

CATHOLICS OF SCOTLAND.

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

Bishop Geddes' illness increasing with redoubled severity, and, winter approaching, it was thought that he would be less uncomfortable at Aberdeen. The priest there, Mr. Gordon, was his nephew, and kindly invited him to his house. He removed, accordingly, with as little fatigue as possible, to the northern city, the climate of which was considered favorable to invalids, and which, indeed, had proved so in the case of Bishop Grant. It was a cause of great distress to Bishop Geddes that he was no longer able to apply to the literary labor that was necessary for completing his history of the Scotch mission.

The invalid bishop had bestowed his services in connection with the Encyclopaedia Britannica, of which Dr. George Gleig, Episcopal minister of Stirling, was the editor. His first contribution to this publication was on the subject of the Pope. Dr. Gleig wrote a friendly letter, free of all petulance and affectation, addressing Right Rev. Mr. Geddes, Aberdeen, to thank the bishop and compliment him on the candor of his paper, and on its interesting information, especially about the election of the Pope. He asked him, moreover, for a reference to one or two standard Catholic works on the Papal supremacy for insertion at the end of the article. He also suggested difficulties regarding the deposing power not, he said, for captiousness, but to remove plausible objections to what the contemplated article on that subject would advance. He much regretted the state of the bishop's health, which he feared the dreadful news from France would tend to aggravate. Dr. Gleig concluded by desiring that the bishop would send him any suggestions about the Encyclopaedia, which might divert his mind from his sufferings, and which would be thankfully received by the editor.

It was now appointed that Mr. Alexander Paterson should reside in his house of Can-na-Coille beside his chapel, Charles Gordon and James Paterson, two of the students who had escaped from Douai and were studying their course of philosophy. Mr. James Sharp was destined to supersede Mr. Caruthers at Scalan. There was some difficulty, however, in getting the latter to leave the seminary. He still indulged in the same lofty tone of equality when discussing matters with his superiors. Peace and unity, however, required that he should no longer hold office at the seminary. Mr. Paterson appears to have got tired of him very soon; for we find that he proposed to exchange Mr. Caruthers for the bishop's boarder, Andrew Scott, a youth who would be more easily satisfied with his clothing, and would, also, be no less useful than Mr. Caruthers in every way. Mr. Paterson was allowed £10 yearly on account of his three boarders.

The new agent at Rome communicated to the Scotch bishops the regulations of Propaganda on the repeal of the penal laws. They thanked and praised the excellent overruling of Great Britain and extolled the bishop's pastoral letter, as it was designed to express the gratitude of the Scotch Catholics and to encourage them in piety and religion. The Cardinal, however, held out no hopes of a national president for the Scotch College. The agent, although a young man, wisely advised the more prudent policy of not pressing for a change at that time, especially as the discipline of the college happened to be tolerably good. Cardinal Antonelli bore high testimony to the excellent state of the Scotch mission. This was some compensation to the bishops for the rejection of their plans. "The agent," he said, "is connected with Propaganda that gave the congregation so much pleasure as the Scotch." Mr. McPherson, it appears, had better success with Alban than with the Cardinal Prefect of the Propaganda. He was allowed a certain charge of the students in the Scotch college. This was welcome news to Bishop Hay, who looked upon the concession as providential, and indicative of still better things to come. There was no longer any difficulty about sending boys to Rome. It would now be an easy matter to fill the college if only some provision could be made for travelling expenses.

Mr. Maxwell, of Munshes, to whose efforts the Catholics were in great measure indebted for the Relief Bill, did not long survive to enjoy the benefit of his successful exertions. He was thrown from his horse in September, and died unconscious, the third day after the accident. As he was a benefactor of the mission Bishop Hay called on all the clergy to celebrate thrice for the repose of his soul. Having died without making a will, his sister, Mrs. Maxwell, of Terraghty, inherited all his fortune. Her husband, although a Protestant, permitted Mr. Robertson and two emigrant French priests to remain undisturbed at Munshes. "There died this year, also, to the great regret of many friends, another friend of the mission, Miss Dorothy Ridgell, aunt to the Laird of Kirkconnell. This benefactress bequeathed to the mission £1,000.

