C CHURCH.

INFLUENCE, HER L SIGNIFICANCE IN

atholic Church in e remark its great e rapid increase in ints, its growth in the firm yet gentle ings heterogeneous control of a comline, the ease with to new conditions o every part of the thing to enter new elf to unaccustomed for the right to live heration heedless of ul only of the evil ated with one's life. Catholic Church in o, and has done with the memory of the through the Roman

ts members here by indred years ago it thousands, and its thousands, and its
cols, and institutions
s by the thousand,
d be counted bardly
copinion, which was nger so in the same as not indeed ceased there is question of of politics, even the impartial; but the and as we lose faith ficacy of persecution, dearly that true re-defended nor propabitterness and naby none is this more ged or more deeply holics of the United pecial significance of holic history is not s of our life which are a common theme it lies in the fact that s that the Church can either protected nor mply left to itself to

oner or later assume, I be forced finally to ying principle of deare brothers, and have that God clothes the -is a truth taught by proclaimed by the of hesitations and mis-ions and obstacles and ulties, has finally given vigor and beneficent

had never been made, n independent people, f world-wide import,

modern tendency and s the Church which all

e and mercy, which is , breathes like a heavh the whole earth, and be the age is moved to ings than hitherto have Never before has symbeen so widespread; to come to the relief pain or wrong been so telligent. To feed the the naked, to visit the comparatively a little ose is to create a social none shall lack food or real thou shalt not suffer ggar or a pauper within indness to slaves ceased us when we abolished ook forward to the day woman nor child shall condemned to a life of eat blot upon the page of fate, has partly been are drawing years to the

are drawing near to the world as in Carist there distinction between slave wars have become less war men have become and - merciful.—Bishop ington Union. IS ROSARY. - Voiney, the

ench philosopher, author no died in the early part entury, was one of the ers of the modern school by. He wrote several a compound of impiety vnicism. After the reign ance, he went to the where he lived for more During his residence he was sailing one day ends along the coast of . The wind rose suddenly, yacht, which bore some oricus unbelievers of the the new, was twenty the new, was twenty int of going down. Everyisy, and Volney prayed the famous philosopher with a rosary in his hands,
"Hail Marya" as long as ed. One of his companapproached him, and said "Sir, to whom have you g prayers, and what sort you passing through your you passing through your Volney remained dumb, ds remarked in French: e a philosopher and un-library, but not in a tem-

h Medical Authority best regimen for preserv-y be summed up in the the head cool, the feet bowels active." There is sdom in the observation. ipation, or costiveness, is use of other diseases; and sons of sedentary habits or is inaction of the bowels is stant annoyance, producpse of the rectum, fistula, dyspeptic symptoms. All ed off, and health is main-

use of Dr. Pierce's Pleasant ets. BLOOD by the use of Mil-on and Wine, which sup-ssary blood building mater-

It isn't the thing you do, dear,
It's the thing you've left undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgottea,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The Sin of Omission.

The stone you might have lifted out of a brother's way.
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand dear,
The gentle and winsome tone.
That you had no time nor thought for,
With troubles enough of your own.

The little acts of kindness,
So easily out of mind,
These chances to be angels
Which every mortal fluds—
They come in night, and slience—
Each chill, reproactful wraita—
W nen hope is feint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of neartache
At the setting of the sun.

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND

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

PART II.

FROM THE EXTINCTION OF THE HIER ARCHY IN 1603, TILL THE APPOINT MENT OF BISHOPS, VICARS APOSTOLIC

When Mr. Leslie's visitation came to an end, he repaired to Rome (1680) and reported it in person to the Cardinals of Propaganda. It led to the promulgation of several salutary regulations. Among other things it was ordained that the priests should confine themselves, each to

they concluded that some of their friends were already there, and so thought it un neccessary to search the house themselves. The same thing occurred to him at Fyvie in Aberdeenshire. Aroused there by the shaking of his bed, he was enabled to get away from a party of soldiers who were in pursuit of him. He was, however, they gave their effective support, to the oring the first of the pursuit of him. He was, however, they gave their effective support, to the oring the first of the day uncle only compliments and beneficially and the first of the day and the first of the day and the first of the fir

