SUPER

LY 7, 1888.

Hughes—ist prize in penmanship and spell-tic, grammar and geo-ent in instrumental French.

we-lst prize in gram-hip, improvement in

ely—2 od prize in read-bip, 3rd in catechism ovement in instrumen. JUNIOR B CLASS.
n, M. Murphy, A Long,
armer, E. Doty, M.

ory DIVISION, tthews—1st prize in spelling and arithme-—1st prize in reading, netic, 2nd in catechism. per—1st prize in spell-and arithmetic.

on-let prize in cate-2ad in writing and h—let prize in read-nd in arithmetic. -lst prize in writing in reading, spelling

-1st prize in reading

fee—1st prize in cate-2ad in spelling, writing

ray-let in catechism in reading, spelling

Kindergarten class, e Kiely, Alice Daly, A. Hastings, Kathleen wood, May Hardy, H. ough, Beulah Thomp-

CONVERSION.

n Lamp. nteresting narrative of deon experiences lately by Alderman Hooper, ollowing curious story coiners came to be Church, as related by a sermon which he w famous prison, dur-Alderman's retention

on was taken by the keep myself and the soners who were im-me from approaching aspel. However, I was ten every Sunday while ould also see the Lord I was kept separate
I generally sat bes at the back of the
M. P., sat within the
the chapel, which was
e debt to pay, for it
morning and Protest
Mr. Language seated morning and Protest.
Mr. Lane was seated
me, and was in conseto see me. But on the
prisoners were congreto meet the Bishop of
the compartment set
mates he had a glance
mon delivered by His
casion was one of the
that could have been
mee of criminals. He
u vears a prison chapn years a prison chap-l was well stored with to make a deep im-rers, and some conver-lived most indifferent ame into prison, were g. The address which d to be delivered in a was also replete with le stories. One is very During his

chaplain, there was coiners, the majority and the remainder con-nen and a Scotchman. ne afterwards told the ne afterwards told the entering said; 'Well, re some religion here, all got into the misformuld also go to heaven 'What are you?' said to to Kirk on Sunday,' e is no Kirk for you We must be of one—all Protestants or 'How will we decide to the well leave it to (for His Lordship could zealous Catholic's sur-

(for His Lordship could zealous Catholic's survillian, you,' said the your religion to the 'Ah, your reverence,' was all right; I had a to heads to it. I made I I called out head.' istered Holy Romans, declared in all agricus. stered Holy Romans, declared in all seriouslad instructed the Eugnciples of the Catholic 
sived them into the 
met more sincere or 
Catholics; and after a 
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lly good conduct.

ects can follow the use Oure. It contains an and specific for miasgether with remedial y and re-invigorate the

en Down.

with Dyspepsia, Kidney petite and pain in the ged, I heard of Burdock two bottles and am as well as ever." Mr. ew Albany, N. S.

ew Albany, N. S.
s., Beamsville, writes;
tried a bottle of Noregetable Discovery says
he ever used; to quote
just seemed to touch
About a year ago he
bilious fever, and was
or another, when I realuable medicine with

ventel by using Mil-inine Wine.

A Modern Heroine. Not every heroine needs must do Some gallant thing. That thrills a nation through and through All wondering.

Not every heroine needs must stand In blaze of glory, Talked of and praised by all the land In poem and story.

Felicia is my heroine's name, And brave is abe, As any maiden known to fame Or chivalry.

Dark, truthful eyes, a loving mouth, A sweet fair face; A very maiden of the South, With all its grace.

And she was loved as she should be, By one, good, true; No fitter, worthier mate than he, As well she knew. But a great trust was hers to hold With courage rare; A mother crippled, yet not old, Must be her care,

And brothers, sisters growing up, Asked all her love; And sne—sne gladly took the cnp From God above.

And with a brave heart said "Good-bye"
To him so dear,
And followed Duty earnestly,
With scarce a tear.

Since then full twenty years have sped, And from the nest The little ones in turn have fled On many a quest.

But the old mother still remains Her daughter's care, And lo! my heroine finds her gain, All centered there!