Monsieur Erskine on arriving at Edinburgh, paid a visit to Bishop Hay. He had the interests of the Scotch college at Rome much at heart. He had great influence with Cardinals Albani and Talada as well as the Holy Father himself; and he promised to use it in favor of the mission. He also took into consideration the proposal to induce the British Government to move in the affair of national superiority. He had charge, on occasion of visiting his relations in Great Britain, to testify when opportunity occurred the grateful sense which his masters entertained of the favors lately bestowed on Catholics in Britain and of the deliverance of the Italian States from the dangers which lately threatened them. Monsiour Erskine was graciously received by some of the higher people in London. He promised on his return from visiting his relations in France to pay another visit to Bishop Hay.

It affords pleasure to find that Bishop Geddes, notwithstanding his great sufferings, was still able to apply to literary work. In compliance with the request of the Roman prelate, Bishop Hay begged of him to dictate to Mr. Gordon a rough sketch of the principal subjects which he thought should be alluded to in the intended account of mission affairs. Bishop Geddes remarked that nothing would occur to him that his friend would not also think of. His idea was that the account of mission affairs should be drawn up in the form of a letter to the prelate, beginning with an appropriate acknowledgment of their confidences in him. They might secure him and beg him to assure others that none could be more sincerely attached to the Holy See than they were, both from a sense of duty and also out of the warmest gratitude for its paternal care. They might add their resolution always to instil similar sentiments into the people under their charge; and always to live so as to do honor to religion and to prove themselves unworthy of the favor and protection of the establishment Government. There might also be said that the only exception to the perfect unanimity of the Catholic clergy was the unhappy dispute with Principal Gordon, of which it might be well to give Mr. Erskine a short outline. The report might, likewise, allude to the fact that public prejudice against them had greatly subsided, and that an ample field of usefulness had been thrown open to them by the late Act of Parliament, but one which they must occupy with great caution and prudence, in the face of latent bigotry without, and of a latitudinarian spirit within their own body. They might then proceed to inform Mr. Erskine of the number, the position and the circumstances of the Catholic body. Their number might be stated at 25,000; but of that Bishop Hay stated the best judge. They might mention the emigration to America and the departure of three or four missionaries to Canada. The report might lay before the resources on which the clergy depended for their maintenance; which, although lately augmented by a few legacies, had, on the whole, been considerably diminished by the French Revolution. An attempt had been made to induce their people to contribute something towards the support of the clergy, and not altogether in vain. But in some parts of the country living was dear and their people very poor. The number of missionaries, already few and small for the demands made on their services, was likely to be further diminished by the recent loss of their French seminaries at Paris and Douai; although it was to be hoped that this loss would only be temporary. At that time the whole dependence of the mission rested on the Scotch colleges at Rome and Valladolid. An application made by the Roman Prelate to the Spanish Ministry, might be of service to the Seminary at Valladolid; and his interference on behalf of the Roman College would confer on the mission a still more signal benefit. He might be made to understand that the Scotch bishops desired above everything to see that college placed under the charge of Scotch Superiors, who would naturally know best what was best to be taught in preparation for a missionary life in Scotland, and would most naturally take a deeper interest than foreigners could in the success of the college. The bishops could not desire a better superior for it than their present agent in Rome. It was much to be wished, also, that Mr. Erskine could obtain for the college the means of supporting twelve students. His attention, moreover, should be called to the inefficient state of the Scotch monasteries in Germany, with a view to his concurring with the bishops in their endeavors to effect an alteration in their Constitution if the Monks could be brought to acquiesce. Lastly, the subject would be exhausted if Mr. Erskine accompanied the description of the home seminaries and their present state, that, in the preceding century, Propaganda had, for some years, maintained two schoolmasters in the Highlands.

