

C CHURCH.

INFLUENCE, HER SIGNIFICANCE IN

Catholic Church in the firm yet gentle hands of a gentle monarch, the ease with to new conditions every part of the to enter new self to unaccustomed for the right to live generation heedless of all only of the exulted with one's life.

Catholic Church in, and has done with through the Roman its numbers here by and years ago it thousands, and its sole, and institutions by the thousands.

It is counted hardly opinion, which was and so in the same as not indeed ceased there is question of of politics, even the things as they are, by none is to be supposed, impartially, but the and of the age is and as we lose faith efficacy of persecution, clearly that true re- defended nor propa- and intolerance, by a bitterness and na- by none is to be more and or more deeply cholian of the United of significance of holic history is not as of our life which is a common theme it lies in the fact that the Church can neither protected nor itself to do its work, had never been made, in independent people, of world-wide import, modern tendency and the Church which all oner or inter-assume, it be forced finally to

ing principle of de- are brothers, and have that God clothes the is a truth taught by proclaimed by the th of Christians in this and obstacles and vigor, has finally given and mercy, which is breathes like a heav- the whole earth, and the age is moved to be when he lay asleep at night. This was particularly the case when he was residing in the house of Glaxium in the Earle, Baniffshire. All of a sudden his bed began to shake. He rose and struck a light. At the time there were 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, caught at last and imprisoned for two years. He died at Baniff in the beginning of last century.

The secular clergy were now in the habit of confining themselves to their respective charges. The pious Jesuits came at last, alone to accept the new and better arrangement. It was regulated, like- wise, after the presentation of Mr. Leslie's report, that the missionary priests should meet once in a year, and report on the state of the mission to the Cardinals of Propaganda. It was scattered for the pope and scattered the worthy Prefect represented accord- ingly, 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 held and the report presented every year.

The first meeting was in 1856. 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 according to a uniform style. Some had adopted the new style, whilst others adhered 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 super- intendence.

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 Cath- olic King? 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 un- reasonable, 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 their condition. They naturally looked to the Catholic King, as well as to Rome, in petitioning for a Bishop. Their earnest endeavors, however, were all frustrated by hostile intrigues. They renewed their efforts on occasion of the English Cath- olics obtaining Bishops. This time, 1688, they were disappointed by the overthrow of King James. They were now in the mercy of ignorant and fatal mobs. A fearful riot occurred at Edinburgh. The chapel of Holyrood, which had been recently renewed at great cost, was at- tacked and defaced. The house of the Earl of Perth, Chancellor of the Kingdom, and a recent convert to the Catholic faith, was sacked, and a general search made for priests and altar furnishings. The Pre-

The Sin of Omission.

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 forgotten, The letter you did not write, The dove you might have sent, dear, Are your haunting ghosts to-night. The stone you might have lifted out of a brother's way, The bit of heartache you would give, You were hurried too much to say; The loving touch of the hand dear, The gentle and winning 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 loses— They come in the twinkling of an eye— Each child, reproachful wails— When hope is faint and flagging, And a light has dropped its faith. For life is all too short, dear, And sorrow will 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 that bit of heartache At the setting of the sun.

CATHOLICS OF SCOTLAND.

BY THE REV. ENRAS M'DONNELL DAWSON, LL. D., F. R. S., ETC.

PART II.

FROM THE EXTINCTION OF THE HERARCHY IN 1693, TILL THE APPOINTMENT OF BISHOPS, VICARS APOSTOLIC IN 1694. When Mr. Leslie's visitation came to an end, he repaired to Rome (1690) and reported it in person to the Cardinal 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 a certain district which should be to him as his parish, and thus be more useful to the people under his spiritual charge. It is not a little extraordinary that the relig- ious orders strenuously opposed this arrangement, claiming the right to exercise their ministry, as hitherto, in all parts of the country. The papal system caused great inconve- nience 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 myrridons of the law, he had assumed the name of "Charbonnet." But it is not certain that this was not a nickname in- cidentally 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 miracu- lous interventions. But the following circumstance affords ground for believing that he lived under special providential protection. During the worst times of persecution he was sometimes forewarned of danger by a preternatural shaking of his bed when he lay asleep at night. This was particularly the case when he was residing in the house of Glaxium in the Earle, Baniffshire. All of a sudden his bed began to shake. He rose and struck a light. At the time there were 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, caught at last and imprisoned for two years. He died at Baniff in the beginning of last century.

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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 refuge in a 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 seized and imprisoned, others were banish- ed the Kingdom. They who remained were in constant dread and danger of arrest.

