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MEMORIAL VOLUME

THE SCOTTISH CATHOLICS

IN

PRINCE EDWARD ISLAND

1772

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1922



TRANSFERRED



MEMORIAL VOLUME

1772



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THE ARRIVAL
OF THE
FIRST SCOTTISH CATHOLIC
EMIGRANTS

IN

PRINCE EDWARD ISLAND

AND AFTER



The Journal Publishing Co., Ltd.
Summersid, P. E. Island

1922

MEMORIAL VOLUME

1951 1951



FIRST SCOTTISH CATHOLIC

EMIGRANTS

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FOREWORD

The erection of a monument at Scotchfort to commemorate the arrival of the first Scottish Catholic immigrants in Prince Edward Island, is an event that deserves more than passing notice. So closely is it connected with the best traditions of Catholicity in this Country, that it deserves to be enshrined in the memory of all, who are impressed with the influence the Catholic Church has exercised in moulding the destinies of the Province.

For this reason the Committee in charge of the matter deemed it advisable to publish a "Memorial Volume" containing an account of the entire proceedings, and at the same time setting forth the aims and aspirations, crystallized in the Scottish Catholic reunion of July 19th. 1922.

The volume thus presented to the public contains in detail the story of the first Scottish Catholic emigrants. It recounts the trying circumstances that forced them to leave their native land, and come to seek homes in Prince Edward Island. It describes the conditions they met on their arrival and the subsequent trials and difficulties they were forced to undergo. The brightest page in the volume tells of the heroism and devotedness of the early Missionaries, who with the constancy of Martyrs stood at their post of duty, and labored to preserve the Faith amid incredible privations.

While the monument standing at Scotchfort will speak to the passerby of things wrought for God and Country, this little volume will bear the same story of devotedness throughout wider areas and to larger numbers. This is the object of the "Memorial Volume" this the wish of

The Committee.

*Charlottetown,
July 19th, 1922.*

SCOTTISH CATHOLICS IN PRINCE EDWARD ISLAND

CHAPTER I

Few events in the history of civilized nations compare in interest and pathos, with the attempt made in the middle of the eighteenth century by Prince Charles Edward Stuart, to recover the throne of his ancestors.

From his landing in Scotland on July 23rd 1745, till his final escape into France, his pathway lay through so many vicissitudes of success and failure, of hope and despondency, that the story of those few months seem to belong to the realm of romance, rather than to that of true history.

One trait however, stands forth clearly from the background of doubt and obscurity, and shines like a thread of gold throughout it all, and that is, the unswerving attachment and loyalty of the Catholic Highlanders to the person of the unfortunate Prince. With only, little regard for consequences, they flocked to his standard, on the memorable day when its waving folds blessed by Bishop McDonald were flung out on the breeze at Glenfinnan. They pledged their wealth, their homes, their lives, to his cause. They were ready to go with him, to fight for him, aye and die for him with a tenacity of purpose, that seemed begotten not of calm reason but of thoughtless infatuation. And dearly did they pay, for their devotedness. Terrible indeed, was the retribution that followed their espousal of the Stuart cause and for years they were forced to pay the penalty amid incalculable trials and sufferings.

It is true that the Penal Laws had been in force in Scotland, for years prior to the coming of Prince Charlie; but, with the lapse of time, they had lost much of their earlier severity, and it often happened, that officials well

disposed towards their Catholic countrymen, would allow the latter, intervals of comparative peace. But after Culloden's fatal day when the Stuart cause was ruined forever, the authorities laid deeper plans to harass the poor Highlanders, so that henceforth their existence became a veritable Egyptian bondage. Any leniency hitherto exercised in the administration of the Laws was no longer tolerated. New statutes, surpassing all former ones in ferocity, were enacted, and orders went forth enjoining stricter vigilance in dealing with the Catholic people. Nothing was left undone to make their lives miserable, and it would seem that the policy of the day was nothing less than a plan well thought out, to glut the vengeance of the House of Hanover. According to a modern writer: "more than a thousand persons were transported from the Country, the Highland Clans were decimated and dispersed, the Catholic Chapels destroyed, the Seminary at Scaln plundered and burned, Missals and Vestments publicly committed to the flames, and Priests and people persecuted with merciless rigor. The vigilance of the authorities was directed in a special manner against the Bishop of the Highland District, Right Reverend Hugh McDonald, who was forced to flee the Country and spend some time in retirement in France." (Geddes)

Another circumstance, that added to the difficulties of the times was the conduct of the Landlords, upon whose estates the Catholic people were settled. These landed gentry, taking their cue from the Government of the day, treated their tenants with heartless severity, and pursued in their regard a policy of petty persecution, scarcely less trying than the iniquitous laws of the Country. Howsoever matters stood with the poor tenant, his rent must be paid on demand. Whether his crop yielded well or was a failure, whether his circumstances were good or bad, the collector never failed to come to his door insisting upon the "pound of flesh," and threatening seizure or eviction for the luckless one, who found himself unable to meet his obligations. Oft-times failure to pay the rent was hailed with undisguised pleasure by the haughty proprietor, who pretended to

find therein some shadow of excuse for proceeding to extreme measures. Occasionally these evictions were carried out on a general scale, and for no other reason than that the Landlord would be able to unite a number of small holdings in a park, which he could stock with game for the amusement of himself and his friends during the hunting season.