The dear old face oft at her wiles Glows like the sun; In fancy then the Master smiles And says, "Well done." An old, old story this, you say— Thank God it is ! We meet such heroines every day ; Just such as this !

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

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

THOS, NICHOLSON-1695-1718

In the time of Bishop Nicholson there occurred an event which was the occasion of serious annoyance to the Catholics of Scotland. A discontented nobleman of the court of London, the Earl of Mar, came in 1715 to Scotland, his native country, and raised an insurrection against the reigning family in favour of the heir male of the House of Stewart, the Chev-

alier St. George, or, as he was styled by his adherents, James the third and eighth. The adventurous Earl succeeded in col-The adventurous Earl succeeded in collecting a small army consisting of Highlanders and some enthusiastic Jacobites of the Lowlands. There were some ineffect ual skirmishers in Scotland. A battle was lost in the north of England; and finally, at Sheriffmuir in Scotland, the Earl of Mar, at the head of his force, met the army of the existing government commanded by the Duke of Argyle. Neither party succeeded in defeating the other; but, the result was practically a victory for Argyle, the Jacobites under the leadership of Mar retiring to the city of Perth. for Argyle, the Jacobites under the leader-ship of Mar retiring to the city of Perth. They were joined there by the exiled Prince, a circumstance which, far from adding to their strength, tended to destroy any little prestige they may have pos-sessed. The unmilitary appearance of James the third and eighth was but little cal-culated to raise the courage of the soldlery. sessed. The unmilitary appearance of James the third and eighth was but little calculated to raise the courage of the soldiery. He kept aloof from them, never reviewing them or seeing them on parade. He seemed to think that mere ceremony could make a king. He had himself crowned, with all the grandeur integliable, at Scone, where the ancient monarchs of Scotland were in augurated; and as if this had made him king he surrounded himself with all the pomp and circumstance of royalty. Assuming command in place of his Lieutemant, the Earl of Mar, he gave orders that the country between Perth and Sheriffmuir should be laid waste in order to prevent the advance of the enemy. This was a cruel measure which he only believed to be justified by the necessity of the case. To his credit, let it be said, that he afterwards sent a sum of money to the Dake of Argyle to be distributed as compensation to the people whose property he had caused to be destroyed. His hard precay that the could necessary of the case. To his credit, let it has a drawed to be destroyed. His hard precay that the could necessary of the case. To his credit, let it be said, that he afterwards sent a sum of money to the Dake of Argyle to be distributed as compensation to the people whose property he had caused to be destroyed. His hard precay that the kept aloo from them, never review the key of the Bishop Vicar Apostolic. The Benedictines and Franciscaus were so subject.

The Bishop's residence was at Preshome to the Enzle, county of Banff. He could not, however, very often be there, as he was almost always engaged in episcopal to the most part of the mission and the principal case. The most part of the Bishop Vicar Apostolic state that the seven Jesuits were not vultileted. The Benedictines and Franciscaus were so subject.

The Bishop's residence was at Preshome to the Enzle, county of Banff. He could not, however, very often be there, as he was almost always engaged in episcopal to the Enzle of the Bishop Vicar Apostolic satications. It was also the hom

wards sent a sum of money to the Duke of Argyle to be distributed as compensation to the people whose property he had caused to be destroyed. His hard precaution was of no avail. The enemy bravely made their way over the snow and through the desolated villages. Another battle was not risked. The Jacobite army, that had fought so gallantly at Sheriffmuir, had no heart to renew the fray, and the whole force, on the approach of Argyle's men, melted away like snow beneath the summer sun. The Prince himself was among the first to seek safety in flight. He escaped in disguise, and, in due course, reach the coast of France.

