Written for CATHOLIC RECORD.

CATHOLICS OF SCOTLAND.

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

Did the law, the Memorialists further inquired, authorize masters in schools supported by the Society for the Propagation of Christian knowledge, to force Catholic children to learn the Protestant catechism, or to expel them in case of refusal? The practice, it was added, was a pernicious one to the children, as their minds became confused between the lessons of the school-master and their parents' instructions at home. In reply it was stated that the practice of schools supported by the society in question was regulated solely by its private rules. Any complaints, therefore, that the Memorialists might have to make, must be addressed to the managers of the society who alone had it in their power to grant or refuse any request made to them.

"Are not the Catholics, by the late act in their favor, put on an equal footing, at least as to all the above articles, with His Majesty's other subjects who are of a different communion from the established Church?" Such was the final query of the Memorialists. They must have derived but little comfort from the answer of the lawyers. "Having given specific answers to all the above queries, an answer to this one appears almost unnecessary. The purpose of the late act of Parliament is clearly expressed, both in the preamble and the enactment, to have been merely this, to enable Roman Catholics to hold and enjoy property of all kinds without molestation on account of their religious persuasion and to substitute in place of the formula (by which they were obliged under the act of King William, to renounce their religion) an oath of abjuration and declaration sufficient to secure their allegiance to the king and to the constitution of the country." If words mean anything, these words amounted to this: we are unwilling to remind you that so far from being on an equal footing with your fellow-subjects, all that the late act did for you was to enable you to possess your own property without absolutely denying your religion. The memoria of the Catholics concluded in these words: "The Roman Catholics beg leave to observe that they propose the above queries by no means with any view or wish to be exempted from what the laws of their country require but only to know what these laws require from them that they may faithfully observe them and not be exposed to illegal severities and impositions with which people of unfriendly dispositions may endeavor to distress them. They are and wish to give every proof in their power of their being faithful subjects, good citizens and worthy members of society, and they humbly apprehend that the late indulgence granted them by the Legislature entitles them to be treated as such while they behave themselves conformably to these characters, especially in matters where their consciences are interested and in which they wish to give offence to no man. They beg leave further to observe that they do not want to be exempted from such legal Kirk dues as are required on any of the above cases and are paid by other non-conformists; but as they observe that such dues are never exacted from other non-conformists and rigorously demanded from Catholics, and when exacted, are sometimes more, sometimes less, at the arbitrium of the Kirk session. They, therefore, wish to know what the law precisely requires on this head, that they may not be exposed to the arbitrary imposition of people prejudiced against them." So, as the learned lawyers pointed out, there remained some unpleasant disabilities to await the action of a more enlightened age. No doubt, the statesmen of the day did their best, and succeeded in removing the more unjust and harassing points of the penal code; but they judged, and perhaps wisely, that something must be left to satisfy the cravings of blind bigotry. Of the remaining evils there was none that inflicted any serious hardship; but they were exceedingly galling, vexatious and humiliating. What, for instance, could be more so than the legal obligation Catholics still lay under to have their marriage bands proclaimed in the "parish church," as the Presbyterian meeting house was called? What purpose could it serve to make this proclamation in the midst of a congregation of strangers to the parties proclaimed? If there were any valid objection to the union of such parties it must be best known in the congregation to which they belonged.

There appears to have been a want of courtesy on the part of Mgr. Erskine when at Edinburgh, returning from the North. He spent ten days in the city without ever returning any one of Bishop Hay's frequent visits to him. This was disappointing, as the bishop hoped by a personal interview to obtain something in favor of the Scotch college at Rome. On his return to London he was received at court on the king's birthday. This favorable reception he owed, no doubt, to his connection with a noble family as well as to the friendly relations of Great Britain with Rome. It is noteworthy that even the newspapers alluded without disapprobation to the fact that he was a secret envoy from the court of Rome. In the month of May he wrote to Bishop Geddes, in reply to two letters which the bishop had addressed to him when he was in Scotland. It gave him the greatest pleasure, he said, to learn how much the bishop was esteemed and loved by his numerous acquaintances in Scotland. He had been as far north as St. Andrews and found the climate very mild, although it was winter. Notwithstanding that he was born in a distant country he experienced on approaching Cambo, his family seat, sensations such as arise on revisiting after a long absence one's paternal home. His mention of Edinburgh is particularly complimentary to that city. "It is a charming town. Every view of it and from it is picturesque; and that mixture of old and of new, engages not only the eye but also the imagination. As for its society, I must say it is the plessantest I ever met with; and I shall never forget the civilities I received there." He had been lately appointed auditor to the Pope, a dignity next to that of Cardinal, and a near step to the Cardinalate. His predecessor, Cardinal Roverella, was to continue to act for him till his return to Rome.