One of the most heartless and bigoted of these landed proprietors was Alexander McDonald of Boisdale, in the Western Islands. Originally a Catholic, he gradually fell away from the Faith, mainly through the influence of his wife, who was a Protestant, and not content with his own cowardly perversion, he strove by all means in his power to drag his tenantry with him, as if by abandoning their religion they would furnish him a quasi-justification of his own miserable weakness in that regard. It is said of him that on a certain Sunday, he posted himself at the junction of two roads and brandishing a stout cane tried to keep the people from the Catholic Church and force them to his own place of worship, a circumstance which gave rise to the epithet "Credimh a bhata bhui,"† which they contemptuously applied to his particular style of evangelism. Meeting nothing but failure in his attempts to pervert the older people, he turned his attention to the children in the hope that he might here realize a larger measure of success. He established schools in his neighborhood, where instruction would be gratuitously furnished, and exhorted the parents to profit by the advantages thus supplied by his generosity. Soon however, it was discovered that the Faith of the little ones was being tampered with by ultra zealous Protestant teachers, who found many occasions to inculcate doctrines and opinions contrary to the spirit of the Catholic Church, and, should this state of affairs continue, the plastic minds of the children would be gradually turned away from the Faith of their Fathers. The parents therefore, apprised of this cowardly attempt at perversion at once removed their children from the schools, and would not permit them to

† "Religion of the yellow staff."

return. The Laird thus thwarted in his designs, was more than ever enraged with his tenants and more than ever determined that they should of necessity come over to his way of thinking. He served notice on them to attend a meeting on a certain day, and exhorted all to be present as he had matters of great importance to announce to them. They accordingly assembled on the appointed day, and of the interested persons not one was absent. They came, all the more eagerly, that it had begun to be rumored about, that Boisdale having grown weary of his work of persecution, was now convinced of the futility of severity in treating with a people unswerving in their loyalty to religion; and that now he was gradually coming around to gentler methods of dealing with his tenants. Imagine their surprise and chagrin, when the Landlord, having addressed them in his usual overbearing manner, produced a document written in their native Gaelic, containing practically a renunciation of their faith, and a promise that they would hold no further intercourse with priests of the Church, and this document he asked them to sign under pain of being driven from their lands and deprived of their homes. With the spirit of the early christians every man refused to sign, and this unanimous decision was not the result of long deliberation, but a spontaneous outburst of refusal, showing a determination that could never be broken. The alternative of being deprived of their homes seemed to those devoted people but a paltry affair compared to the priceless boon of Faith, which they were called upon to sacrifice.

From the date of this meeting they began to talk of emigration. Matters had now reached a crisis, and it was plain that the passive resistance of former years was no longer sufficient to save the situation. The older people, it is true, did not fear for themselves. They possessed the firm conviction that, by the grace of God, they would persevere and triumph over the pretensions of an iniquitous master, but how would it fare with their children? Would they in turn be able to cope with the stress and tyranny of a system that grew more effective as it increased in cunning, until it might well be called expert in its methods of perversion?

Would these young and innocent souls persevere amid such trying circumstances, or would they perhaps weaken in the struggle, and sell their birth-right for a "mess of pottage?" So the cry became more and yet more insistent: Let us go out from here! Let us go to a land beyond the seas, where the Upas tree of Landlordism has never taken root, where the sun shines upon a people free as the air they breathe, and where our children and our children's children may live in peace and security and adore God according to the dictates of their conscience. Thus they talked the matter over among themselves. Wherever they came together it was the main subject of conversation. Particularly at their Ceillidhs in the long winter evenings, when neighbors met for a heart to heart talk, the question of emigration was sure to come up, and not infrequently some strolling seannachie, his soul fired by the consciousness of present wrongs, would rehearse the trying circumstances which they patiently endured, while the free land of America was calling to them, aye imploring them to come across the seas and share in the peace and prosperity of the New World. In this way emigration became their one dominant idea, until they seemed to have no other purpose in life, but to go out from their native land and seek homes in America.

But many and great were the difficulties in the way. To bid adieu to the land of their birth, to sever ties that seemed as it were a part of their very lives, to abandon homes wherein they had spent so many years, and in which they had hoped to close their earthly career, these were indeed formidable barriers in their way; yet they seemed comparatively small compared to the difficulty of devising ways and means of defraying the expenses of such a journey. Some of the people possessed a little means, and for these the undertaking was feasible, but a great majority were comparatively poor and to these it seemed an utter impossibility. The rent roll of years had eaten up the results of their labors, and they had merely eked out a bare subsistence for themselves and their families, so that nothing was put by for the proverbial rainy day; and hence,

when the rainy day came in the form of emigration, the poor tenant had nothing to meet the extraordinary expenditure thus entailed. For him it seemed that he must continue to endure his wrongs in patience, and await a brighter day, when in God's own good time he would find a relief.

But fortunately there was a man on the spot who was able to dominate the situation and procure the funds required by the poorer people. Captain John MacDonald, Laird of the Glens, took up their cause and by enlisting the kindly sympathy of other powerful personages, he succeeded in collecting sufficient money to defray the expenses of the voyage. He placed himself in communication with Bishop Hay, Vicar-Apostolic of the Lowland District, and with Bishop Challoner of London, through whose influence subscriptions were taken up, and a goodly sum raised to meet the needs of the emigrants. Captain John himself mortgaged his vast Estates in Scotland to enable him to purchase land in Prince Edward Island, whereon the emigrants would settle on their arrival in the new Colony. This purchase was effected in the year 1771, and forthwith he despatched laborers ahead to make the necessary preparations for the arrival of the emigrants, who, he hoped, would be ready to leave Scotland early in the following year. In the month of March, 1772, he chartered a vessel called the "Alexander" in Greenock. Thence she went North to Uist Island, and early in the month of May she set sail for Prince Edward Island with two hundred and ten emigrants, of whom one hundred were from Uist Island, and the remainder from the mainland. Of these by far the largest group was composed of MacDonalds, but there were also a goodly number of MacEacherns, MacKenzies, McPhees, Campbells, Beatons, Gillises, MacRaes, MacIntoshes, MacKinnons and probably others, whose names escape the writer at this time.

