

CATHOLICITY IN SCOTLAND.

A Lecture by the Rev. P. Lynch, M.E.,
at Manchester, England.

Who introduced Christianity into Scotland was unknown. The first great preacher of the faith in that country, however, they knew was St. Ninian. He was educated in the rudiments of religion, and at an early age he went to Rome, where he was trained in all the learning and discipline of the time, and at the age of 40 he returned to his native land to preach the Christian faith to its pagan people, establishing his headquarters in the south west of Scotland. The next great Christian teacher who appeared before them was St. Kentigern, who was also a Scotchman born of Christian parents, whose ancestors had received the faith from St. Ninian. St. Kentigern also went to Rome. In fact, during the course of his episcopate he visited Rome no less than seven times. It would be seen, therefore, that the very founders of Scottish Christianity received their authority to preach from the Pope of their time, and that the faith which they taught was the faith of the Pope. The Scottish faith at its birth was essentially Roman. It was to these early Christian Scots that Ireland owed her patron, St. Patrick, who, according to the best authority, was born at Dumbarton, a few miles from the present town of Glasgow. St. Kentigern, after being consecrated Bishop, established the seat of his episcopate in the district now covered by Glasgow, and his diocese comprised most of the South of Scotland and a considerable portion of the North of England. There were several beautiful legends related of the saint. When he was preaching on one occasion, so great was the multitude which surrounded him that he could not be heard, and he prayed to God to help him. His prayer was heard, and the ground on which he stood rose up in a little mound until the pagans were enabled to hear with ease the words of truth that issued from his lips. The motto of Glasgow was, "Let Glasgow flourish by the preaching of the faith," and the city arms were derived from incidents in the life of St. Kentigern. While this saint was preaching the faith in one part of the country another famous missionary was preaching in another. This was St. Columba, or Columbkil. Columba was a Latin word signifying a dove, and the innocence, simplicity, and purity of his character. He built so many churches and monasteries that "kill," an Irish word signifying "church," was added to his name. St. Columba settled on a little island in the western coast of Scotland—the famous island of Iona, or I. Columbkil, and was accompanied by twelve monks. From this island band after band went out, carrying the light of the faith into the north of Scotland and England, Shetland, the Orkneys, and even into Ireland. Father Lynch proceeded to show how the faith spread amongst the Scotch, and how the religious zeal of that people was purified and intensified by St. Margaret, the wife of King Malcolm. Before treating of the Reformation the rev. preacher contrasted the prosperity of the country and the welfare of the people anterior and subsequent to that event, clearly proving that the earlier period presented the brightest picture. A laborer could in pre-Reformation days buy about fourteen pounds of beef for one day's wage, or a fat goose, four loaves of bread and a gallon of ale, while now three or four days' earnings of a common laborer would be required for the same purchases. King James V. ascended the throne of Scotland during the reign of Henry VIII., whose nephew he was, and Henry, seeing a powerful Catholic nation on the north of his Kingdom, used every endeavor to draw Scotland from the faith. He in vain tried to arouse the cupidity of the King of Scotland, but with the nobles he was more successful, and so strong was the bond which bound the clan to the chief that once the nobles were bought the people were secured. James V. died at Falkland, in 1543, of a broken heart through the treachery of his nobles. During the week of his death the unfortunate Mary, Queen of Scots, was born. These events offered the English sovereign opportunities for further intrigues. While the Queen was in France, where she had been compelled