habit of confining themselves to their respective charges. The pious Jesuits came at last, also, to accept the new and bet-ter arrangement. It was regulated, like wise, after the presentation of Mr. Leslie's report, that the missionary priests should meet once in the year, and report on the state of the mission to the Cardinals of Propagands. It was difficult for the poor and scattered clergy to comply with this requirement. The worthy Prefect represented accordingly, and pleaded for a mitigation of the rule. But to no purpose. Propaganda insisted, threatening even to withdraw the annual subsidy unless the meeting were annual subsidy unless the meeting were held and the report presented every year. The first meeting was in 1686. Many questions of discipline were discussed and referred to Propaganda. Among these were the marriages of the people and the celebration of Easter and other Festivals are unform style. Some had according to a uniform style. Some had according to a uniform style, whilst others adhered to the old, which was still generally when the English Catholics obtained the hered to the old, which was still generally followed, in great Britain, for many years. The meeting, in their report, earnestly prayed the Cardinals to send more priests and to augment the yearly subsidy. They falled not also to request that their Eminences would continue their careful superintendence.

appointment of a bishop. In 1694 the good will of the well intentioned but weak monarch, they should endeavor to have a Bishop appointed, and otherwise improve their condition. They raturally looked to the Catholic King, as well as to Rome, in petitioning for a Bishop. Their carnest endeavors, however, were all intentated by hostile intrigues. They renewed their efforts on occasion of the English Cutholic solutining Bishops. This time, 1688, the was brought up according to their described by the overthrow of King James They were now at the mercy of ignorant and fanatical mobs. A fearful riot occured at Edinburgh. The chapel of Holyrood, which had been recently renewed at great cost, was at 16 Perth, Chancellor of the Kingdom, and a recent convert to the Catholic Faith, was sacked, and a general search made for pricests and altar furnishings. The Pre-

fect, who resided at Edinburgh for some months before the riot, had won so much the general esteem, escaped arrest. The mob, once masters of the city, however, he was obliged to take refinge in the castle, which was held by the Duke of Gordon for King James. He retired afterwards to the North, on bail, and resided, once more, at Gordon Castle. One may imagine how it fared with the missionary clergy throughout the country. Some were the earlier and imprised others was perfect to any the priests of Scotland. Cast into missionis." On occasion of the surrounded him, he could choose from their principles those that suited him, he could choose from their principles those that suited him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrounded him, he could choose from their principles those that surrou how it fared with the missionary clergy throughout the country. Some were seized and imprisoned, others were banish

ed the Kingdom. They who remained were in constant dread and danger of reign proceeded. The French Ambassador, M. Tallard, wrote to his in Court 1698, that the Catholic religion "is here tolerated more openly than it was even in the time of King Carrles II., and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and it seems evident that the King of Early and its early and imprisoned for some months there are some and imprisoned for some months there are some and in the same and imprisoned for some months there are some months and imprisoned for some months there are some months and imprisoned for some months there are some months and imprisoned for some months are some months and imprisoned for some months are some months and imprisoned for some months are s of King Caarles II., and it seems evident that the King of England has determined to leave it in peace." This important testimony regards Scotland as well as England, William III. being King of both countries. The intolerant Parliament. countries. The intolerant Parliament, which, in opposition to the King's declared wishes, passed the infamous act "for preventing the growth of Popery," bears witness to the same effect. In the preamble to the said act, it pectics that there has been a greater resort into this Kingdom than formerly, of popish bishops, priests and Jesuits." It is then enacted that "any person apprehending and prosecuting to conviction, any such bishop, priest or Jesuit, for saying mass or exercising any priestly function, is to receive a reward of a hundred pounds. The punishment for such contion, is to receive a reward of a hundred pounds. The punishment for such convicted persons, or for a papist keeping a school, is to be perpetual imprisonment. Every person educated in the popish religion, upon attaining the age of eighteen, to take the oaths of allegiance and supremacy, and subscribe the declaration against trausubstantiation, and the worship of saints, and in default of such oath and subscription, is declared incapable of purchasing lands, or of inheriting lands under any devise or limitation, the next of kin saits, and in default of such oath and subscription, is declared incapable of purchasing lands, or of inheriting lands under any devise or limitation, the next of kin the people under his spiritual charge. It is not a little extraordinary that the religious orders stremuously opposed this arrangement, claiming the right to exercise their ministry, as hitherto, in all parts of the country. Their persistance in this peripatetic system caused great inconvenience to the secular clergy, particularly at the Easter time.