On occasion of sending the above suggestions to Bishop Hay, Bishop Geddes requested that the bishop would send to Dr. Gleig a copy of "The Tablet Magazine," and that he would be glad to see, also, that his health was getting more accustomed to his weakness and felt it less in consequence. As it was the last day of the year he concluded by wishing his friends many happy returns.

The missionaries and principal Catholics of Scotland had by this time pretty generally taken the oath of allegiance; and it was announced in the newspapers that they had done so. Notwithstanding the late partial repeal of the penal laws the spirit of intolerance was far from being laid; and in several parts of the country attempts were still made to curtail the measure of liberty permitted by the law. The Catholics, therefore, in reply, applied to the law officers of the crown in Scotland for information as to the precise limits of their liberty on certain disputed points. (January 16, 1794.) Three of these related to the celebration of marriage: 1st. Was it necessary for them to proclaim their bans of marriage in the parish church, or would not proclamation in their own chapels suffice? 2nd. Must they be married by the minister of the parish or submit to a fine? 3rd. And if one of the parties were a Protestant, and was willing to be married by a priest, was that Protestant party exposed to Church censures and a fine? The Lord Advocate and the Solicitor General, in a joint paper, informed the Memorialists that the law on these points had not been changed. It was still necessary that bans of marriages should be proclaimed in the parish church; and no one but a minister of the establishment was permitted to celebrate a marriage with the sole exception, made in the reign of Queen Anne, in favor of the Episcopal clergy. An infringement of these conditions still rendered the parties liable to all the serious penalties attached to clandestine marriages. To a query relating to the registration of Catholic infants in the books of the parish, it was answered that no obligation lay on any one, whether Catholic or Protestant, to register his child in the parish books; but the utility of the

practice ought to recommend it to every one. Was it imperative on a Catholic who had given public scandal to submit to public censures in the established Church? The Memorialists were informed that a refusal to submit to such a censure involved not civil penalties, entailing nothing more than excommunication or exclusion from the spiritual privileges of the establishment, a penalty which plainly could have no force in the case of persons who were already separated from that communion. No law existed to prevent a Catholic priest from baptizing any child if the parents desired it, even the illegitimate children of Protestant parents regarding whom the inquiry had been made. Nevertheless, in parishes where the session clerk and the beadle had uniformly and immemorially claimed their dues for baptism, Catholics, like all other persons residing in those parishes, were legally bound to pay them even in the case where neither session clerk nor beadle were asked to officiate.

BRUTE HUMANITY.

Once in the city of Vienna there was a dread of hydrophobia, and orders were given to massacre all the dogs which were found unclaimed or uncolored in the city or suburbs. Men were employed for this purpose, and they generally carried a short stick, which they flung at the poor prescribed animal with such certain aim as either to kill, or maim it mortally, at one blow.

It happened one day that, close to the edge of the river, near the Ferdinand's Bridge, one of these men flung his stick at a wretched dog, but with such bad aim that it fell into the river. The poor animal, following his instinct, or his teaching, immediately plunged in, redeemed the stick, and laid it at the feet of its owner, who, snatching it up, dashed out the creature's brains.

There are men in whom is no spark of gratitude or generosity. There are others who appreciate benefits received and are happy in making acknowledgements. Rev. J. W. Asheman, one of the most eloquent divines of Detroit, Mich., writes March 31, 1888: "In 1881 I visited Cathlamet, Ont., to lecture and preach. I was in agonizing pain (the result of kidney disorders), and unable to dine with my host. I explained to Judge Woods what was the matter. He asked me if I was too prejudiced by my medical education to try Warner's Safe Cure, adding: 'Although I have never tried it, I can take you to a gentleman whom it has helped wonderfully.' 'I used 25 bottles of Warner's Safe Cure and was in better health than for twenty-five years. I have everything to lose and nothing to gain by making this statement, save the approval of a good conscience.' There are tens of thousands of people in this country who have gained the approval of a good conscience in a like manner, and are not too bigoted to do so.