to reside for safety, several Parliaments had been assembled by the man who acted as Regent, and the Parliaments passed several acts, by which the Church property was confiscated, valued at £370,000 a year. Of the famous John Knox, who died in 1574, it was said in a lecture delivered a few years ago at St. Giles', Edinburgh, that to know the history of Knox was to know the history of the Reformation in Scotland. And so it was. Knox was born in Scotland, educated at a Catholic seminary and ordained, but his priestly life was so grossly immoral that the Bishop was forced to deprive him of his functions and to suspend him. He was concerned in the murder of Cardinal Beaton and David Rizzio. When danger threatened him he retired to Geneva, where he spent two years, during which time he was guilty of such immoral conduct that he was imprisoned, and only released at the entreaty of Calvin. When all was safe he returned to Scotland and attacked his helpless queen. At the birth of Knox the whole of Scotland was Catholic, at his death the whole country was Protestant. In conclusion, Father Lynch said that the outlook in Scotland at the present day was most encouraging. At the beginning of this century there were only forty priests in the country, whereas at present there were six Archbishops and Bishops and 370 priests, and everything tended to justify the opinion that Scotland would become Catholic even sooner than England.

A BLASPHEMER'S END.

HORRIBLE DEATH OF AN INDIANA NEGRO.

The colored people of Jeffersonville, Indiana, are wild with excitement, and nearly every member of the race in that city has joined some church. On Sunday morning a colored man named Marian Hunt, noted for his wickedness, died—and there are few of his people who do not believe that he is now burning in sheol. He was about 35 years of age, and it is said that if he ever had a good thought he never expressed it. For several hours before his death, the dying man's mind had been clear, and, seeing the end fast approaching, some one suggested that he had better try and make peace with his God. Hunt laughed wildly at the idea, and with a horrible oath declared he would yet live to plant flowers on all their graves. But the laugh seemed to freeze on his lips, and a look of wild, indescribable fear overspread his features. His eyes became glassy with fright, and his yellow skin grew ashen. Raising himself upon his elbow, he held out his hand, and begged for some one to save him. Then he sank back with a groan of despair. In a trembling voice he told how the devil was waiting for him; how he could see the burning pits of the Evil One's domain, and he felt himself being slowly drawn to them as if by a strong current. Just across near his Satanic majesty lay a hideous black reptile, with protruding tongue, and at its master's bidding would coil about him and drag him away to eternal torment. The dying man's voice grew louder as he proceeded, and ended in a wild shriek. The people present were so terrified that they could not move, and every word seemed to sink into their heart. Hunt gave a vivid description of the country he saw himself entering. Everything looked bright and dazzling; the streets were pretty to look at, but they were red hot, and bubbling fountains threw up molten lead. On every hand people rushed frantically to and fro wringing their hands and screaming with pain. The terrible recital was interspersed with awful oaths, and his hearers shuddered with each successive burst of blasphemy. Gradually his voice grew faint, and as the death rattle sounded in his throat he muttered a curse and stiffened out lifeless.—*Rocky Mountain Cell.*

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Testimony of Dr. D. Marsolais,
Lavaltrie.

I have used several bottles of Robson's Hair Restorer, and I cannot do otherwise than highly praise the merits of this excellent preparation. Owing to its use, the hair preserves its original color and in addition acquires an incomparable pliancy and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, eminently calculated to impart nourishment to the hair, preserve its vigor, and stimulate its growth, a substance which replaces the water used by the manufacturers of the greater part of the Restorers of the day from an economical point of view. This is a proof that the manufacturer of Robson's Restorer is above all anxious to produce an article of real value, regardless of the expense necessary to attain this end. It is with pleasure that I recommend Robson's Restorer in preference to all other preparations of that nature.

D. MARSOLAIS, M. D.
Lavaltrie, December 26th, 1886.

Testimony of Dr. G. Desrosiers,
St. Félix de Valois.

I know several persons who have for some years used Robson's Hair Restorer and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the principle ingredients of Robson's Restorer, I understand perfectly why this preparation is so superior to other similar preparations. In fact the substance to which I allude is known to exercise in a high degree an emollient and softening influence on the hair. It is also highly nutritive for the hair, adapted to promote its growth, and to greatly prolong its vitality. I therefore confidently recommend the use of Robson's Hair Restorer to those persons whose hair is prematurely gray and who wish to remove this sign of approaching old age.

G. DESROSIER, M. D.
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