On his return to Scotland, Mr. Leslie was cast into prison, during the evil days that occurred in consequence of the Revolution of 1688. In order to escape the myrnidons of the law, he had assumed the name of "hardboots." But it is not certain that this was not a nickname insultingly applied. He enjoyed among his contemporaries the reputation of being a very holy man. It would be too much to say that he was favored with miraculous interventions. But the following circumstance affords ground for believing that he lived under special providential protection. During the worst times of persecution he was reciding in the house of Glastirum in the Eazle, Banfishire. All of a sudden his bed began to shake. He rose and struck a light. At the time there were several parties of soldiers scouring the country in search of priests. Sealing a light at Glastirum, a house which was much resorted to by the Catholic clergy, they concluded that some of their friends were already there, and so thought it un neccessary to search the house themselves. The same thinp occurred to hum at Fivile and the name of the country in search of priests. Sealing a laght at Glastirum, a house which was much resorted to by the Catholic clergy, they concluded that some of their friends were already there, and so thought it un neccessary to search the house themselves. The same thinp occurred to him at Fivile in the following continued to the five of the country in search of priests. Sealing a light at Glastirum, a louse which was much res isfluenced in this direction by the friend-ship shown him by two Popes, Innocent the XI. and Alexander VIII. "William

years. He died at Banff in the beginning of last century.

The secular clergy were now in the habit of confining themselves to their the Kengley themselves to their the Catholics of Scotland hoped to Prefect, the Abbot of Ratisbon, and a Superior of the Scotch College at Paris, urged their suit at court. But the negotiations which they undertook in order to Induce King James to support their petition at Rome, were opposed and finally rendered fruitless by influences similar to those which had so often been actively at work to thwart the views presented to the Roman court by the secular priests of Scotland. The project, however, was not abandoned. Their petition was renewed from time to hered to the old, which was still generally followed, in great Britain, for many years. The meeting, in their report, earnestly prayed the Cardinals to send more priests and to augment the yearly subsidy. They failed not also to request that their Eminences would continue their careful superintendence.

The hopes of the Catholics were greatly raised by the accession of James II. to the throne of Great Britain. What might they not expect under the rule of a Catholic King's however, they not expect under the rule of a Catholic King's A new era, they believed, had come. Persecution would be no more, and everything favor the growth of the Catholic Faith. How grievously were they not disappointed! It was not unreasonable, however, that relying on the good will of the well' intentioned but weak monarch, they should endeavor to have a Bishop appointed, and otherwise improve appointment of Bishops in 1688. In that year, however, the overthrow of the Cath-

He was at Edinburgh, however, at the time of the riot above referred to, and was obliged to leave his residence at midnight, making his escape through the midst of the mob, by whom he was not recognized.

He was arrested afterwards at Stirling and imprisoned for some months, they and the religious convictions of other people; were called—yes, opinions; so that rewould leave the country and never return.
Such was the price of liberty. He settled
in France, which was the land of refuge
for the greater number of the extled
t clergy of Scotland. While in that country, he officiated for three years as chanlain to a community of nuns at Dunklik.
When in 1694, the cardinals of Propaiganda resolved that a bishop should be
appointed to rule the mission of Scotland, Mr. Nicholson was chosen in August
of that year, to fill this high dignity,
was the only Caurch that was unpopular, appointed to rule the hilssion of Sot-land, Mr. Nicholson was chosen in August of that year, to fill this high dignity. The Briefs creating him Bishop of Peristachium and Vicar Apostolic of Stotland were promptly expedited, and he was consecrated at Paris, being still under sentence of exile, in the private chapel of the archiepiscopal palace. Mascaron, the celebrated preacher of the time, was the consecrating bishop; Barillon, Bishop of Lucan, and Ratabon of Ypres were the assistant bishops. For want of the necessary passports he was obliged to delay some time in Holland and Germany on his way to Stand. On reaching London, in Novamber, 1696, he was apprehended and detained in prison till May, 1697. As soon as he was at liberty, he proceeded on his journey, and passing through Etinburgh in the middle of July he repaired to Gordon Castle, and there held conference with the neighboring clergy on the state and prospects of ing clergy on the state and prospects of missionary matters. After the first shock of the revolution had come comparative peace, and the worthy bishop was blessed to continue, during twenty years, without to continue, during tweery years, without any serious molestation, the exercise of his Episcopal functions. The field of his labours being so extensive, he could not remain any length of time in one place. He visited repeatedly almost every part of Scotland, extending his journeys to the remote t Islands, encouraging the clergy and their flocks, administering confirma-tion in districts where none had enjoyed the benefit of this Sacrament since the extinction of the ancient hierarchy. TO BE CONTINUED.

