Written for CATHOLIC RECORD.

CATHOLICS OF SCOTLAND.

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

By March 9th (1805) Bishop Hay had so far recovered his powers as to be able to write a short autograph letter to Bishop Cameron, chiefly conveying the information that his sister, Miss Hay, had lately died, and praying that her soul might be remembered. Owing to the great feebleness of the writer, the writing is weak, blurred, blotted and misspelt.

Employing as his amanuensis Mr. Gordon, one of the masters of the seminary, the bishop once more begged permission to resign his office of Vicar Apostolic, with its onerous duties. He, at the same time, requested a dispensation from the recitation of the office. He applied on this occasion first of all to the Scotch agent at Rome, begging him to make interest for him with Cardinal Erskine. The letter gives, at considerable length, the bishop's reasons for desiring to resign. The twofold dispensation from the recitation of the breviary together with the duties of Vicar-Apostolic, was granted on June 16th at an audience of the Holy Father, *Ex audientia S. Smi.*

When Mgr. Erskine became Cardinal Protector a brighter day appeared to have dawned for the Scotch mission and its college at Rome. His Eminence made strong representations in their favor, and not without beneficial results. Propaganda, in its renewed liberality, remitted to the Procurator at Edinburgh a grant of 1770 crowns; and the college affairs were so prosperous that its debts were in course of being liquidated in a few months. The Cardinal also had it in view to obtain for the college the long-desired boon of national superiors. There was a hope, moreover, of regaining the Neapolitan abbacies. It proved vain, however; and to this day they have not been restored. At the founding of the college Clement VIII. liberally bestowed funds, and, moreover, endowed it with an abbey in Calabria and another near Benevento. Both together produced about £150 sterling yearly. The college remained in undisturbed possession of these benefices until the expulsion of the Jesuits from the kingdom of Naples. They were, on occasion of that event, seized by the Crown as Jesuits' property. The Neapolitan Government ever since has found pretexts for refusing to restore them. This information was communicated by the agent at Rome to the bishops, in a letter of 13th of April, 1805. It may be remarked that this is the first letter of those times, in which we find the bishops addressed 'My Lords," the letter ending with "My Lords, Your Lordships' most obedient etc." It is addressed to the Right Reverend Dr. George Hay; Right Reverend Dr. John Chisholm; Right Reverend Dr. Alexander Cameron; Right Reverend Dr. Æneas Cosholm.

Towards the end of July Bishop Cameron visited Aquorties. Bishop Hay was at that time able to walk with him to Fetternear, two miles distant, and to return on foot after tea, without being much fatigued. Before they separated, the bishop, in a formal document, transferred the whole government of the Lowland vicariate to his coadjutor.

Bishop Cameron continued his journey to the Highland seminary of Lismore, where he consecrated Bishop Æneas Chisholm on the 15th of September. A few days later the annual letters to Rome were prepared and signed, but for the first time without the name of Bishop Hay. And now some noteworthy changes took place. Mr. John Reid withdrew from the mission of Preshome, Mr. James Carruthers taking his place. Mr. Andrew Scott, succeeding Mr. Farquarson, commenced his career of successful labor at Glasgow, which was only closed by his death forty years later. Mr. James Robertson, who had the reputation of being somewhat eccentric, became a professor at the college of Maynooth with the title of doctor.

The bishop's physical strength appeared to improve. One day in October of this year he walked to Fetternear in order to see a workman who had been run over by a cart and severely bruised. In less than two hours he returned to the seminary. His mind was more at ease, the students giving less cause of anxiety than they had done for some time. The masters did all in their power to promote his comfort, providing him with a bell, and adding a double door to his room which caused all noises from without to be less heard.

In May, 1806, the bishop's strength was so far renewed that he undertook a journey to Edinburgh. The bishops of the Highland district were there on his arrival, and his name appears along with theirs in the annual letters which they despatched, as usual, to Rome. Mr. John Gordon, head master of the seminary, was his traveling companion; and he returned home by Dundee towards the end of May, none the worse for his journey. Three weeks later, however, there came another slight shock of paralysis which weakened his limbs and temporarily impaired his speech. His vigorous constitution, nevertheless, carried him through. He felt uneasy as to what might happen in the ensuing winter. Meanwhile he did not forget his friends. In one of his letters he desired to be remembered to his old friend, Dr. Wood of Edinburgh. He often sent kindly messages to Madame Bonnette, who was now the mistress of a flourishing dancing academy at Edinburgh. In the beginning of August the enemy made another attack. It was slight, but lasted longer than the former one. He soon recovered through an application of the anodyne plester. Bishop Cameron showed his concern and his anxiety for the infirm bishop's welfare by writing to the superiors of the seminary a very feeling letter in which he urged on all, students as well as professors, the duty of bestowing the greatest care in alleviating the sufferings of the invalid. The same anxiety was manifested by Bishop Cameron on occasion of a visit to the seminary in the autumn. He gave to two of the students written directions regarding their attendance on the infirm bishop. The latter, hearing of this, asked to see the paper, and appeared to be pleased with it. The young men then requested him to name certain times in the day when they might go to his room and see whether he wanted anything. He did not wish them to come to him too often, as long as he could walk about. They insisted on the instructions of Bishop Cameron, interpreting them as an order to visit Bishop Hay five or six times a day. He strongly objected to this, saying that Bishop Cameron must have forgotten that he had only to touch the bell for the maid servant when he wanted anything. The students then dropped the subject lest they should annoy the bishop, but continued to visit him every day about noon, again at four o'clock and at seven, the master taking tea with him at five. Finally the bishop limited their visits to one, late in the evening, when he desired some good book to be read to him.

