiritually destitute. The bishop, yield ing to the importunities of the Highland settlers in St John's Island, had per mitted Mr. Angus McEachern, "a valuable young man," to go out to them. They also succeeded in obtaining the ministry of a promising young priest

Rev. O. P. Gifford. My idea of the Christian Church is this: Victor Hugo tells us in "Les Miserables" how Jean Valjean and Marius, pursued in the streets of Paris, lifted the manhole and dropped into the sewer of the city; how the iron gate closed over them and they were in a living tomb; how the ex convict carried the wounded man on his shoulders and trudged mile after mile with his dying brother man until he came to the place where had gathered the filth and nasti ness of years, and down into it he went until the filth came to his knee, to his loins, to his breast; and lifting the man above his head, he went still down and lown until he came to his chin, and liftdown until he came to his chin, and lift-ing the dying man clear over all, he struggled on with upturned face until he found solid rock beneath his feet, and then up from the filth he rose and two

then up from the hill be loss and the lives were saved.

That is to me, standing here to night and has been for years, the picture of the Church of God, as He would have it, going down into the depths of misery, lower than man can fall, lifting humanity as boxe the power of sin and temptalower than man can fail, inting numberly up above the power of sin and temptation, struggling towards God. And when we have done that, we have done our duty and conquered our dangers. And may God give us grace to do it!

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee's Pills and find them the best medicine for Fever and Ague I have ever need."

The following words uttered more than thirty years ago by the great Cardinal Wiseman, are of special interest at the present time. They breathe the same warm hearted sympathy, the same true love of Ireland so conspicuous in the utterances of his successor in the See of Westminster, Cardinal Manning:

We know the old history of ejectments and evictions and driving away from small holdings. That was the condition in which we remember that country; those of us, that is, who are past the middle period of life, when almost the whole country was in a state of outlawry, when the country seemed to be in the hands of a party of men who sought to oppress the other. That was the condition to which it was reduced. In the meantime, while these poor creatures, for so I must call warm bearted sympathy, the same true love of Ireland so conspicuous in the utterances of his successor in the See of Westminster, Cardinal Manning:

We know the old history of ejectments and evistions and driving away from small holdings. That was the condition in which we remember that country; those of us, that is, who are past the middle period of life, when almost the whole country was in a state of cutlawry, when the country seemed to be in the hands of a party of men who sought to oppress the other. That was the condition to which it was reduced. In the meantime, while it was reduced. In the meantime, while these poor creatures, for so I must call them, were starving in the midst of plenty—were flying away to a climate that seemed capable of sustaining the most stalwart, they clung to one thing, and that could not be taken from them. One thing, remained to them. We all know from our childhood the story taken from ancient mythology, of the wonderful ber, the casket, which contained every good gift, and how when it was opened by the unfortunate Pandora, all flew away and nothing remained but one thing, and that worth all the rest. There remained last of all (it would not quit) Hope—and what, I ask you, what is religion but hope brought home to the beart of the poor and afflicted? What is—Christianity but the immense trust of mun in God? What is the Gospel but the message of hope, of the wonderful ber. The condition of every pasting wretchedness? And it was this, and this alone, that remained to the same proor people. Now let me say

the greatest trial was not that. The greatest trial was when the religion of the people, of the mass, the bulk of the people, was as far as human power could effect it, swept away. Not a church was left to us—not a place to assemble to worship God—not a college—not a echool—not an institution by which religion could be supported and propped up—not any one of those appliances by which the inward devotion is so much warmed and supported—not a function of the Church—not an object which could move the affect tions—hardly even the power of receiving tions—hardly even the power of receiving instruction—it is a miracle then how, with the loss, the total loss, of every one of these appliances, how for so many years it was preserved, not only alive, but bright and brilliant, not only warm but burning in the hearts of the entire population.

A TOUCHING INCIDENT.

AT SEED

EVE TO

The following touching story of Irish charity is from the Pall Mall Gazette:
In a cabin on a sunny hillside over-looking the Bay of Dublin dwelt a middle aged brother and sister. The man was a helpless cripple, entirely dependent upon his sister's exertions; and on her death a car was sent from the poorhouse to bring him thither for shelter. The poor wretch clung to the only home he had ever known, and utterly refused to leave it, crying that he would die if deprived of his "say air and shut up with in prison walls." His loud lamentations had brought the priest and some of the in prison walls." His foun famentations had brought the priest and some of the neighbors to his side, and one of the latter, Maggie O'Flynn, felt a deep impulse and pity towards the unfortunate man. She was a single woman of about fity five, of weather beaten and certainly not attractive spoearance. She tainly not attractive appearance. She acted as herd on the estate of a gentle men close by, to whom her services were invaluable. "Hould hard," she said to the work house officials; "it's not Mag. gie O'Flynn that 'ull see a poor craythur gis O Flynn that 'dil see a poor craytuur taken to the poorhouse when she can give him a sheiter. It's a corner and a welcome in me own cabin Mick Costilloe shall have." But here his reverence interposed and vowed he would allow no such scandal in the parish as unmarried such scendal in the parish as unmarried man and woman sharing the same dwell-ing, cripples or no cripples. "Shure, Maggie, you won't go back on your word?" implored poor Mick. Maggie heistated a moment, then turning to the priest, said, "If there's no other way of saving said, "If there's no other way of saving him from 'the house,' your riverince, I'll marry him, an' sorra a ha'porth will any one be able to say agin it thin." It was in vain that his reverence pointed out the terrible burden Maggie was taking upon harsalf. "It's for the love of Cod." upon herself, "It's for the love of God I'm marrying him an' not to plase merelf," was the answer she returned; "an' sure the Blessed Virgin will never let me want for the bite an' the sup when she sees me sharin' it with the craythur that has naythur." The marriage took place, and until his death, several years later, the kind hearted Maggie O'Flynn carefully tended and supported th poor helpless cripple in her own cabin.

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