An Unwelcome Guest. Disease in any of its myriad forms is never welcome, and the end of its visit is always approached at Burdock Hood. Bitters cures all diseases of the stomach, liver, bowels and blood, giving life and hope with every dose. Miss Mary Campbell, Elm, writes: "After taking four bottles of Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried every remedy, but of no avail, until I used this celebrated Dyspeptic Cure." For all impurities of the Blood, Sick Headache, Liver and Kidney Complaints, Costiveness, etc., it is the best medicine known. From Ocean to Ocean. Fishermen and miners in Nova Scotia, Massachusetts and Ontario, and trappers in the territories, and gold miners in British Columbia, use and praise Hagyard's Yellow Oil, the great internal and external remedy for all pain. It cures rheumatism, neuralgia, sore throat and cramp, and is the reliance of thousands. We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhoea, cholera, and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are suffering. "I Was Suffering." Says S. S. Shelford, of Kingsley, Man.: "From weakness and loss of appetite, with a severe headache, and could scarcely walk. My first bottle of Burdock's Blood Purifier enabled me to walk about the house, and when I had taken the second bottle I found myself entirely cured.

A. B. Des Rochers, Arthabakville, P. Q., writes: "Thirteen years ago I was seized with a severe attack of rheumatism in my back, from which I nearly constantly suffered, until after having used Dr. Thomas' Electric Oil for nine days, completely cured, and have only used half a bottle." Quick Time—48 Hours. "I always use Hagyard's Pectoral Balsam for colds and it cannot be beaten. It has always cured me within 48 hours, which no other medicine will do, and I always keep a bottle by me." These words from Chester Miller, Leary, Ont., prove the efficacy of a popular preparation. Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with the most-to-be-dreaded disease, Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money." Mother Graves Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Messrs. C. C. Richards & Co., GENTS.—Having used MINARD'S LIME-TINT for several years in my stable, I attest to its being the best thing I know for horse flesh. In the family we have used it for every purpose that liming is adapted for, it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best ally of neuralgia. I have ever used. B. Tirre, Proprietor Yarmouth Livestock.



THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, which all other remedies and methods fail.



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The Amherstburg Vintage Co. BURK & SULLIVAN, PURE NATIVE WINES.

Advertisement for Hospital Remedies. Features an illustration of a woman and a man, and lists various ailments like 'CATARRH, HAY FEVER, ROSE COLIC' and 'RHEUMATISM' with their respective cures. Includes the text 'HOSPITAL REMEDY CO., Toronto, Canada.'

Advertisement for Nervousness Cured by One Bottle. Includes the text 'KOEINIC MEDICINE CO., 10 W. Madison cor. Clinton St., CHICAGO, ILL.' and 'GOLD BY DRUGGISTS.'

Advertisement for Myrtle Smoking Tobacco. Includes the text 'MYRTLE CIGARETTES', 'OUT and PLUG SMOKING TOBACCO', and 'FINER THAN EVER.' Also mentions 'T & B IN BRONZE'.

Advertisement for Steinway, Chickering, and Haines Pianos and Organs. Includes the text 'ESTES & COY ORGANS', 'A. & S. NORDHEIMER, 15 KING STREET EAST, TORONTO.', and 'A GREAT POINT GAINED.'

Advertisement for Johnston's Fluid Beef. Includes the text 'JOHNSTON'S FLUID BEEF', 'IS THE RIGHT FOOD, A LITTLE DOES A GREAT DEAL OF GOOD, BECAUSE, EASILY DIGESTED AND VERY STRENGTHENING.', and 'HOLLOWAY'S PILLS & OINTMENTS'.

THE MISTAKES OF THE ROMAN INFIDELS. On Christian Evidence...

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