In September of this year (1807) Bishop Hay's health had so much improved as to enable him to remove to Edinburgh, in compliance with the advice of his physician, who considered Aquorties too damp a place for an invalid. Mr. Charles Gordon, of Aberdeen, accompanied him on the journey. He resided with Bishop Cameron in High School Yards, now known as Sargeon's Square. One day he was invited to dine with his old friend, Mr. Glendonwyn, and his daughters at Simson's Hotel in Queen street. The bishop accepted the invitation and went to dinner attended by a young priest, Mr. Thomson, who was afterwards the missionary priest of Ayr. In the course of the dinner the bishop asked for a glass of cherry and the servant, by mistake, gave him a glass of brandy. He had nearly swallowed the contents of the glass before he discovered his mistake. Mr. Thomson laughed aloud. The bishop rebuked him severely as he deserved for his want of manners.

Bishop Hay, throughout his long career, could never be induced to sit for his portrait. He was now at last prevailed on, chiefly through the influence of the daughters of his late highly esteemed friend, Dr. Wood. This portrait, by Watson, is perhaps the best that has been preserved. It has been frequently engraved, and sometimes copied. There is another at the Scotch College of Rome which was taken on occasion of his visit to the Papal city in 1782 when he was in full health.

The bishop was much better for spending the winter in Edinburgh. In the first week of April he set out on his return journey to the seminary, accompanied by the Reverend William Reid, of Stobhall, and later, of Dumfries, where he ended his long career. On reaching Aberdeen the bishop felt a good deal exhausted, but he was so far restored by his night's rest as to be quite able to continue his journey to Aquorties the following day. On his arrival he gave the students a whole play day in compliment to his traveling companion. This fact is noticeable as up to that time he had never done as much. It speaks also for the kindly manners of the late Mr. Reid who had completely gained his good will. Notwithstanding, it occurred to him that the latter was taking care of him, as indeed he was; and he asked him why he was going to the North. Mr. Reid repiled that he was going, in compliance with Bishop Cameron's request, to see how the farm at Aquorties looked. The Bishop was satisfied. But he remarked that if Mr. Reid had been going on his (the bishop's) account he could have gone quite as well by himself.

There were now indications of that mental infirmity which continued till the final change. He found it difficult to understand why the hour hand of a watch did not go as fast as the minute hand. A few days earlier he mistook the evening for the morning, and, instead of going to supper, went to the chapel with his stole on, waiting for Mass and Communion. He was able, notwithstanding, to compose a letter; and he dictated a long one to Mrs. O'Donnell and her husband, expressing his gratitude to them for their kind attention to him during his recent visit to Edinburgh, and assuring them that they had his warmest prayers for their welfare and prosperity.

The number of students at the seminary was increased this year by the addition of those young men who had escaped from Valladolid under the guidance of Mr. Wallace. They resumed their studies, and their master was appointed to the charge of a class. Bishop Hay was able to communicate all this to Bishop Cameron. Observing notice in the Edinburgh Advertiser of the opening of a new church in Paisley he made haste to assure Bishop Cameron that everyone in the seminary "was elated with joy on hearing of his success" on the occasion. From this time (1810) the progress of the bishop's infirmities was painfully rapid. His bodily strength appeared to increase as his once powerful intellect declined. This was shown by a walk he undertook one day to Inverurie, where he remained all night at the inn. Next day it was found necessary to have recourse to a stratagem in order to bring him home. He was placed in a postchaise, ostensibly for going to Edinburgh. Finally it became necessary to employ force in order to prevent him from straying from home. In April, 1811, he was seized with an alarming illness in the night. It appeared so dangerous that extreme unction was administered. He rallied, however, before morning and continued to improve. But the torpidity in his countenance and stupidity of expression were permanently increased. He passed the summer in the state of health now usual to him; but his mental powers were gone. Although now rapidly failing in strength, he was able to walk about a little, until the day before the last. In the afternoon of the 14th October he was put to bed and remained totally unconscious till the end. Next day in the afternoon he was anointed by Mr. James Sharp. Life was ebbing away, surely but peacefully, and the great bishop expired without a struggle at a quarter to six o'clock in the evening.

This was a sad year in the annals of the Catholics of Scotland. Bishop Hay ended his extraordinarily bright career in the dismal gloom of mental obscuration; Mr. C Maxwell was torn by death from the flock that he had served so well; and the mission was deprived forever of the support and invaluable services of the patriotic Cardinal Erskine, who died at Paris.