Now came the justice of a strong and stern government. Several noblemen who had been leaders in the rebellion were condemned to death. The rank and file were more mercifully dealt with. In some cases the headsman was disappointed of his prey. The Earl of Nithsdale had so far gained by liberal presents the good will of the guards of her husband's prison in the tower of London, that they allowed her access to him whenever she pleased. It became a lady of such high rank to he her access to him whenever she pleased. It became a lady of such high rank to be attended by a maid or a relative. This also was permitted. On the day before that on which Lord Nithsdale was to be executed, the countess, accompanied by a tall lady the same height as her husband, visited the prison. The tall lady gave her dress to the prisoner and he was care fully arranged in it, the countess altering somewhat the color of his face and concealing his beard. He then assumed the attitude of the lady who had come in, attitude of the lady who had come in, bending down, oppressed with sorrow shedding tears and holding a handkerchief to her face. In all this the prisoner's imitation was perfect and he passed the guards in safety. To give him time to reach some place of refuge, the countess held a pretended conversation with him in his prison, speaking to him and then imitating his voice in reply. Lord Nithsdale escaped to France, where he was soon joined by the countess, and where they spent the remainder of their days in peace and happiness. A record of this wonderful escape was written by the Countess of Nithsdale herself, and is carefully preserved by the family to this day. The manuscript of the countess has been

wrought into a beautiful and interesting narrative by Lady Dacre.

As most of the parties engaged in the ill fated insurrection were either Catholics or non juring Episcopalians, the former who had, for some time, been gaining in popular favor, incurred a new measure of odium. It does not appear that any extreme persecution was carried on sgainst them. But there was a persecution of popular feeling which rendered it more difficult for the clergy to exercise the duties of their office. There were those, nevertheless, who considered that the penal laws ought to be mitigated and Catholics placed more on an equality those, nevertheless, who considered that the penal laws ought to be mitigated and Catholics placed more on an equality with their fellow-citizens. This happy idea, indicative of a more enlightened time, found its way into the cabinet of King George and the British parliament. Secretary of State Stanhope, in proposing a measure of toleration to the House of Commons, "desired to repeal not only the act against occasional conformity, the schism act and the test act, but also to mitigate the penal laws against Roman Catholica." (Knight, hist. of Eng.) This was too much for the time; but it says something for the improving spirit of the age, that, although this clause was rejected, it was not without powerful support in Parliament. The very idea of placing Catholics on a juster footing of equality with the rest of the people, would not, for a moment, have been entertained by the Parliament of King William which enacted the cruel penal laws in opposition to the strongly expressed will of their sovereign.

To return to Bishop Nicholson. It had been regulated in the time of the second and last Prefect that each priest, for the, more effectual discharge of his duties, should limit himself to a certain district. This regulation was imperfectly complied with, there not being sufficient authority to enforce it. It was now renewed, and having the sanction of the bishop, came into fall operation. It gave a new character to the mission investing it with the form of a living church, each priest, having what might be called his parish, and he himself being a quasi parish priest. None could act in his district without his permission, and none but such as were approved by the bishop could obtain that

mission, and none but such as were approved by the bishop could obtain that

permission.

The bishop also prepared a body of regulations for the disciplinary guidance of the clergy, which were called statuta missionis. They were unanimously adopted at a general meeting of the clergy, held in 1700, and continued in force till they were extended by Bishop Hay. The same meeting resolved on another beneficial measure which greatly facilitated the management of the mission. Seven of the most experienced priests were appointed Administrators in order to attend to the interests of the clergy generally, to represent them and act for them, whilst they should also give the bishop the benefit of their advice, and, subject to his supervision, manage the temporal affairs of supervision, manage the temporal affairs of the mission. Their number was afterwards, in the time of Bishop Nicholson's successor, 1719, increased to

A very full and interesting report of the state of the mission, presented to the congregation of Propaganda in 1703, shews that, at that time, there were seventeen secular priesta, two of whom were Irishmen, in Scotland. There were also seven Jesuite, four Benedictives and fire Lith Francisco. in Scotland. There were also seven Jesuits, four Benedictines and five Irish Franciscans, in all thirty three missionary Priests. It may appear extraordinary, but, it is, nevertheless, related as a fact, that the seven Jesuits were not subject to the jurisdiction of the Bishop Vicar Apostolic. The Benedictines and Franciscaus were so subject.

some twelve Catholic barons who afforded powerful protection to their brethren in religion, especially on their own estates.