II

This first immigration of Catholic Highlanders to Prince Edward Island was well organized in every respect. Preparations for the same had been carried on for a long time, and by wise and prudent oversight everything that would be needed on the Ocean voyage had been provided, and also much that would be required by the immigrants, particularly during their first year in the new Colony. All, without exception, did everything that lay in their power to help the matter along, and the success that crowned their efforts was due under God to the united action of men bound by a single purpose, and determined that by no fault of theirs would that purpose come to naught. There were three men, however, whose names stand forth more prominently, and who for the part they played in connection with the movement deserve more than a passing notice. They were Reverend Father James MacDonald, Captain John MacDonald and Doctor Roderick MacDonald.

Father James MacDonald, the central figure on board the "Alexander", was a cousin of Captain John MacDonald, and was thirty-six years of age at the time of the immigration. He made his earlier studies in Scotland, and in his eighteenth year was sent to the Scots College in Rome, where he remained eleven years. In 1765 he was raised to the Priesthood and returned to his native land, where he at once took up the work of the Ministry, and continued the same for about seven years, having his headquarters at Drummond in the Highlands.

At the time when Boisdale's afflicted tenants were prayerfully trying to make up their minds to go out to America, one of the obstacles that stood in the way of their prompt decision and kept the project in abeyance for a con-

siderable time was the fact, that there was no Priest residing in Prince Edward Island, and should they come hither they would be necessarily cut off from many of the practices of their religion, as were the few Catholics then residing in the Colony. To be obliged to share in this spiritual abandonment was not a pleasant prospect for the intending immigrants, and hence they hesitated long before taking the final step. When their cruel landlord had insisted that, they should hold no further intercourse with the Priests of the Church, they rejected with disdain his heartless proposal, and declared themselves ready to endure every kind of hardship rather than consent to a measure, that aimed at nothing less than the absolute ruin of their Faith. Now however, they are face to face with a proposition of equal danger, because it meant going out to a land where intercourse with Priests was impossible, and where in reality their last state would be worse than the first.

For, be it remembered that despite the difficulties they experienced in Scotland, they were never deprived entirely of the consoling ministry of the Priesthood. In the darkest days of persecution in Scotland the Priests never abandoned their flocks, but secretly went from place to place bringing succor where it was most needed, and buoying up their afflicted people by the consolations, that the true Catholic ever finds in his holy religion. Hiding from the public eye throughout the day, and going forth only under cover of night, saying Mass in remote recesses that must have recalled the traditions of the Catacombs, leading lives ever shadowed by the possibility of violence, or perhaps of death, in this way did the Catholic Clergy in the Highland Districts preserve the Faith amongst their people. As a modern writer tersely puts it: "While John Knox thundered his heresy from the window of his house upon Edinburgh's High Street, and listening crowds of fanatics applauded him to the echo; away beyond Arthur's Seat, far up in the recesses of the Trossachs, outside the cities and in the deep glens of the Highlands, the Catholic priests were stealing along, in fear and trembling, to pay their vis-

its to the sick, to hear the confessions of the faithful mountaineers, or to chant the Mass for the tartained "children of the Mist."

Ah! it is a grand, an inspiring, a noble history that of the Catholic Faith in Scotland! With the tenacity of the Celt did they cling to their Cross, and with the endurance of Highland strength did they resist the persecutions to which they were subjected. The mad fury of the Covenanters, the frantic bigotry of Claverhouse and the "Lords of Convention," the wild and maniac ravings of a host of Habakkuk Mucklewraiths, the fire and the stake, all were vain efforts to quench the flames of Catholicity, that burned in the hearts of that gallant race."

But even this precarious ministry was not to be found in Prince Edward Island, and little wonder therefore, that the prospective immigrants hesitated long before committing themselves to a course of action that might spell spiritual ruin for themselves and their children. Better far, thought they, to remain where we are, where Priests will come to us from time to time and minister to our needs, than go to a Country where priests are unknown, and where we must live on, dear knows how long, without the Holy Sacrifice of the Mass, without the Sacraments, and without the thousand and one Spiritual helps which Mother Church so bountifully supplies to her faithful children.

These considerations took deep hold of the minds of the people, and soon became so serious an obstacle to the immigration, that it seemed for a time as if the entire scheme would have to be abandoned.

Here it was, that Father James stepped in and saved the situation. He decided to join the immigrants, and in making known to them his decision he promised not merely to go out with them to America, but that he would remain with them, sharing in their hardships that they might have the consolations of Religion in their homes beyond the seas.

This was most agreeable news for them all. It dispelled their hesitation, removed all their doubts, and contributed perhaps more than any other factor to their store of firm determination, without which the undertaking could never have succeeded.

It were well perhaps, to stop here and consider how much this decision must have cost the man of God. He did not act hurriedly and did not fail to give the matter due deliberation. He considered well the hardships he must necessarily encounter, and yet they deterred him not. That he must live in separation from brother Priests did not stay the ardor of his charity; the sad prospect that death itself might find him alone, with no one near to administer to him the last rites of Holy Church did not dishearten or discourage him; these considerations, depressing as they must have been, instead of holding him back only served to fire his martyr-like enthusiasm, and he leaned with confidence on the arm of Divine Providence; knowing full well, that whatever may be the ways of men, God is never outdone in generosity. Accordingly he boarded the "Alexander" with the other immigrants, and was their comfort and joy on the voyage across the Ocean.

Another prominent passenger aboard the "Alexander" was Doctor Roderick MacDonald, who accompanied the immigrants in the capacity of medical officer. He too, was a near relative of Captain MacDonald, and rendered the latter valuable assistance in organizing the immigration. Like the others he was a Highlander, and had made his medical studies in Edinburgh, where he graduated in medicine at a comparatively early age. He then returned to the Highlands and took up the practice of his profession among his kindred, and when they decided to go to Prince Edward Island he made up his mind to accompany them and continue his ministrations to them in the new Colony.

