

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANSELMO DONNELL DAWSON, LL. D., F. R. S.

At length, in March, 1803, Mr. McDonnell obtained the sign manual for a grant of land to every officer and soldier of the Glengarry regiment, whom he should introduce into Upper Canada.

Mr. McDonnell landed in Quebec in 1803 and was immediately appointed to the mission of St. Raphael, Upper Canada. A remarkable incident occurred at his landing. There were no wharves in those days at Quebec.

Some students from Duval, who were destined for Valladolid, came here, as their names were long familiar to many Catholics of more recent times. They were William Wallace, so long chaplain, afterwards, at Frasquer; Alexander Badenoch, known, for several years, as an able and edifying priest at Edinburgh, and George Gordon, for a long time highly esteemed in the North, as the priest of Dufron.

On arriving in Upper Canada Mr. McDonnell presented his credentials to Lieutenant-General Sir John Colborne at the time Lieutenant Governor of the Province, and obtained for his followers the land allotted to them according to the Sign Manual. He took up his residence in the County of Glengarry, and had there his chief dwelling place for a quarter of a century.

Having seen our Catholic Highlanders, under the guidance of Mr. McDonnell, securely and permanently settled in Canada, we go back a few years and find an English gentleman, Sir John Hippisley, who was a member of Parliament and a Protestant, busily endeavoring to establish diplomatic relations between the courts of Rome and Great Britain.

had been already received at the British court. Such was Mr. Erskine; and Sir John Hippisley had been similarly employed. The newspapers of the day, in alluding to these well-known facts, expressed no disapprobation. It was in contemplation, even, to introduce into Parliament a measure for establishing official relations between the British and Roman courts. In order to prepare the way for so great a change Mr. Hippisley had charge to ask the Scotch agent at Rome, in the name of his Government, to supply any documents proving the desire of Propaganda that the British Catholics should live in submission to the established Government, especially during the years 1715 and 1745. It was of great importance to secure the favor of the Pope to the proposed measure.

Mr. Hippisley, accordingly, asked for an Italian translation of a narrative of the repeal of the penal laws in England which Mr. Macpherson had given to Cardinal Antonelli. This translation, Mr. Hippisley delivered with his own hand to the Holy Father. Although not at Rome in the quality of an ambassador, Mr. Hippisley possessed more influence than all the foreign ambassadors together. The envoy from England was in high favor with the British Catholics at Rome. The clergy, secular and regular, joined in a public address to him, testifying their appreciation of his strenuous endeavors to establish new friendly relations between the British and Roman courts, whilst at the same time showing much friendliness to Catholicism generally.

Some students from Duval, who were destined for Valladolid, came here, as their names were long familiar to many Catholics of more recent times. They were William Wallace, so long chaplain, afterwards, at Frasquer; Alexander Badenoch, known, for several years, as an able and edifying priest at Edinburgh, and George Gordon, for a long time highly esteemed in the North, as the priest of Dufron. In their voyage from London to Spain they were driven, by stress of weather, as far as the coast of Brazil. They were three months on their passage; and it cost the mission £100, in addition to the expense of their journey from Oporto to Valladolid. The Principal there did not think that the talents of Mr. Wallace were equal to those of his two companions. But he described him as solid, very exact in the performance of his duties, and, withal, a friend of his books. This was a moderate estimate. If Mr. Wallace had applied his abilities to general literature he would have figured among the lights of his time.

As they seemed to imply a suspicion that the difficulties referred to would discourage him. All that those unfortunate exiles desired was that they should be independent of public support. In return for their services they asked only food and clothing. Many of them were applying diligently to the study of the English language. Bishop Hay met with some whose proficiency was very great. The opinion of his confidant appears to have been in harmony with his own; for, before the end of the year, there were six emigrant French priests on duty in Scotland. From their anxiety to make for themselves an independent livelihood many of the emigrants sought to subsist by teaching in parts of the country where there were no Catholics. One of these applied to Bishop Hay for permission to say Mass without a server and without any person being present. This good priest, who was formerly Vicar General of Livieux, taught French in a part of the country, where it was impossible to hear Mass, and where there was not a single Catholic. Considering the circumstances the bishop gave him permission, according to his application, on Sundays and holidays. But afterwards, doubting his authority in the matter, he applied specially to the Holy See.

Bishop Geddes, meanwhile, although the weakness in his arms and hands was increasing, continued to apply with his usual diligence to literary pursuits, and completed this summer his paper on Catholic affairs in Scotland in the years 1745-46. He contemplated writing a life of Boecovich and was expecting from Rome some materials for the purpose. The agent there informed him that a fellow-countryman of his was collecting matter for a biography of the admirable Creighton. Perhaps the bishop could throw some light on his history? To this the invalid replied that the life written by Sir Thomas Urquhart, which he had read long ago, was of suspicious authority; and some of the statements were proved absolutely false by their anachronisms. The late Lord Hailes had published a life of Creighton. There was also an account of him in the British Biography. But the most authentic history of him that Bishop Geddes had ever seen, was inserted in the dedication of Cicero's Paradoxa (inscribed to Creighton by Aulus Minutius the younger), and in the annotations of that work. It was published about the year 1551, when Creighton was actually at Venice. The small chapel house at Aberdeen, in which the invalid bishop resided, was now well filled. Beside the bishop's nephew, Mr. John Gordon, who was the assisting priest of Aberdeen, there were Mr. Farquarson and three Douai students who had been lately bargaing in Glenlivat with Mr. Paterson. These four occupied the upper story. This last arrangement had not proved satisfactory, owing chiefly to the impracticable character of Mr. Andrew Carruthers, with whom Bishop Hay remonstrated with him, wrote a long reply "taking to pieces" all that the bishop had said. (Bishop Hay to Bishop Geddes, Jan 10). This life summary was shortly joined by Mr. Andrew Scott, who had passed the preceding winter with Bishop Hay at Edinburgh. Mr. Farquarson's office was that of preparing the four youths for ordination. One of them soon abandoned his studies. Another was Mr. Charles Gordon, so long known afterwards as the worthy priest of Aberdeen. These four occupied the upper story. This last arrangement had not proved satisfactory, owing chiefly to the impracticable character of Mr. Andrew Carruthers, with whom Bishop Hay remonstrated with him, wrote a long reply "taking to pieces" all that the bishop had said. (Bishop Hay to Bishop Geddes, Jan 10). This life summary was shortly joined by Mr. Andrew Scott, who had passed the preceding winter with Bishop Hay at Edinburgh. Mr. Farquarson's office was that of preparing the four youths for ordination. One of them soon abandoned his studies. Another was Mr. Charles Gordon, so long known afterwards as the worthy priest of Aberdeen. These four occupied the upper story.

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