In 1706, the absence from the country of the Earl of Mar, who had a great antipathy to the Catholic religion, gave the bishop an opportunity of visiting Bromar. It would have been dangerous, if at all possible at any other time. He found there as many as five hundred Catholics. When so many fell away all around them, how bappened it, we may inquire, that they remained steadfast in the faith? They themselves ascribed this blessing to the fact that the Church possessed no lands among them, and hence none were tempted to apostatize for the sake of gain. No doubt this was one of the chief causes. But, they owed much to their parish priest of the time, who was a very plous man, coursgeous as well as plous, and much loved by his flock. In stead of retiring in the evil days, yielding to the storm of persecution that raged so violently, he remained with his people, encouraging them by his presence and example, and exhorting them to persevere in their religion. It was not to be supposed that so zealous a priest should always escape the attentions of the everpersistent enemy. Nor was it so. He was dragged from the altar one day by a band of fanatics. But even this sacrilegious outrage did not shake his fortitude. The moment of danger over, he fearlessly returned to the exercise of his sacred calling.

Bishop Nicholson died on the 23rd of powerful protection to their brethren in

sacred calling.

Bishop Nicholson died on the 23rd of October, N. S., 1718, at Preshome, where he usually resided when not engaged in visiting the missions. He was burled on the site of the ancient altar, in the chapel of the site of the ancient altar, in the chapel of St. Ninian's there, of which there now remains only one corner stone. Bishop Gordon, his successor, composed an epitaph which is still to be seen on the flat slab which covers the grave of the deceased bishop. It is in Latin and is of considerable length. It ends with these words, having passed a high eulogium on the departed Prelate.

ANNOS CIVCITER 76 OBOIT QUARTO IDUS OCTOBRIS ANNO REPARATAE SALUTIS 1718.
To be Continued

A SCOTCH PILGRIMAGE.

NATIONAL VISIT BY THE CATHOLICS OF SCOTLAND TO THE SHRINE OF AN IRISH SAINT.

From the Tablet. Our readers will be interested to hear that the Catholics of Scotland are preparing to make a national pilgrimage to lone on June 13th. An event of this nature in any country is at all times both interesting and instructive, but in the present circumstances it becomes almost phenomenal. A pilgrimage in Scotland to the ancient shrine of a Catholic saint, in the middle of the present year of in the middle of the present year of modern progress and enlightement, and while the strains of Glasgow Exhibition Ode recalling the glories of the Coven ant are echoing through the glens and valleys on the banks of the Clyde, is surely an event of uncommon significance. It is a striking illustration of the progress and vitality of the true religion in the land of Koox, another link in the chain of recent events which he deaded. progress and vitality of the true religion in the land of Koox, another link in the chain of recent events which so clearly indicate that the past is being rolled back and Scotland is again assuming the garb of Catholicity. But not for Scotland only is the forthcoming event a subject of interest, and congratulation, for Catholics in England, and still more in Ireland, will devoutly rejoice to hear that the ancient shrine of St. Columbia is again to receive the tribute of Catholic veneration. The names of St. Columbia and Hy Columb Kille were as sweet music to the ears of the Anglo Saxon Christians. For was it not at the bidding of the Irish community of Iona that St. Aidan, himself also from Ireland, went forth from the monastery of St. Columba to convert the Northumbrians and erect those religious houses which established Christianity and civilization from the Firth of Forth to the Humber? For many a day the monastery of Lindisfarne, fed by a continuous stream of monks from the Holy Island of the West, did but reflect the light that burned so briliantly in Hy.

The history of Iona dates from the

did but reflect the light that burned so briliantly in Hy.