Captain John MacDonald did not sail with the immigrants, although he did more than any of them to promote the movement. He was proprietor of two large Estates in

Scotland, that of Glenaladale and that of Glenfinnan, whence came the name by which he was familiarly known "Fer an Ghlinne" or Laird of the Glens, and being an officer of high standing in the Army he enjoyed considerable prestige in the community. He was moreover a man of excellent education having spent some years at Ratisbon in Germany, where he made a complete course of studies. At the time of the Stuart rising he was a mere boy, too young to understand the meaning of the stirring events transpiring round about him; but his father deeply sympathized with the Prince, whom he regarded as his lawful Sovereign, and consequently followed him throughout the entire campaign, from the raising of his Standard at Glenfinnan till it dropped forever on Culloden's fatal field. Captain John, grown to men's estate, succeeded his father at Glenaladale and Glenfinnan, and for the time, freed from the clash of arms, he enjoyed the comfortable life of a country gentleman. But though living in comfort himself, he was not indifferent to the circumstances of his countrymen; and as was natural to a man of his character and education he sympathized with them in their troubles, and hence when they began to talk of emigration he took up their views and threw himself heart and soul into the movement. By his position he naturally became its leader, and henceforth the arrangements and the general work of preparation lay practically in his hands. When all arrangements had been completed and the "Alexander" was ready to set sail Captain MacDonald was detained in Scotland by business of importance, and did not come to America till the following year.

III

The voyage of the "Alexander" across the ocean was comparatively uneventful. The weather was fine, no serious storm was experienced, and the good ship made her way slowly it is true but comfortably towards her destination. There were no mishaps of consequence to be recorded, no sickness to cause alarm, and only one death occurred, that of a little child whose frail form was committed to the deep in the presence of its bereaved mother. Doctor MacDonald was busy among the passengers, and thanks to his skill and devotedness, the usual epidemics experienced on immigrant ships were happily avoided.

Father James, too, helped by his presence to keep order amongst the passengers, and though the ship was greatly crowded good cheer constantly prevailed, and a spirit of kindly fellowship went a long way towards beguiling the tedium of the voyage. After six weeks on the water, and well up towards the end of June, one clear morning something like a blue cloud, lying low on the horizon was descried from the deck of the vessel, and soon the inimitable coast line of far famed Abegwit sprang forth from the haze that enveloped it, as if eager to meet them half way. There were some who gazed on it in absolute silence, rendered mute by the depth of their feelings, whilst others, their eyes streaming with tears, thanked God, whose guiding hand had led them safely through the dangers of the ocean voyage. There lying in full view was the land of their adoption, henceforth the scene of all their hopes and aspirations. There it lay with its primeval forest stretching down to the waters edge, mingling the green of the spruce with the red of the native clay in pictures formed by the glorious sunlight in the limpid waters of the surrounding sea.

THE SCOTTISH EMIGRANT'S FAREWELL

Fareweel, fareweel my native hame,
Thy lonely glens and heath-clad mountains,
Fareweel thy fields of storied fame,
Thy leafy shows and sparkling fountains;
No more I'll climb the Pentland's steep,
Nor wander by the Esk's clear river,
I seek a home far o'er the deep
My native land, Fareweel forever.

Thou land wi' love and freedom crown'd,
In ilk wee cot and lordly dwelling
May manly hearted youth be found,
And maids in every grace excelling;
The land where Bruce and Wallace wight,
For freedom fought in days of danger,
Ne'er crouched to proud usurper's might
But foremost stood, wrong's stern avenger.

Tho far from thee, my native shore
And toss'd on life's tempestuous ocean
My heart, aye Scottish to the core,
Shall cling to thee with warm devotion,
And while the waving heather grows,
And onward rolls the winding river,
The toast be "Scotlands broomy Knowes
Her mountains, rocks, and glens forever."

Hume.

(You Have Gone From Us Forever)

A Hebridean Farewell

Where wide Atlantic's long reverberant wave,
Breaking among the slumbrous Hebrides,
By many a low green wave,—
Though Love shall cling to many a haunted shore
While ye go faring o'er the dark'ning seas,—
Ye shall return no more.

Yet, whether the deserts stretch around,
Or through dull cities, go your wandering feet,
How shall that sleepless sound
Which filled your nights and days since ye were born
Upon the door of dreams through darkness beat,
And wake your hearts forlorn!

Or, in the shadows of life's passing days,
Or when the stars are dim with weeping rain,
Once more the misty bays
Shall rise to your remembrance, wide and lone,—
You'll see the peat-smoke windward drift again,
And hear the grey seas moan.

Westward the breezes bear you from our sight,
Beyond the dark horizons sinking slow,
Far past the verge of Night;
Yet, valiant hearts, who were in need most true,
When years drift by, and Time's tired pulse beats
low,
We shall remember you.

Watt

SCOTTISH CATHOLICS IN PRINCE EDWARD ISLAND

The good ship continued on her course, keeping all the while as near the shore as possible, so that the passengers might have a chance to contemplate at leisure the beauties of the land henceforth to be their home. Up Northumberland Strait they made their way, past Point Prim, where the clearings made by the exiled Acadians were still plainly visible, past the Head of Hillsboro Bay, where fourteen years before, ships of war lay in the offing demanding at the cannon's mouth the surrender of Fort LaJoie; past the two headlands stretching out into the waters, as if eager to clasp hands across the entrance to the harbour; past the three tides, where the East, West and North Rivers mingle their waters on their way to the Gulf, and as the immigrants gazed enraptured by the beauty of what they saw, the Captain brought his vessel to, and soon she was riding at anchor at a point directly opposite the sloping ground, whereon stands today the City of Charlottetown.