The persecution moderated as the new reign proceeded. The French Ambassador, M. Tallard, wrote to his Court 1693, that the Catholic religion "is here tolerated more openly than it was even in the time of King Charles 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, 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 act itself, there has been a greater respect into the 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 say- ing mass or exercising any priestly func- tion, is to receive a reward of a hundred pounds." The punishment for such con- victed persons, or for a priest keeping a school, is to be perpetual imprisonment. Every person educated in the popish reli- gion, upon attaining the age of eighteen, to take the oaths of allegiance and supre- macy, and subscribe the declaration against transubstantiation, and the worship of saints, and in default of such oath and subscription, is declared incapable of pur- chasing lands, or of inheriting lands under any devise or limitation, the next of kin being a Protestant, to enjoy such devised lands during life." This atrocious act, Mr. Knight, in his "popular history of Eng- land," characterizes as the most disgraceful law of the reign. It aimed at the total extirpation of the Catholic inhabitants of the United Kingdom. As to the tolerant disposition of King William, who protected them hitherto, it continued still to shield them in the face of the above savage enactment. In this the Monarch was supported by the bitter spirit that pre- vailed among the people. The Judges, also, unlike the Juries of *hoc genus omne*, of a former reign, by their ingenious interpretations of the statute, mercifully frustrated the designs of parties who were so malevolent as to prosecute. "The judges," writes Mr. Hallam, "put such constructions on the clause of forfeiture, as to elude its efficacy; and I believe there were scarcely any instances of a loss of property under this law." King William, with all his inclination to be tolerant, could not, as he was a constitutional Sovereign, place himself in opposition to his Parliament. His predecessor, being an absolute monarch, did so when he proclaimed liberty of conscience. It cost him his throne and brought a flood of evils on the people who he wished to serve. King William often suffered the greatest anguish of mind in bowing to the will of Parliament. But he held his ground, and, by his extraordinary force of character, caused his principles to be respected. He must not doubt have been influenced in this direction by the friend- ship shown him by two Popes, Innocent the XI. and Alexander VIII. William indeed was not their friend, but he was their enemy's enemy, as James had been, and if restored must again be their enemy's vassal. To the heretic nephew, therefore, they gave their effective support, to the orthodox uncle only compliments and benedictions." (Macaulay.) However, this may be, the cruel penal laws, during King 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 Rathbone, and a Superior of the Scotch College at Paris, urged their suit at court. But the negotia- tions which they undertook in order to induce King James to support their peti- tion at Rome, were opposed and finally rendered fruitless by influ- ences 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 time; and with more confidence than ever, when the English Catholics obtained the appointment of Bishops in 1688. In that year, however, the overthrow of the Cath- olic monarch caused them to be once more disappointed. Meanwhile the religious orders, who had always opposed the appointment of a bishop, deprived of the support of the Catholic King who favored them more than their secular brethren, gradually disappeared after having done much to keep alive the Catholic religion in Scotland. After the first shock experi- enced on the downfall of King James, a period of comparative tranquillity, as has already been shown, was enjoyed; and the few Catholics that remained renewed their representations, and at last obtained the appointment of a bishop. In 1694 the choice fell on the Rev. Thomas Nicholson, who was named Bishop of Peristachium, THOMAS NICHOLSON, 1693-1718. This prelate was not always a Catholic. Being born of Protestant parents, Thomas Nicholson, of Kemnay, and Elizabeth Abercrombie, of Birkenbog, in Baniffshire, he was brought up according to their ideas. When of age, having studied to good purpose, he was appointed one of the Regents or Professors of the University of Glas- gow; an office which he held for fourteen years. In 1688 he became a Catholic; and the same year went to study at Padua. He was not long there when he removed to the Scotch College at Douai, in order to complete his theological studies. In the course of three years he was promoted there to the priesthood; and in December, 1687, he returned to

Scotland in order to fulfil there the duties of a missionary priest. Although possessed of a sufficient patrimony he had preferred being ordained "secular" subdiacon. For evasion of the persecution which followed on the down- fall of James II, he was seized along with many other priests of Scotland, cast into prison and there banished the kingdom. 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 there and at Edinburgh. His brother was admitted as bail for him on condition that he would 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 exiled clergy of Scotland. While in that coun- try, he officiated for three years as chan- cellor to a community of nuns at Dunkirk. When in 1694, the cardinals of Propaga- ganda resolved that a bishop should be appointed to rule the mission of Scot- land, Mr. Nicholson was chosen in August of that year, to fill this high dignity. The Bishops creating him Bishop of Peristachium and Vicar Apostolic of Scot- land were promptly expelled, and he was consecrated at Paris, being still under sentence of exile, in the private chapel of the archiepiscopal palace. Mascaroon, the celebrated preacher of the time, was the consecrating bishop; Barillon, Bishop of Lucon, and Batabon of Ypres were the assisting bishops. The field of his labors before he was obliged to delay some time in Holland and Germany on his way to S. Land. On reaching London, in November, 1696, he was appre- hended and detained in prison till May, 1697. As soon as he was at liberty, he proceeded on his journey, and passing through Edinburgh, he arrived at London, and resided at Gordon Castle, and there held conference with the neighbor- 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 any serious molestation, the exercise of his Episcopal functions. The field of his labors before he was obliged to delay some time in Holland and Germany on his way to S. Land. On reaching London, in November, 1696, he was appre- hended and detained in prison till May, 1697. As soon as he was at liberty, he proceeded on his journey, and passing through Edinburgh, he arrived at London, and resided at Gordon Castle, and there held conference with the neighbor- ing clergy on the state and prospects of missionary matters. 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