On the 21st of October took place the funeral of Bishop Hay. It was conducted in the most simple manner. The company walked from the college to the cemetery. The Protestant community was well represented by Sir Alexander Grant, of Monymusk, Mr. Gordon of Manar, and Mr. Harvey of Braco, together with the ministers of Inverurie and of the chapel of Garioch. There must also be mentioned the presence of Mr. Menzies, of Pitfodels, a chief friend and admirer of the deceased bishop, and the Rev. John Reid. The students, attired in mourning, walked in procession to the place of interment; and when all was over, the company dined at the seminary, Mr. Menzies occupying the chair. The place of burial selected was an ancient cemetery picturesquely situated within the park of Fetternear house, on a steep bank round which flows the river Don. Within the enclosure set apart for deceased members of the Leslie family were laid the remains of the departed bishop. A chapel has since been erected there; and in the south transept is enclosed the grave of Bishop Hay. The eminent bishop, who did so much by his indefatigable labors to restore the Catholic religion in Scotland, needs no panegyric. It may not be out of place, however, to quote the words of two venerable priests, which were written in reply to the circular letter announcing the bishop's death. The Rev. Mr. Rattray says: "The venerable Bishop Hay has gone to receive the reward of his long and faithful labors in the vineyard of Christ. He certainly proved by his learning and his bright example of all virtues, while among us, a most signal blessing to that vineyard; and now, we have every reason to believe, he is where he can and where he will still render it service; for his soul was holy, and most zealous for the divine honor." The Rev. James Carruthers, a meritorious historian, expresses similar sentiments, although in fewer words: "The exit of our most worthy and ever-to-be revered Father, Bishop Hay, although with good reason it has awakened the most lively feelings, was certainly a desirable event. The purification, I trust, was completed, and the veil dropped to afford easy access to the sanctuary. Yet the tribute we pay is exacted by gratitude and justice."

TO BE CONTINUED.

HOW CATHOLICS SUBSIDIZE THE DAILY PRESS.

Catholic Citizen.

At a Methodist convention held in Detroit, Michigan, a renegade Irishman named Burke, with a "Reverend" prefix to his name, asserted that the American daily papers were paid and subsidized by "Popish checks" for publishing Catholic news; that was the reason they gave such glowing accounts of Catholic affairs. In reply to this, the clever editor of the Evening News of that city, says:

"Now that the cat is out of the bag the News may just as well make a clean breast of the whole business of receiving checks from Catholic ecclesiastics. It has received their checks at several times within the past few years. When Bishop Borgess was in office it raised a fund for the starving Irish of Achill Island, and a reference to our account of that fund shows that the Bishop's check for $50 was received, and that there were also checks from Rev. F. J. Baumgartner, of Pontiac; Rev. Dean O'Brien, of Kalamazoo; Rev. Wm. De Bever, of Ypsilanti; Rev. Peter Baart, of Marshall; and Dr. Caas. O'Reilly, of Detroit. A year or so ago we started a fund for the erection of a memorial bronze to a dead governor of Michigan, a Protestant of the Protestants, if there ever was one in religion, but as Catholic in the universality of his charity. In response to our call for subscriptions to that purpose there were checks from Catholic clergymen as well as Protestant ministers. Two weeks ago we opened our columns to the Johnstown sufferer's fund. It had not been opened 24 hours when were received by telegraph the first substantial subscription of $100 from a Catholic priest, Rev. John W. Malaney, of Jackson. Of the entire amount of $4,200 received since the opening of the fund a liberal percentage has been received from Catholic priests whose names we have published, and from others who in the sweetness and modesty of their charity sent requests that their names should not be published. In not one of these lists, for Christian charity or public spirit, do we find record of any check from the Rev. J. T. Burke. It would appear that, whatever any one else may have done, this particular parson has never been guilty of sending checks to the newspapers."

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remarked an old gentleman, as he gazed fondly upon the comely little woman by his side; "but frankly," he continued, "at one time I was afraid cosmetics would. The silly little woman, in order to appear youthful, plastered her face with different varieties of whitewash, yclept 'balms,' 'creams,' 'lotions,' etc. "Yes," interrupted the little woman, "I did, until my skin became like parchment and so pimply and coarse." "Well," said the listener, "What do you use now?" "Use," was the reply, "nothing but common sense and Dr. Pierce's Golden Medical Discovery. Common sense told me that if my blood was pure, liver active, appetite and digestion good, that the outward woman would take on the hue of health. The 'Discovery' did all those things and actually rejuvenated me." If you would possess a clear, beautiful complexion, free from blotches, pimples, eruptions, yellow spots and roughness, use the "Golden Medical Discovery." It is **guaranteed** to do all that it is claimed to, **or money paid for it will be promptly refunded.**

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References: Rev. Father Bayard, Sarnia, Lennon, Brantford; Molphy, Ingersoll; Corcoran, Parkhill, Twohy, Kingston; and Rev. Bro. Arnold, Montreal.

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Is hereby given that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. Dewdney as Superintendent General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All Officers of the Department should address their official letters to the undersigned.

L. VANKOUGHNET,

Deputy Superintendent General of Indian Affairs.

Department of Indian Affairs,

Ottawa, 11th May, 1889.