Needless to say that in 1772 Charlottetown did not resemble in any detail the City of today. In fact at that date it was nothing more than a City in embryo. Its site, it is true, had been well chosen and it had been carefully laid out with wide streets intersecting at right angles. It contained military barracks of some pretensions, a residence for the Governor, who had arrived only two years previous, a hotel or two that scarcely surpassed the standing of ordinary taverns, private residences to accomodate a scanty civic population; so that taking it all in all, it was only a mere village, though it was the centre of Government, and the principal scene of business activity for the entire Colony. The immigrants, however, had not much time to study these things; as their stay here was only short, so eager were they all to continue their journey. Soon the anchor was weighed once more, and the "Alexander" glided up the East River till they reached Lot 36, where lay the lands purchased in the previous year by Captain MacDonald. Here the final stop was made, and the passengers leaving the Ship landed on the North side of the Hillsborough River, at a point known for some time as "The Portage."

This name had come down from the time of the early French Settlers, who on their journeys from Fort LaJoie to St. Peters, were accustomed to go up the East River in boats or canoes, land at this point and portage across country to the head of Tracadie Bay, whence they could continue by water to their destination. From this time the name "Portage" gradually fell into disuse, because it necessarily lost much of its application by the changed conditions that followed the arrival of the immigrants; and furthermore, because they deemed it advisable to select a name for the locality that would serve to recall memories of the Motherland beyond the seas. As they were coming up the river they saw on the North bank, the remains of a Fort erected by the French, which gave to the neighborhood around about it the name French Fort. Guided by this circumstance they decided to give their new settlement the name of Scotchfort, and this name it has continued to hold till our day.

Here then, was the end of the great journey that had occasioned so many months of anxious preparation, and had entailed so many sacrifices, trials and tears. Here was the land they had so often desired, so often dreamed of, and which in many moments of despondency they feared they might never see. Here at last they had reached the goal of their wishes, and as they gazed around them, mingled feelings of fear and discouragement welled up within them, and found outward expression in grave forebodings with regard to the future. Around them were the lands, cleared by the labors of the French settlers, who were driven out after the fall of Louisburg in 1758, but now these clearings were gradually disappearing under the vigorous growth of fourteen years. The cellars and foundations of the houses they had occupied were still quite visible, and these ruins tend to recall to the minds of the new immigrants the painful memories of their own expatriation. Near by could be seen the charred ruins of the old French Church of St. Louis, which had shared in the destruction wrought at the Conquest, and right beside it the Cemetery, where lay the bodies of the Acadian Pioneers who had been spared by a

timely death from witnessing the ruin of their homes.

No wonder then, that amidst such surroundings the new immigrants should be sad and dejected; no wonder indeed, that as they stood on the River bank, in the midst of their possessions just removed from the ship, and scattered about in distracting confusion on the shore, their hearts should be filled with sombre melancholy and sigh again for Scotia's "rugged hills."

But, the tall form of Father James moves amongst them. He speaks words of trust in the Providence of God. He has a word of cheer for this one, of sympathy for that other, or of kindly reprimand for a third, and his Priestly presence soothes their troubles, allays their anxieties, calms their fears, and fills their failing souls with a spirit of determination to face all difficulties with hope and courage. So they turn their faces to the future and with abiding trust in God, they begin to measure the possibilities of the situation.

Some preparation had been made for their coming, by the laborers sent out in the previous year by Captain MacDonald. The forest had been felled in places, primitive log cabins had been erected which now stood in readiness to welcome their first occupants. In one of these Father James said his first Mass in Prince Edward Island, surrounded by as many worshippers as could find access within its narrow walls, and thus did the Son of God come down amongst his faithful people, amid circumstances of poverty and destitution, that might well bring back to their minds the touching story of his coming on the first Christmas night in the stable of Bethlehem.

The straitened circumstances of that first Mass were only an index of the privations, which the immigrants would have to endure in every phase of their new life. It was plain to all that many hardships were in store for them, and looking forward with what hope they would, they could not expect to be able to do more than eke out a mere subsistence at least for many years to come.

It would indeed, be difficult to picture conditions in Prince Edward Island in 1772. The changes wrought by a hundred and fifty years of steady progress have so obliterated the landmarks of the past, that it is practically impossible to realize the state of the Colony at that date. The soil was still covered by the primeval forest except in a few places, where attempts at permanent settlements had been made. Much of the clear lands, abandoned by the French was gradually disappearing under a fresh growth of young trees, that had sprung up to surprising heights in the years succeeding the Conquest.

There were scarcely any roads in the country except some rudimentary attempts at such, in the vicinity of Charlottetown, and in consequence travelling was difficult and often dangerous. The principal highways were the rivers, and over these the travellers proceeded in boats or canoes if the season was summer, and on foot or on skates when winter's frost had covered their bosoms with a coat of ice. When the waterways failed it was necessary to travel the forest guided usually by a pocket compass, or by a blaze or mark cut on the trees to indicate the direction of the route. Of the ordinary necessities of life the Colony had never more than a scanty supply, and owing to the difficulties of communication from place to place they were at times well nigh impossible to procure. The modern conveniences that in our day obtain in all civilized communities had not yet reached Prince Edward Island, and in consequence, the inhabitants were almost always at their wits ends how to devise ways and means of meeting the most ordinary problems that arose in their daily lives.

IV

This backward state of the Colony was due in a great measure to the unsettled conditions in the Countries of Europe. For a long time France and England had been almost continually at war, and as may well be supposed the Colonial possessions of the rival Nations shared in the ups and downs of the Mother Countries. Hence, though the claim is made that Prince Edward Island was discovered by the English as early as the year 1497 no attempt was made to colonize it for many years after that date. It was not till France claimed it as forming part of the discoveries made by Verazzani in 1523 that a real determined effort was put forth to bring immigrants to its shores.

