

In our issue of the 30th an error occurred about the centre of the second column. It should read: "In this the monarch was supported by the better spirit that prevailed among the people." The word *better* was used by mistake.

Written for CATHOLIC RECORD.
CATHOLICS OF SCOTLAND.

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

PART II.

JAMES GORDON—1706-1746.

Son of Patrick Gordon of Glashburn, and a cadet of the Letterfourie family, was born, 1664 in the district of the Enzie, county of Barff. In 1680 he went to commence and complete his ecclesiastical studies at the Scotch College of Paris. In due course he was ordained priest and returned to Scotland in 1692. He labored in his native district till 1702. He was then sent to Rome as assistant to Mr. William Leslie, who was still agent of the Scotch mission in its relations with the Holy See. While there he was appointed coadjutor to Bishop Nicholson, and consecrated by Cardinal Barbarigo, Bishop of Nicopolis, at Montefiascone, on Low Sunday, the 11th April, 1706. He came to Scotland the same year, and succeeded Bishop Nicholson in 1718 as Vicar Apostolic.

In passing through France, he repaired to St. Germain and paid his respects to the exiled king and Royal Family. He then travelled by way of Holland, and arrived at Aberdeen by the end of July. He found Bishop Nicholson in a state of great affliction, some priests having become incapacitated by age, and what was worse, others having fallen and given scandal. In such sorrowful circumstances he stood in need of consolation; and the arrival of his coadjutor was a source of joy to him.

In 1707, a general meeting of the clergy had been held, and new divisions, or districts, assigned to both the secular and regular priests. Of the former there were, at the time, fifteen, and of the latter twenty-one, viz: eleven Jesuits, four Benedictines, one Augustinian and five Franciscans. These figures show that there was an increase in the number of the clergy since the accession of Bishop Nicholson. Bishop Nicholson had made a visitation of the Highlands in 1700 and confirmed 3,000 Catholics. He had found it impossible to undertake another visitation; and Bishop Gordon now resolved to visit the Highlands for the first time. He was not, however, able to set out so early in the season as he desired, having to attend to a congregation that was, at the time, without a priest. He was thus engaged throughout Lent and all after Easter. He then fell ill in consequence of over-exertion. He was able, at length, by the beginning of June, to commence his journey. He was accompanied by a youthful deacon who could not speak Gaelic. The party travelled through Badenoch, and, in five days, reached Glenelg. There they had the last meal of bread and meat that they were to enjoy for several weeks to come. Pretty comfortable beds could be made of such material as were at hand—straw, grass or straw. But the huts, in which they were spread, freely admitted the rain in wet weather. The Bishop might have provided for travelling more comfortably. But he was passing through a country where some of the better sort of people sought no better way of living, and he wished to avoid all appearance of luxury. Two of the senior priests of the Highlands who were to accompany him on his visitation, met him at Glenelg. As there was a garrison of soldiers here, he was advised to proceed to the remote parts of the country before commencing his episcopal duties. Guided by this counsel, he sent back his horses and continued his journey on foot. This he did, partly to avoid notice, and partly to set an example of endurance to those who accompanied him. At Glenelg the difficulty of advancing was still greater. Some of the rough mountain tracks were such that the travellers were obliged to scramble over them on all fours. There were frequent precipices which made their advance dangerous as well as difficult; and the swamps, which they had to traverse, rendered it impossible for them to keep their feet dry. The Bishop, however, kept up the spirits of the party by the buoyancy of his own. At the head of one of the Lochs they were met by Glenelg's brother, who conveyed them in a boat to his house, some miles distant. Here they rested for a couple of days, and on the 20th repaired to the Laird of Knoydart's House. The proper work of the visitation was now begun. On the Sunday following the day of the Bishop's arrival, the people were called together and confirmation administered. Next day the party reached an island in Loch Morar, and, on the Tuesday, proceeded, partly by this loch, and partly by land, to Arisaig, and the same day embarked in the Laird of Moydart's boat, in order to be conveyed to the Island of Uist. A contrary wind obliged them to land at Eigg, where the people were catechized and otherwise prepared for confirmation. These duties occupied two days. One of the priests preached in Gaelic; and after Mass the bishop delivered a short sermon which a priest translated into Gaelic. Such was the usual order of proceeding on occasion of confirmation being administered. Only once, or twice, was this order departed from, when preaching was omitted in order to shorten the service and avoid being surprised by the soldiers. On occasion of these services, the bishop generally conversed with the leading people of the different localities in order to be informed of the state of their congregations.