There was great sympathy, meanwhile, with the invalid bishop amongst his many friends. Among the rest, Lord Monboddo frequently inquired for him of the clergy at Edinburgh. If he were not fully restored to health it would not be for the want of the good wishes of all classes at the capital, and he would not have to remain long at Aberdeen. It afforded him great comfort in the trying time of illness, that he was able to apply to literary composition. He engaged in preparing a life of Saint Margaret, founding on the biography written in Italian, by Father Aloysius Leslie. Other literary projects, moreover, occupied his mind. He had begun to dictate a series of reflections on the affairs of the Scotch mission, and had finished a preliminary chaper on the choice of boys for the seminaries. He also proposed writing an account of the state of religion in Scotland during the troubled years of 1745 and 1746. In addition to all this the bishop was able to write articles for the *Encyclopedia Britannica*. He had finished one on the subject of the Pope, with which the editor, Dr. Gleig, was much pleased. It was to be published in a few weeks. The bishop had another paper in preparation. The subject was his former Professor, Boscovich and his Theory of Corpuscular Attraction. This was very gratifying to Professor Robison of the University of Edinburgh. Dr. Gleig declared that he had seldom seen a man to whom any news gave more delight than to the Professor when he was told that Bishop Geddes had undertaken to write a life of Boscovich. Professor Robison was a great admirer of the Italian philosopher, considering him scarcely inferior to Newton himself. His own views on Boscovich had not been published. Some of these he promised to impart to the bishop.

The disturbed state of the European continent affected so seriously the manufacturing trade of Glasgow that the Highlanders, who had faithfully served the manufacturers during two years, lost their employment. This unfortunate state of matters induced some gentlemen connected with the Highlands to hold a meeting at Fort Augustus, in order to consult as to the best means of providing for the people who had been thrown out of employment. At this meeting it was resolved that they should offer to raise a regiment consisting entirely of Catholics under a Colonel who should also be a Catholic and having a Catholic priest for chaplain. This was, no doubt, a bold measure, especially as a similar offer had been made some years before and declined. Bishop Hay, when asked to give his assistance, could not at first consent. He had many misgivings and would not allow Rev. Alex McDonell to leave his charge at Glasgow even temporarily to attend the meeting at Fort Augustus. The bishop went himself to Glasgow, and after conferring with the proposed chaplain and the youthful chief, Glengarry, who was to have the command of the intended regiment, having also seen letters from Bishop Chisholm and other Highland gentlemen, entered warmly into the scheme, had the report of the meeting copied for distribution amongst the Lowland gentry and introduced a deputation from the Fort Augustus meeting to the Lord Advocate. The bishop appears to have been favorably impressed with the candour and politeness of the parties whom he met at Glasgow. He was "much edified," he said, with Glengarry. "He is an amiable young gentleman, and I hope will one day be an honor and support to his country and to religion." In London the deputation met with great civility. They found there the Lord Advocate and his uncle, Henry Dundas, the Home Secretary, who presented the address of the meeting to His Majesty the King. In a few days the Secretary of State informed them that His Majesty viewed with much approbation so great a proof of the loyalty of His Majesty's subjects in Scotland, but, that, in existing circumstances, he felt it to be necessary to decline their offer of a regiment. The Rev. A. McDonell was now ill, for some time, in consequence of disappointment and over exertion. Notwithstanding, he and his chief persevered in their application. They obtained another interview with Mr. Dundas, who listened favorably to the exposition of their views as to the effects of the Higland emigration. In ten days they were again invited to an interview, at which Mr. Dundas received them with much politeness, and, after some further discussion, gave them hopes of obtaining the command of a fencible regiment for the young Highland chief. Opposition was made, meanwhile, by the fascinating Duchess of Gordon, whose son, the Marquess of Huntly, was at the time raising a regiment, and the majority of his dependants being Catholics would, no doubt, have preferred to enlist in a Catholic regiment. Another Highland chief, Sir James Grant, for a like cause, opposed the scheme. Notwithstanding all opposition, however, Glengarry finally obtained his regiment. It was recruited largely from the Highlands; and Mr. McDonell was appointed its chaplain, although for his appointment it was necessary to evade the existing law. It was no slight recommendation to the regiment that it volunteered to serve in any part of Great Britain or Ireland, Jersey or Guernsey, several other Scotch volunteer regiments having refused to serve even in England. This offer was very acceptable to the Government, as it established a precedent for all fencible corps that might afterwards be raised. The first service of the new regiment was in the Isle of Guernsey which, in 1795, was threatened with invasion by the French. It remained there till the breaking out of the Irish rebellion in 1798. It was in that year ordered to Ireland. The most disturbed parts of the country were destined to be the scene of their services, the Government relying on the good conduct, bravery and activity of the mountaineer soldiers. The counties of Wicklow and Wexford, together with the mountainous regions and swamps of Connemara, where the most lawless characters had taken refuge, and who frequently issued from their fastnesses during the night to harass the peaceably-disposed inhabitants and burn their houses and out buildings, presented a wide field to the prowess and good management of the Glengarry regiment. Mr. McDonell, acting in the twofold capacity of chaplain to the regiment and counsel to the chief, was able to prevent the excesses so generally indulged in, and by which the native yoemanry, especially won for themselves unenviable distinction, and became objects of terror and detestation to the insurgent inhabitants. There was no kind of outrage of which they were not guilty. They seized the Catholic churches in the counties of Wicklow, Carlow and Wexford, and made stables of them for their horses. At first the Highlanders also inspired terror. If their own fellow countrymen acted so cruelly and so profanely, what might the people not expect of those semi nude barbarians from the mountains of Scotland? They were speedily undeceived. The chief, acting in concert with the chaplain, restored the churches to their proper uses and invited the clergy and congregations to resume possession. They caused the soldiers to clean them and adapt them once more for the purposes of religious worship. The Highlanders, indeed, like the yeomanry, hunted in the least accessible places, but for a very different purpose. They searched for and found the hunted down and terrified inhabitants, and brought them back to their devastated fields and deserted homes. This was not the usual way of quelling rebellions. It was, however, an effectual one, and worthy of an enlightened age. Peace and order were soon restored throughout all the districts assigned to the Highland soldiers. The people everywhere returned with joy to their churches and dwellings, relying on the protection of parties who had no interest to deceive them.