The history of Iona dates from the year 563, when on Whitsun Eve St. Columba and his twelve companions arrived in Ireland. From that day this remote little island became invested with a sacred character, for its far-famed monastery founded by the saintly dove of the churches, was destined to be the luminary of the Scottish, the Pictish, and the Northumbrian kingdoms, and the of the caurenes, was destined to be the luminary of the Scottish, the Pictish, and the Northumbrian kingdoms, and the pious memories of the Irish Apostle of of Caledonis, like a bright cloud, still hang over the now lonely and desolate spot. As Cardinal Moran in his "Irish Saints" observes, even religious bigotry and national prejudice are constrained to be silent in the presence of Iona, and writers who have little sympathy with St. Columba or his creed have readily acknowledged the manifold blessings which Scotland derived from the work of an Irish saint. The immense labors and heroic virtues of the saint may be learned from the pages of historians of every age who have sought to pay just tribute to the memory of one whom they did not heeltate to regard as the grandest figure of the monastic life in these islands, but some idea of the fruit of his work, even during his own lifetime, may be gathered from the spingerspace of the saint.

memory of one whom they did not heeitate to regard as the grandest figure of the monastic life in these islands, but some idea of the fruit of his work, even during his own lifetime, may be gathered from the appearance of the saint at the Synod of Drumceatt in 577, where we are told that he came accompanied by "forty priests and twenty bishops, noble, worthy; for singing psalms, a practice without blame, fifty deacons, thirty students." Perhaps, however, the noblest monument to his saintly life and labors is found in the undying veneration of the entire Celtic race for his memory. Not to speak of Ireland, his own "beloved and reproachless Erin," where his name has ever ranked with those of St. Patrick and St. Bridget, the whole country of the Scots and Picts would appear to have been dedicated as areas kind of the bunan interpretation of the divine nature.

And what was the character so revealed? In one word, it was "God is charity, and that Charity came and was passible among men. He came to weep over the sins of men, to weep at the grave of the dead, to weep over the sins of men, to weep at the of Jerusalem, to suffer, to hunger, to thirst, to be in agony, and to be crucified.

What, then, is our conception of Divine Nature through the Incarnation? Love, sorrowing, suffering, and dying for us. It is not possible for the eternal perfections of the love of God to more intelligible than God has made them by the locarnation of His Son. "No man what was the character so revealed? In one word, it was "God is charity," The essence of God is charity, and that Charity came and was passible among men. He came to weep over the sins of men, to weep at the grave of the dead, to weep over the sins of men, to weep at the sum of Jerusalem, to suffer, to hunger, to thirty the sum of Jerusalem. He came to revealed? In one word, it was "God is charity, and that Charity was in a transition." The essence of God is charity, and the essence of God is charity, and the essence of God is charity, and the essence of God is charity. The noblest monument to his saintly life and labors is found in the undying veneration of the entire Celtic race for his memory. Not to speak of Ireland, his own "beloved and reproachless Erin," where his name has ever ranked with those of St. Patrick and St. Bridget, the whole country of the Scots and Picts would appear to have been dedicated as some kind of memorial to their Apostle, not less than fifty-three churches or monasteries having borne his name. He died on the morning of June 9th, 597, at the age of seventy-six years, forty-two of which were spent in Ireland, and the remaining thirty-four in the land of his adoption. "He died," says Chalmers, "leaving his monasteries firmly settled, a people con-"He died," says Chalmers, "leaving his monasteries firmly settled, a people converted from Paganism to Christianity, and a name for the celebration of every age." That he was buried in Iona is unquestionable, and that his body lay in the island for at least two centuries in the island for at least two centuries seem undoubted on the authority of Ven. Bede. The learned Irish historian, Colgan, however says that his relics were carried to Ireland in 875, but we learn that St. Margaret, in the eleventh century, out of respect for the relics of the saint, caused the church and monastery to be repaired, and Matthew Paris, in the thirteenth, says: "the body of Saint Columba still rests, and is honored at Hy-Columb Kille," while there has been a constant tradition and belief in the Highlands that his relics yet lie in the island, having been hidden by pious hands at the time of the Reformation, and a learned Scotch priest, writing in the middle of last century, says that he believes that the story of Saint Columba's relics being taken to Ireland is fabulous, and that they still remain at Iona hidden in some unknown place till it pleases that they still remain at Iona hidden in some unknown place till it pleases the Almighty God, in His own good time, to manifest them, in order to renew the faith and fervor of the good people of these parts, and of all Scots who retain a due respect for the memory of this great saint." But whether or not the sacred relics rest now in Iona, there is yet enough to attrect the pilgring and yet enough to attract the pilgrim and inflame the Christian's devotion in this inflame the Christian's devotion in this ancient abode of learning, truth and piety, for the memory of the most illustrious emigrant that ever left the green shores of Erin clings to the lonely island, and his spirit seems still to hover near the spot as if lingering to bless anew both Erin and Alba.