The party now, June 26th, passed over to Reem, and the following day landed at Uist. In this large island they were hospitably entertained at the house of the laird. On the 29th confirmation was administered according to the usual order; and on the 30th the Bishop and his friends sailed for Barra. The four first days of July were spent there and in the small island of Waterkey, the priest of which received from the Bishop a copy of the *statuta missionis*. The Bishop returned to

Uist, visiting also Benbecula. When in Uist he appointed a vicar-general in order to exercise the duties of inspection over all the islands. On sailing from Barra, after having given instruction and confirmation there, he was in danger of being shipwrecked. His boat was on the point of being lost in a gale, when one of the priests, who understood something of seamanship, brought the party safe next morning to the Island of Eigg. Confirmation was then held at Arisaig.

It may be mentioned, as illustrating the intolerance which still prevailed, that the Bishop could not go to Moydard, soldiers being stationed there; but was obliged to invite the people of that country to come to him for instruction and confirmation at Arisaig. He then repaired to Bore-dale, and thence over "the rough bounds," to Knoydart. At Knoydart, in that district, he conferred the order of priesthood on the deacon, who had accompanied him from Presbome, and appointed him a missionary for the Highlands. This was the first ordination of a priest in Scotland since the "Reformation." Returning south, the Bishop staid three days in Strathglass, instructing and administering confirmation. He did the same in Glenelg, but, very privately, as there was a garrison there. Fatigue and insufficient food now caused a fever, which did not, however, oblige the Bishop to discontinue his travels. He made his visitation of Lochaber, and then proceeding to Badenoch, took leave of the two priests who had accompanied him. An attack of dysentery did not prevent him from pursuing his journey, and, passing down Strathspay, he reached his brother's house at Balacraig on Aug. 21st.

During the visitation 2,242 persons had been confirmed; and no molestation was experienced. This immunity from all trouble must, no doubt, be ascribed to the great prudence with which the mission was conducted. The Bishop often renewed his visitation of the Highlands. He spent a whole winter there, 1710-1711, and was heard to say that he enjoyed better health there than in the Lowlands. His object in staying so long was to learn the habits of the people and acquire a sufficient knowledge of their language so as to be better able to impart instruction on occasion of his visitations.

A great increase of labor fell to the share of the coadjutor, as the health of Bishop Nicholson began to fail. The year after his visitation of the Highlands, to which reference has been made, he visited every part of the Lowlands, a task all the more difficult as the Catholics there were fewer in number and more widely scattered than in the Highlands. They were also more exposed to annoying persecutions, being nearer the courts of law and surrounded by neighbours who looked upon them as rebels and idolaters. Bishop Gordon gave them great comfort and encouragement on occasion of administering confirmation. Notwithstanding the engrossing nature of his episcopal duties, he was able to maintain a vigorous correspondence with the Cardinals of Propaganda. It has been truly remarked that his letters are characterized by "singular elegance of language, strength of justness and animation of sentiment."

In addition to the inveterate prejudices against their religion, the Catholics were subject to suspicion on account of so many of their number having borne an active part in the cause of the exiled royal family. These thus hung over them a twofold mistrust. They were avoided as enemies of the "true religion" and dreaded as partisans who might rise in arms against the established order of things. It is, indeed, under the circumstances, matter for surprise that the persecution was not more active than it was. The patience and fortitude of the Catholics in those days of gloom and despondency were powerfully sustained by the presence among them of bishops and priests of their Church.

In the year 1712 it was resolved to establish in a remote and comparatively inaccessible part of the country a seminary for the education of Scotch ecclesiastics. A place called Scalan on the estate of the Duke of Gordon, in a mountainous region, known as "the Cabrach," was selected as the seat of this institution, which was destined, although very humble in its beginnings, to receive, at no distant date, very wonderful developments. In its remote abode, even, it did good service, and that for little less than a century.

As has already been shown, the Jacobite affair of 1715 brought a new storm of troubles on the Catholics of Scotland, as well as those of England. But, it was a less merciless age, and would not tolerate such atrocious acts of cruelty as had disgraced preceding periods of our history.

For some years Bishop Gordon entertained the opinion that it was expedient to divide the Vicariate of Scotland, so as that the Highland regions and the Lowlands should each have a Bishop Vicar Apostolic. The clergy generally now came to share his views, and the time was come, he conceived, when Propaganda should be addressed on the subject. He made the necessary proposal accordingly, and, at the same time, recommended the Rev. Alexander Grant, the President of the seminary at Scalan, as the most suitable person to be appointed Vicar Apostolic of the Highlands. Everything connected with this important matter was proceeding smoothly, when Mr. Grant repaired in person to Rome and was approved, nominated and promised his Bulls of consecration by the time of his return to Scotland. Meanwhile, however, Mr. Grant fell ill, when on his way home, at Genoa. His illness was partly acute, partly dependency of mind. His supply of money having failed, he wrote to Paris for more, but the letter in reply, containing the necessary remittance, never reached him. This unfortunate circumstance preyed on his mind; and his imagination becoming diseased, he believed that his friends had deserted him, and that he was wholly unfit for the great responsibilities of the Episcopal office. The Bulls for his consecration reached Scotland. But in vain; Mr. Grant never arrived there. He was never heard of more, although letters concerning him were frequently despatched to Rome and others written from Rome. It is conjectured that he may have retired into a monastery, but with greater probability, that he died, when unable to make himself known, in some public hospital.

