

duties of a missionary. But it was not possible for a man of Father Gillis' zeal and energy to remain long idle, so he devoted himself to preaching and teaching with great success. Towards the close of the year 1826, he was deputed by Bishop Patterson to proceed to France with the object of collecting money for repairs on St. Mary's Chapel, Broughton Street, Edinburgh. In those days it was necessary to go abroad in search of means for the support of the Church in Scotland, as the Catholics in that country were, by far the greater part poor, and even then, few in numbers, and on account of the persecution to which they had been subjected in the past, not given to any great measure of display. As this tour of Father Gillis' proved an eventful one for himself, and fraught with the most momentous consequences to the Church in Scotland, it seems worth while to dwell briefly upon it here. Having fulfilled the first object of his mission, and sent to Bishop Patterson means sufficient to make the necessary repairs on St. Mary's Chapel, his thoughts turned to himself.

"He took advantage of his stay in France to make a spiritual retreat in the Monastery of La Trappe. Far from the scene of his missionary labours, he thought of poor Scotland, grieved over her apostasy, prayed for her return to the ancient faith, and again offered himself to labour with all his strength for the salvation of souls and the advancement of the Church in that unhappy country where heresy had so long reigned supreme."

During the retreat the thought occurred to him that if Religious Orders could be restored to Scotland, much might be done towards the regeneration of his country through the instrumentality of their prayers and good works, and he there and then resolved by God's grace to leave nothing undone to carry the idea into effect. So firmly did it take root in his mind that he felt it to be an inspiration from God, and as the event proved, the conviction was well-founded. Amongst the ecclesiastics making the same Retreat was Mgr. Soyer, Bishop of Luçon, between whom and Father Gillis there sprang up a warm friendship which lasted through life. To him Father Gillis unfolded his plan, and it found echo in a sympathetic heart, which greatly encouraged him and confirmed him in the hope of seeing something of the ancient glory of the Church restored to his loved Scotland. At the conclusion of the Retreat Mgr. Soyer invited Father Gillis to accompany him to Luçon, his episcopal city, that he might present him to one of his priests, that holy man, Rev. Louis Marie Baudouin, since declared "Venerable" by the Church, who had founded a congregation called Ursulines of Jesus, devoted chiefly to the instruction of youth. Father Gillis did so, and the result was that on his return to Scotland he offered himself to Bishop Patterson to take the first step towards bringing to Edinburgh such a body of Religious as he had seen at Luçon. About this time Father Gillis had serious thoughts of becoming a Religious himself, and to settle the matter he visited France again in 1830, and made a retreat at the Jesuit Novitiate at Montrouge. The result was that he resolved to remain a secular priest and to devote his life to the service of the Church in Scotland. It is useless to speculate as to what might have been the future of the Scottish Church had Father Gillis decided otherwise. "God's ways are not our ways," and in His kind Providence He would, we can hardly doubt, have raised up another in the place of Father Gillis to do His work in Scotland. But we are concerned only with actual events, and when we contemplate all the blessings God has bestowed upon Scotland, and of which Bishop Gillis was in no small part the instrument, we are filled with unspeakable gratitude to Him.

It was against the penal laws which were in force at that time that such an establishment as was contemplated should exist in Scotland, but nothing daunted, with unabated confidence in God, Father Gillis prayed and pondered and set out on a tour through France, Spain and Italy, seeking aid both in means and prayers for the fulfillment of his heart's desire. The success he met with gave him great encouragement, and already the form and extent of the convent began to take definite shape in his mind. During his absence Bishop Patterson died (Oct. 30th, 1831). Among his papers was found a form

of postulation, petitioning the Holy See for the appointment of Father Gillis as his coadjutor, but it was considered that notwithstanding his high qualities, he was too young, so Rev. Andrew Carruthers received the appointment in his stead. In 1833 when the appointment of a coadjutor to Dr. Macdonell, Bishop of Kingston, Upper Canada, was contemplated, the name of Father Gillis appeared on the list of candidates presented to the Propaganda. Canada thus almost won him to herself again, but again did the Providence of God become manifest, for Father Gillis was to remain in Scotland.

The successful issue of his labours and the subsequent growth of the faith in Scotland I must reserve for another paper.

H. F. MONTOSH.

OLD LAMPS AND NEW.

A REVIEW OF MR. MORISON'S "SERVICE OF MAN."

If I were asked what is the great question of the present day, I should reply, the question of Theism. It will be found, in the long run, that all the most important issues of philosophy which agitate just now the minds of men, lead up to, or spring from, this supreme problem. I remember that upon one occasion, the keenest and most logical of metaphysicians whom I have known, the late Dr. Ward, before entering upon a discussion with a not unworthy opponent, said: "Well, where do we start from? Do you believe in God? And if so, in what God?" That was to begin with the beginning. "Glaubst du an Gott"—Believest thou in God? asks Margaret of Faust. And he answers:

Mein Liebchen, wer darf sagen
Ich glaub an Gott?
Magst Priester oder weise fragen
Und ihre Antwortscheint nur spott.
Ueber den Frager zu sein.

In these verses, as it seems to me, there breathes "the prophetic soul of the wide world dreaming or things to come." "Who can dare, 'I believe in God,' to say?" the sage asks in response to the girl's question. "A mocking play, a sarcasm on the asker," is the only response which he expects from the wise. Goëthe is the intellectual king of this new epoch; the interpreter to itself of the modern mind, who more than anyone else has made it realize the revolution which has swept over it. Certain it is that all those who have felt most deeply the spirit of the age, have been stirred down to the very depths of their being by this great problem. The mere catalogue of philosophers and poets who have confessed it, would comprise almost every illustrious man from Goëthe's day to ours. Let us hear one who is by no means the least illustrious. "The main difficulty to an inquirer," Cardinal Newman wrote, thirty years ago, in his sermon on "Mysteries of Nature and of Grace," "is firmly to hold that there is a living God, in spite of the darkness which surrounds him, the Creator, Witness and Judge of men." That, he considered, is the great obstacle to faith, and the truth of the dictum he judged likely to be confirmed in the religious history of this country as time proceeded. So in truth it has been, most emphatically, most lamentably. The latest confirmation of it is supplied by a book now lying before me, Mr. Cotter Morison's "Service of Man," regarding which the editor of the *Tablet* has asked me to say something in these columns.

Now, what I am led to say at starting is—and I trust I may say it without any appearance of discourtesy to Mr. Morison—that the book seems to me notable rather as a sign of the times than for any intrinsic merit. I recognize, indeed, the lucidity and vigour of the author's style, I do not doubt the absolute sincerity of his intention. But when I have said this in favour of his work, I have said all, I think, that can justly be said. It is a mere resuscitation of objections to the Christian system made and answered a hundred times before. Mr. Morison tells us nothing new, although his literary skill and his manifest earnestness bestow upon his pages an engaging air of freshness. With the exception of the quotations,