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THE SACRED HEART.

PRACTICE OF THE DEVOTION SHOWS GOD'S WAY OF LOVE.

From "Glories of the S. H.," by Cardinal Manning. "No man hath seen God at any time." "No man hath seen God at any time."
Therefore the fool said in his heart,
"There is no God;" for that which can
not be seen, to the fool does not exist.
But if there be a truth certain to the
reason, it is the existence of God, I am
certain of my own existence, because I
am conscious of it, I need not reason
about it; I make no syllogism; my existence is not a conclusion from premises.
I know the existence of the natural
world because my senses assure me of it.

I know the existence of the natural world because my senses assure me of it, and I need no further evidence.

My intellect tells me of the existence of God because it is a necessity of my reason to believe that, as the Apostle writes, "Every house is built by some man. He that created all things is God," And I could as soon believe that this Cathedral in which we are gathered together was reared by fortuitous action, or piled itself up by a spontaneous volition of its own, as that the world that we see had no Maker. \*

I affirm this evident truth that, by the Incarnation, God has placed Himself I affirm this evident truth that, by the Incarnation, God has placed Himself within the range of human intelligence, and thereby has enabled man to know Him with a fullness and a precision which was not possible before. \* \* \* By the Incarnation God placed Himself in like manner within the range of our hearts. There is nothing in the whole history of the world more fearful than the corruption of the heart of man under false conceptions of God. \* \* \* God, for the purification and sanctification of the human heart, placed Himself within the sphere of our affections. He has made it easy to know Him, and therefore easy to love Him.

That He might make mankind more intimate with the heart of God, He took for Himself a nature like our own; He came as a man into the midst of men;

came as a man into the midst of men; He came to gaze upon men with a human countenance; to speak to men with a human voice; to love men with a humble

human voice; to love men with a humble heart; that men might see, united in His person, the Creator and the creature, the Infinite and the finite, the Divine and the human; that is in the hypostatic union of mankind with God.

In Him was revealed the fountain of all the gifts of grace; the fountain of life which in eternity was in the bosom of God, on the eternal Hills. The River of Life came down through the Sacred Heart of Jesus, and from Him has spread to all nations. "The Word was made Heart of Jesus, and from Him has spread to all nations. "The Word was made flesh, and dwelt amongst us; and we saw His glory, the glory of the Only begotten of the Father, full of grace and truth." He revealed thereby the divine characteristics of love, pity, compassion, mercy, tenderness, long suffering and generosity. The Word made flesh bore upon Him the whole impress and delineation of God. The eternal character of God shone through the transparent perfections of His human character. It was the human interpretation of the divine nature.

the Incarnation of His Son. "No man hat seen God," indeed, "at any time; but the Only-begotten Son, who is in the bosom of the Father, and Who was made man for us to suffer and to sorrow and to die, "hath declared Him."

"There are moments when silence prolonged and unbroken en may be than all words avoi

Look at that wan and wasted woman once the picture ofhealth, now so pallid She cannot begin to tell her sufferings but as from day to day she goes through the house, attending to her many cares, her attenuated form, her white face, her stooping shoulders, her pinched features all tell that she is a silent martyr to dis ease. Her once cheery voice is seldom heard, but her silence tells suffering neard, but her silence tells suffering more than words could do. O! ye silent, sorrowing sisters, there is a cure for your troubles; Dr. Pierces's Favorite Prescrip-tion is a sovereign remedy for the derangements and maladies peculiar to your sex. As a powerful, invigorating tonic, it imparts strength to the whole system. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women gen-erally, "Favorite Prescription" is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic.

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