In 1728 the last of the Dukes of Gordon, who was a Catholic, died prematurely.

This was a severe blow to the numerous Catholics on his estates. His widow, the Duchess, although a Protestant, showed herself friendly to the clergy who labored among her tenants. The great protector being no more, a plot was contrived for the destruction of the Bishop. He was accused of a design to carry off the youthful heir of the house of Gordon to the continent, in order to have him educated in the Catholic religion. This plot prevailed so far as to cause the Bishop to be arrested and committed to prison. The Duchess knew perfectly well that there was no ground for suspecting the Bishop of such a purpose; and she was, accordingly, the most active among all concerned in obtaining his liberation. It would have been strange, indeed, if so prudent a prelate had entertained a scheme that would have renewed the persecution of Catholics and nullified the labors of half a century.

On occasion of the appointment of a Bishop Vicar Apostolic for the Highlands, Bishop Gordon addressed a letter which has been preserved, "to all the churchmen and honorable Catholic gentlemen in the Highlands of Scotland." This letter is dated Edinburgh, October 29, 1741:

"The universal Pastor of the Catholic Church, considering maturely that my advanced years cannot allow me to serve you henceforth, as I have done for many years, and that it will prove much for your advantage and that of all the Highland counties of Scotland to have a Bishop constantly to reside among you, has, in his great wisdom and tender love for you all, with the consent and at the desire of our sovereign (meaning James VIII.), ordered the most worthy bearer, the Most Rev. Hugh MacDonald, to be consecrated Bishop to serve among you as your chief pastor and Bishop. And His Holiness sending him, as Bishop, among you, appointed him also Vicar Apostolic, with singular powers, to enable him to discharge this office with the greater honor and authority, etc.

IA. EP. NICOL, Vic. Ap in
Paulis Scotiae

Bishop Gordon's jurisdiction was now, 1731, limited to the Lowlands, the Scotch Vicariate being divided, and Bishop Hugh MacDonald appointed first Vicar Apostolic of the Highlands. This important change was effected by the Holy See through the solicitation and influence of Bishop Gordon. This venerable prelate continued to reside over the Vicariate of the Lowlands till his death, which occurred the 1st of March, 1746, at Thornhill, near Drummond Castle, in the house of Mrs. Mary Drummond, a Catholic lady. He was buried at Innerpefferry, the burial place of the Dukes of Perth. His remains were not yet removed from Thornhill when a party of soldiers of the Government army came to take possession of Drummond Castle.

TO BE CONTINUED.

GREAT MUTATIONS IN ENGLAND.

An American journalist declares that to one who knew England as it was, and revisits it now after nineteen years' absence, the changes are deep. He goes on to say: "The physical aspect is little altered; London has grown larger, its railroads have multiplied, streets have been widened where traffic is heaviest, and the improvement is still going on, but these things are unimportant. The great change is in the people; in the structure of society. England is not the England of twenty years ago, and the changes are yet only beginning. In ten to fifteen years they will have worked themselves out and effected a moral and political revolution in society. England to-day is in the early stages of a great mental awakening, manifesting itself in politics, in religion and in economics. The old divisions of classes are fast disappearing, and this movement will progress with accelerated pace as it goes forward. The first class is not coming down, but the classes below it are being leveled up. This appears in the railroad travel. The railroad companies have found that numbers pay, and no longer cater for the exclusive and expensive first class travel. The old first class cars on some roads are inferior to their new second class, and on all roads the third class cars are as well fitted up as the second class cars used to be in the old times. One great railroad system, the Midland, has reduced its equipment to two classes—first and third. This really means the consolidation of the old first and second, and the leveling up of the third to what the old second used to be. All the roads will work into this system. Just such a change is going on through the whole structure of English society. The railroads are merely an illustration of it. The lower levels are being raised. The cause is partially political, through the great extension of the franchise, for it is now practically manhood suffrage in England; but the roots of such great movements are now transforming society lie very deep and are hard to trace. What does appear is that the England of to-day is politically changed from the England of twenty years ago in the most radical degree. Furthermore, the changes are barely more than begun. They are great, but the really great ones are to come. The whole body politic will be transformed when these movements have worked themselves out. The old, exclusive system is broken down, and the reorganization on a new and broader basis is in progress."