A process of gradual development was then inaugurated and continued without interruption for about thirty-five years, during which time the population gradually increased in number. The French Government stood ever behind the work of colonization, and not for selfish motives either; because the movement seemed always as much religious as it was national. For this reason, the Church was ever in the foreground and parochial arrangements kept pace with the work of civil establishment.

In this way Parishes with resident Pastors were established at Fort LaJoie near the entrance to Charlottetown Harbour, at St. Louis near Scotchfort, at St. Peters on the North side of the Island, at Point Prim, and at Malpeque on the shores of Richmond Bay. It is estimated that the population had grown well beyond five thousand, when, in 1756 war was again declared between England and France and the Colonial possessions of the two rival Nations entered upon armed hostilities. The strongest position held by

the French in America was Louisburg on Cape Breton Island, and to this the English laid seige in the Spring of 1758. In less than two months the fortress was reduced and fell into the hands of the invaders. Encouraged by this success the English commander dispatched a portion of his fleet under Lord Rollo to Prince Edward Island, with strict orders to destroy all property belonging to the French, and to drive out the inhabitants.

These orders were carried out to the letter. Lord Rollo with his ships of war appeared at the entrance of the Charlottetown Harbour and summoned Fort LaJoie to surrender. The garrison at the Fort was too weak to offer resistance, and soon the Saint John's Island of the French passed out of their hands to become in after years the Prince Edward Island of the British. Thus the work of development, inaugurated during the French occupation came to an end, and for the years that followed, that is till the coming of the Scottish Catholics in 1772, little or nothing was done to improve the conditions of the little Colony. By the Treaty of Fontainbleau in 1763 Prince Edward Island was formally ceded to Great Britain, and was placed for the time under the Government of Nova Scotia. In the following year Captain Holland was appointed to make a survey of the British possessions in North America, and in the month of October, 1764 he arrived in Prince Edward Island and forthwith began operations. Within a year from that date his work on the Island was complete, and he was able to furnish the British authorities with a very accurate and full description of Prince Edward Island. With this information in their possession, the authorities evolved a plan for the settlement of the Colony, which was probably conceived in good faith, and with the very best intentions; but which unfortunately failed in accomplishing its purpose, owing to circumstances that might easily have been foreseen at the time.

The plan adopted was this: According to the survey made by Captain Holland the entire Island was divided into sixty-seven townships containing each about twenty thous-

and acres and these it was decided to bestow by grant on persons having claims for military service. In adjusting these claims it was found, that the number of applicants was far in excess of the land divisions to be disposed of, and to settle the matter in justice to all, the authorities hit upon the novel plan of setting up the lands by lottery, and the holders of the lucky numbers thus became proprietors of the various townships. Three Lots were excepted, Lot 66 was reserved to the Crown, Lots 40 and 59 were granted directly to persons who had already established Fisheries upon them. The plan of the Lottery is thus described by a writer: "The Board of Trade ordered all petitioners for grants, to appear before them personally or by deputy on the 17th, and 24th of June, and first of July, 1767, in support of their respective claims. During three days after hearing parties, they selected those whose claims seemed preferable, and on the 8th of July the list was completed and finally adopted. The balloting took place on the 23rd of July, 1767, in presence of the Board. The name of each applicant was written on a slip of paper or ticket, and put in the ballot-box, the Lots being granted in running numbers as they were drawn."

In this way the entire Island was disposed of in one day, and it is from this circumstance that it derives the name of "Lots," applied ever afterwards to the divisions or Townships of Prince Edward Island.

As mentioned above, the object in making this allotment was to promote a speedy settlement of the Colony, and with this end in view, the following conditions were attached to the grants. Each proprietor was obliged to settle his Township at the rate of one person to every two hundred acres within ten years from the date of his grant. This latter condition was undoubtedly intended in the best interest of the Colony; but, unfortunately the proprietors almost to a man neglected to fulfil their obligations in this particular, to the great detriment of the Colony. Having come into possession of the land, they would seem to have reached the goal of their ambition, and utterly failed to

carry out the terms with regard to the settlement of the country. On this point a writer observes: "Thus it appears that in the first ten years after the commencement of the settlement only nineteen of the sixty-seven Townships were attempted to be settled, and of these only the proprietors of Lots 18, 21, 28, 31, 34, 36, 52, 57, 58, and 59 ever brought any considerable number of people to the Island."

Of the effects of this neglect on the part of the proprietors the same writer has this to say: "It may easily be conceived that so many of the proprietors neglecting their lands was very injurious to the Island, and extremely discouraging to the few who had commenced the settlement on the faith of the whole taking their just proportion of the burden thereof, and in fact, the active proprietors were all great sufferers, though at this day I believe there is no person acquainted with the Island, but that will readily admit that if the whole of the proprietors had been equally active all must have been great gainers by the Colony, which by this time would have been a populous well settled country This very extensive defalcation on the part of so many of the proprietors in performing the terms of settlement was very distressing and severely felt by most of those who had engaged therein. They had to begin mostly on new lands, and to import a great part of their daily subsistence from other countries, they were scattered in small settlements at a great distance from each other, in a country totally without roads, and many of the first settlers either from their own ignorance, or that of those by whom they were sent to the Island, were landed without provisions or any means of support, and many on that account were obliged to abandon the settlement which brought most unjust odium on the Colony, for, as often happens, men were willing to attribute their failure to anything but their own misconduct or imprudence. Though a good many people were thus lost to the Island, industry and perseverance enabled those who remained gradually to surmount their difficulties, and as they

acquired experience of the climate and soil, they became more firmly attached to the country." (Stewart)

In these circumstances it is not surprising that the Colony made slow progress, and the few settlers who had taken up lands here and there were absolutely powerless to remedy conditions over which they had no control. Up till now Prince Edward Island was subject to the Government of Nova Scotia, and being far from the centre of authority with means of communication exceedingly primitive many abuses might arise, many inconveniences exist that could easily be removed, if persons invested with competent authority were at hand. On this account an agitation sprung up in favor of securing a separate Government for Prince Edward Island, and a petition embodying this desire was numerously signed by the inhabitants and forwarded to London. The prayer of this Petition was granted, and in 1769 the Island became an independent Colony separated from Nova Scotia, and in the following year the first Governor, Walter Patterson, Esquire arrived in the Colony with all the officers necessary to establish the machinery of Government in Prince Edward Island.