IS THE CATHOLIC CHURCH BEHIND Liverpool Catholic Times. Rev. James Splaine, S. J., rector of St. Wilfrid's, Preston, preaching at St. Francis Xavier's, Liverpool, on Sunday morning, said among the many Churches or so-called Churches which puzzled the minds of men in this country, there was one which stood alone, distinguished from all the rest, and described as one that fetterthe rest, and described as one that fettered the intellect, that was behind the age, one that was necessarily unpopular and lagged behind the nineteenth century. She was said to stand in the way of princes, so much so that the rulers of the land were sometimes obliged to fetter her, to chain her down, to limit her action—yes, teven to expel her out of the country, as they, indeed, had seen her expelled out of many countries in America even within the memory of living men. We were told that she was meddlesome, disturbed the peace of families, that she pryed into the secrets of private life, and that they should scourge her and drive her out of the country which was offensive to other ears; that she was proud, haughty, and officious, as if he had some higher claim than the world and that that everlasting Church must still exist. He William's reign, were so far relaxed as to be almost a nullity.

The Catholics of Scotland hoped to enjoy better times under the reign of the Catholic monarchs, James II. and VII. Buoyed by this hope, they resolved to petition for the appointment of a Bishop to rule their greatly diminished Church. They applied to the King as well as to the See of Rome; and at first it was thought their application met with more favor at London than at Rome. The Prefect, the Abbot of Ratisbon, and a Superior of the Scotch College at Paris, thing in which they joined, she was to be the only one that was not to share in their boasted liberality or in their tolerance. She was for them a kind of union; they might be split up among themselves, they might be the prey of intestine quarrels, but there was one point upon which they could all unite, and that was in hostility to her. She was the neplus ultra of their tolerance and liberality. Now what Church had he been describing? Was it the Church of Wesley, of the Baptists, of the Kirk? Was it any branch of the Church of England? Was it any one of the thousands of so called Churches that had sprung up, mushroom like, from what was called "the glorious Reformation"? They knew there two not one among them that would not successful to the description he deliver internal to the description he had just given

was not one among them that would not

THE CATHOLIC RECORD. none of us had any right to meddle with the religious convictions of other people; we must not tamper with what they believed, with their opinions, as they were called—yes, opinions; so that re-ligion was reduced to "opinions," the was the only Caurch that was unpopular, behind the age, out of joint with the world, that interfered with the family, that

not get on well with the sovereigns and princes the only Church outlawed by the other Churches in this country. What did she herself say to this description? Did she accept it? No; there were some strokes of truth in it, just as she subjected it to the Word of God. It was quite true that she lagged behind the age, because this age was flying away on the wings of false philosophy, duped and misled by the apostles of material-ism—by men who wished to eliminate Almighty God from the things of time, and set up a standard of morality and expediency in place of the eternal and immutable law of God, founded on principles as immutable and as old as God Himself. It was true she did not get on so well with princes and rulers, but that was only when princes and rulers, not content with the powers that Almighty God had given them, carried away by their ambition and pride, not content with having the things of Casar, but wishing also to have the things that belonged to God, tried to hold men in durance and to tyranize over the minds and consciences of Caristians. It was then, and then only, princes found her in antagonism. Sne interfered in the family, that was to say when Almighty God gave a call to a soul, and Catholics sometimes refused to allow that soul to follow the voice of God. It meddled and interfered even in the concerns of private life, even in the details of our commerce with one another for this simple reason, that the principles of morality she in-stilled into minds, down to the very root of things and branched out into every phase of human life. She spoke with the voice of authority because she felt she was inspired by Almighty God and sent into the world to teach; and, recognising the description given by her enemies thus far, pointed with pride to her counterpart of eighteen hundred years ago—"There,"

Father Burke was riding one day in Dublin on the top of an omnibus, and reading his breviary. A theological opponent got on and thought to read Father Tom a lecture. "The Lord tells us, sir," he said, "that when we pray we should not be as hypocrites, who love to pray in public, and at the corners of streets, that they might be seen by men. Now, when I pray I enter into my cleset, and when I have shut the door, I pray in secret." "Yes," replied Father Tom, without taking his eyes off the book, "and then you come out on the top of an omnibus and tell every one all about it."

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were some strokes of truth in it, just enough to point her out, but a vast deal of misconstruction. It was quite true that she fettered the intellect, masmuch as she subported it to the Way of the construction.

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