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THE ENGLISH CATHOLIC MISSION TO THE AMERICAN NEGROES.

In the sketch of the late Most Rev. Martin John Spalding, seventh Archbishop of Baltimore, with which the third volume of Dr. Clarke's "Lives of the Deceased Bishops of the United States" opens, we find the following interesting sketch of the origin of the Mill Hill Mission of the Josephite Fathers, who have been for the past seventeen years devoting themselves to the conversion of the colored people of the Southern States:—

The emancipation of five or six millions of slaves by the war in the South, about 100,000 of whom belonged to the Catholic Church, rendered the movement, in which Father O'Connor, Archbishop Spalding, Dr. Vaughan, and the missionary priests of St. Joseph were so prominent, the more urgent. As it had been through English people that slaves had been introduced into our country, so now, under the dispensation of Providence, it was to be through the English Catholics of our day that the descendants of the slaves themselves, first emancipated, should receive the light of the Gospel.

This English movement dates back, in its first origin, to a chapter in the life of Cardinal Wiseman not generally known. When the late Cardinal Archbishop of Westminster was Dr. Wiseman, rector of the English College at Rome, he suffered with serious mental troubles. At the same time, there was living at Rome an ecclesiastic named Pallotti, founder of the Society of Pious Missions, who has since been declared Venerable by the Holy See, and is in the course of canonization. Dr. Wiseman consulted Pallotti about his college, and the answer of the venerable Ecclesiastic was, that these troubles would never leave him, until there was a foreign missionary college established in his native country—England. Shortly afterwards, Dr. Wiseman was made Vicar Apostolic of London, and afterwards Archbishop of Westminster. Next, the Rev. Herbert Vaughan, now Bishop of Salford, who was an Oblate of St. Charles, and whose Superior was Father Manning, now Cardinal Archbishop of Westminster, started the project of founding an English foreign missionary college. Father Manning sent him to Cardinal Wiseman, who related to Dr. Vaughan what Pallotti had said to him so many years before. The Cardinal cordially approved of Dr. Vaughan's project, and gave him authority to make collections for the cause. From that time Cardinal Wiseman's troubles ceased. Dr. Vaughan soon went forth on a collecting tour to Chili, Peru, Panama, California, and other American States. While he was abroad, Cardinal Wiseman died, and Dr. Manning succeeded him as Archbishop of Westminster. At Panama, Dr. Vaughan was once arrested for begging without first securing the permission of the civil authorities, but was soon released. He next went to California, where a remarkable incident occurred. He asked permission of the Archbishop of San Francisco to solicit funds for the cause in his Diocese, and was refused. Undismayed by this refusal, Dr. Vaughan visited the convents and asked the Sisters to pray that he might be permitted to continue his mission in California. The next day, the Archbishop, without knowing of this, revoked his refusal and granted permission. At the end of two years Dr. Vaughan returned to England with \$60,000 collected for the purpose, and purchased a property of about fifty acres in the northwest part of London, called Mill Hill, near Tottenham. A mansion on the property was temporarily used as a college, and the mission was established. The foundation of a new college was laid on June, 29, 1867. On the Feast of St. Peter and Paul, in 1871, Dr. Vaughan was ready to send out his first mission and selected the United States for his first field of labor, and announced his intention first to the reverend members of St. Joseph's Society, and then to Archbishop Spalding.

The four priests selected for this first mission were the Revs James Gore, Cornelius Dowling, James Noonan, and Charles Vigneaux, whose departure was preceded by solemn religious services at St. Joseph's, on Mill Hill, London, and followed by the prayers of the faithful in England and America. Archbishop Spalding, in his invitation to Dr. Vaughan to come to Baltimore, bestowed every blessing on the work, and donated sixty acres of land, with a residence for the Fathers of St. Joseph. In 1864 there were eleven more priests of the Society in the United States; they attend St. Francis Xavier's and St. Monica's Churches, in Baltimore, besides a chapel attached to the convent of the colored nuns, and give spiritual attendance to the Sisters, their orphans and scholars, and St. Augustine's, in Washington. In 1872, a mission, started in Louisville by Father J. L. Spalding, now Bishop of Peoria, was given to them. In 1875 the colored mission of Charleston, South Carolina, of which Father Northrop now Bishop of Charleston, was pastor, was given to them. Archbishop Spalding sustained and advocated this great movement by word, deed, and purse, to the last day of his life.

This Society is now incorporated at Baltimore under the laws of Maryland, by the title of St. Joseph's Apostolic Society of the Sacred Heart for Foreign Missions.

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