V

The total population of the Colony at this time did not surpass one hundred and fifty families, and these were settled here and there, generally near the sea-coast, just as their notions of personal convenience would lead them to locate. About one-third of the inhabitants were Roman Catholics, almost entirely made up of French Acadians, of whom about fifty families lived principally in the neighborhood of Malpeque in Prince County. Prior to the Conquest in 1758, there had been a flourishing Parish in that locality, with a comfortable Church and a resident Pastor. When the British troops attacked Fort LaJoie, Malpeque, thanks to its distance, virtually escaped annoyance. The work of destruction carried out in other places did not extend so far west, and hence when the other Churches were given to the flames it would seem that the Church of Malpeque remained intact, and whilst the other Clergy were instantly deported to France, Father Dosquet, the Pastor of Malpeque, was able to make his way to Quebec, where he spent the remainder of his life. His parishoners, however, were in mortal terror, not knowing what might happen from day to day, and many of them made their way to the mainland, whilst others hid in the woods until they found all danger past, when they returned to take up life anew amid the changed conditions that had fallen upon them. From that time they had lived in comparative seclusion without a Priest to supply their Spiritual wants, and anxiously awaiting the day when the kind Providence of God would send them one to lighten the gloom of their existence. This abandoned condition of the Acadian people had been discussed by the immigrants before they set out from Scotland, and was one of the motives that induced Father James to accompany them across the sea. This we learn

from a letter of Bishop Hay written on the 24th of November, 1771, at the time that Captain John MacDonald was negotiating for the purchase of an estate in Prince Edward Island. His Lordship writes in part: "MacDonald of Glenaladale is here in order to treat of a place of settlement with Lord Advocate, Henry Dundas, who has large tracts of land in the Island of St. John, in the Gulf of St. Lawrence, a most excellent soil and fine climate, and who, though a man so much of the Government, is most willing to give them all encouragement, and their being Roman Catholics is far from being an objection with him. There are, he says, about fifty families of the old French inhabitants upon the Island, of whom His Lordship has received a most favorable account, and he is glad to think that this proposal may be the means of getting a Catholic Clergyman to the Island for their benefit. Indeed a friend of mine, a Presbyterian Minister, who went out there last summer as a teacher and factor, and who is himself very well disposed towards us, wrote me this harvest a most effecting letter about the poor French Catholics there, representing their case in the most moving terms, and begging that I would see to get a Catholic Churchman sent amongst them: Upon which I wrote about their situation to Rome, to Reverend Robert Grant, desiring him to see and provide one with a sufficient knowledge of the French language, and he tells me he is in hopes of getting a very pious and good man. By this I hope the French people will be supplied whether our people go out or not."

In view of these considerations, the missionary heart of Father James went out in pity to those long abandoned people, and he determined that on his arrival in the Colony he would take up their case, and do whatsoever lay in his power to add to their comfort, both spiritual and temporal. Accordingly, having seen his friends settled at Scotchfort he set out for Malpeque, where his advent was hailed with feelings of joy more easy to imagine than describe. Here he spent his first winter in Prince Edward Island, and here he made his first attempt to communicate with the Bishop

of Quebec, an attempt however, that failed, as his letter never reached its destination.

Before setting out for Malpeque on this occasion, Father James directed the people of Scotchfort to commence preparations for the erection of a house of worship for themselves. The materials for the same were provided during the winter, and in a short time they succeeded in putting up a little Church, dedicated to St. John the Evangelist, and which served as a place of worship for about thirty years.

It was a simple log building covered by a roof of thatch, and though it fell far beneath the modern ideas of Church architecture it was a veritable joy for the people, who could worship within its walls in perfect freedom, without fear of annoyance from any quarter. †

†—The monument erected at Scotchfort points out the site of this Church.

VI

As already stated, Captain John MacDonald did not come to Prince Edward Island with the immigrants. His business connections in Scotland were considerable at the time, and in consequence, it took him a long time to complete the necessary arrangements before quitting his native land forever. He accordingly entrusted the management of his affairs in Prince Edward Island to a younger brother, Lieutenant Donald MacDonald, to whom he gave all the legal powers necessary to settle definitely all difficulties, that might happen to arise between the immigrants and their absentee proprietor.

But though absent in body he was always present in spirit, and never forgot the immigrants, and the Autumn after their departure he chartered a vessel in Scotland, which he sent out to Prince Edward Island laden with food stuffs and other necessaries for their use. This vessel however, never reached her destination. She was either lost at sea or taken by a privateer, and her failure to turn up was a serious blow to the immigrants whose stock of provisions was fast running out, and who in existing circumstances could not easily procure another supply. On his way to Prince Edward Island in the following year Captain John touched at Boston and it was there he learned the fate of the vessel he had sent out in the previous autumn, and realizing that the needs of the Colonists must be very great, he at once secured another vessel, loaded her with provisions and despatched her to their relief with the shortest possible delay. He himself soon followed, and reached Charlottetown a short time after the vessel.