At the peace of 1802 the Glengarry regiment was disbanded, and its members were again reduced to great difficulty, the Scotch manufacturing trade having been so circumscribed by the late sanguinary war that the Highlanders could not find an asylum or employment in their own country. In these circumstances Mr. McDonell began to entertain the hope that he might establish for them a claim upon the Government, in so far as to obtain for them grants of land in Upper Canada, where so many of their friends were already settled on lands given as rewards for services rendered during the American revolutionary war. In furtherance of this view the Rev. Alexander McDonell repaired to London, and sought an interview with Premier Addington. The minister received him with the greatest cordiality, complimented him on the bravery and loyalty of his countrymen, and assured him that nothing would give him greater pleasure than to afford substantial proof of the good will of His Majesty's Government towards them, inasmuch as, of all His Majesty's subjects, the Highlanders were always the readiest to come forward at their country's call, and the only class from whom a complaint had never been heard. Mr. Addington further declared to Mr. McDonell that nothing gave him deeper cause of regret than to see such brave and loyal subjects forced by adverse circumstances to the necessity of quitting their native land to seek in a distant country subsistence for themselves and families. The minister desired to induce Mr. McDonell to take his people to the Island of Trinidad, which, shortly before, had been ceded by Spain to Great Britain. Mr. McDonell was offered there, for every head of a family, eighty acres of land, as much money as would suffice to place four slaves on every farm, a physician and a schoolmaster for the new colony, and for a period of three years as much wine for the use of the colonists as he and the doctor should consider necessary for the preservation of their health. He himself, moreover, and some special professional friends, whose services, no doubt, would be required, were promised such salaries as would make them independent. These were tempting inducements. Mr. MacDonell, nevertheless, felt that it was for him a sacred duty to decline the minister's well-meant propositions. He had, hitherto, he said, in reply to Mr. Addington, devoted his life to the good of his fellow-creatures. He could not now think of persuading them to emigrate to an unhealthy tropical climate. Having declined the munificent offer of the Premier, Mr. McDonell renewed his solicitation for a grant of land in Upper Canada. Mr. Addington at first objected to granting Mr. McDonell's request, on the ground that the hold of the British Government on the Province of Upper Canada was so slight that he did not think himself warranted in encouraging the king's loyal subjects to emigrate to that colony. Mr. McDonell, on the other hand, assured the minister that the emigration of the Highlanders to Upper Canada would form the strongest possible tie between that colony and the parent state. He, moreover, suggested, at the same time, the advantage that would accrue to Great Britain by organizing the disbanded Fencibles into a military emigration to the British Provinces of North America and granting to them land after a limited period of service. If such a measure had been adopted much trouble that afterwards arose would probably have been averted.

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