On his arrival at Scotchfort he found affairs not to his liking. The hardships of the previous winter, accentuated by the scarcity of provisions had created much discontent amongst his tenants, and in consequence loud murmurs were heard on every side. Moreover, they were not at all satisfied with the relations existing between them and the proprietor. The very thought of having to pay rent was exceedingly distasteful to all without exception; while the uncertainty of the land tenure was a source of grievous disappointment, particularly to those who had been led to expect better things in America.

This question of rents had reached an acute stage, so that it was practically impossible to find a solution satisfactory to all. Captain John offered to give leases for nine hundred and ninety years upon what he considered very reasonable terms; but as matters stood no concession made in these circumstances would satisfy all persons concerned.

Before passing judgment on the case, it is well to remember, that the immigrants, when leaving Scotland, looked forward to the possession of free lands in America. They hoped to be done forever with a system, which to them was a synonym of tyranny and trouble. They were looking forward to a day when a greedy proprietor with an odious rent roll would never again molest them, or claim tribute under pain of seizure or eviction. In fact, the idea of Landlordism was so hateful to them, it called up so many galling memories, that they could not harbor the thought that an exotic so pestilential should be allowed to taint the pure air of the New World. Hence very early in their experience of Prince Edward Island, some of the immigrants decided not to remain, but made up their minds to cross over to Cape Breton Island, where they hoped to deal directly with the Government, and others left the Estate of Captain John and moved further East particularly to Lot 38, hoping to be able thus to better their conditions. Prominent amongst these latter was Hugh Ban MacEachern and a brother Donald MacEachern, who took

up land at Savage Harbour, which in due time they were able to purchase and hold as their own. Others moved further away, keeping generally along the North Shore, and thus was set up a movement that served as the beginning of the Scottish Parishes now to be found in the Northern part of Kings County. This spreading out of the population, though yet only on a small scale, gave additional labor to Father James, who had to spend much of his time in travelling from place to place so as to keep in touch with his scattered flock.

In a letter written at this time to the Bishop of Quebec, he mentions the fact, that a number of Acadians from New Brunswick, who had not seen a Priest for eleven years, had come all the way to Malpeque that they might approach the Sacraments. They tried by every lawful means to induce Father James to come with them to New Brunswick and be their Pastor; but he would not consent to leave his little flock in Prince Edward Island. He promised however, that he would pay them visits from time to time, so that they would not be entirely deprived of the ministrations of Mother Church. His sphere of activity was thus considerably enlarged and the sum of his labors greatly increased; but it was all for the greater glory of God, and Father James' life story abundantly shows, that for this grand and holy motive he was ever ready to endure hardships and make sacrifices. Accordingly for the rest of his lifetime he added the Spiritual care of the people living on the Gulf Shore of New Brunswick and Nova Scotia to his already too onerous labors amongst the people of Prince Edward Island.

Father James did not live to be old. Burdened down by countless cares and responsibilities, face to face at almost every turn with well nigh superhuman difficulties, he wore out long before the allotted span of life. He had spent thirteen years in America, and in that interval of time he came in contact with every Catholic inhabitant of Prince Edward Island, and furthermore paid many visits to the Mainland, where the same round of arduous labors awaited

him. It is not surprising therefore, that his strength declined in early life, and that he broke down at an age when the ordinary man is in the prime of manhood, and able to give his most efficient service.

The end came to him in the year 1785, when he had reached the age of forty-nine years. Perceiving his strength to be failing he retired to the home of Colin MacKenzie of Scotchfort, and there made his solitary preparation for death. This was in very truth the saddest experience of the devoted Priest. In the very best circumstances death is a terrible reality, and few there are, who can contemplate its approach without fear and trembling. But God in his wonderful love for mankind, has robbed it of much of its terror; because by the ministrations of Holy Church the dying Christian is so buoyed up, that he looks with calm and hopeful composure upon the hour of his final dissolution. At the time of his greatest need Mother Church stands at his bedside in the person of the Priest. He raises his hand over him in absolution, he strengthens and comforts his soul with the bread of Angels, he anoints him with Holy Oil that like a valiant athlete he may fight the good fight, keep the Faith and win the imperishable crown, and thus strengthened, encouraged, and as it were raised up above himself he is able to exclaim with Holy exultation: "Oh death where is thy victory? Oh death where is thy sting?"

But Father James lying on his bed of death had none of these consolations. He had to face death unaided and alone. No Priest was near to do for him what he had so often done for others, amid many difficulties and sometimes at the peril of his life. For him there was no Confession, no Viaticum, no Extreme Unction, no Spiritual consolation whatsoever, except what he was able to draw from the wealth of Faith, Hope and Charity that dwelt in the depths of his own priestly heart; and so he died without the administration of a brother Priest, and surrounded by only the few friends who would gain access to the narrow cottage of Colin MacKenzie.

Tradition long cherished by the people tells a wonderful story of his last hour. He was apparently dying, the sweat of death stood out in large beads on his forehead, his breathing was slow and labored, his voice had completely failed and he lay unconscious slowly descending the dark valley. The few watchers kept close to his bed, and watched in prayerful pity his wan features rendered visible by the light of a candle that flickered near his head.

Suddenly his face seemed to brighten up with the look of other years; he opened his eyes and turned upon his friends a glance of recognition; for an instant there seemed to hover on his lips a suspicion of a smile; he raised himself up on his elbow and in a voice so clear and strong that it enkindled new hopes in the hearts of those who knelt near, he exclaimed: "Preserve ye the Faith," and as the echoes of his words dissolved into silence he sank back on his pillow dead.

It would be impossible to picture a sadder scene than the burial of Father James. The stalwart men of Scotchfort bore his body to the old French Cemetery, where it was laid to rest amid reverential silence, broken only by the sighs and sobs of the grief stricken people. But no Priest was there to chant the Requiem, no official representative of Mother Church to unfold the splendor of her ritual, and when the grave had been filled up, as dust had returned to its kindred dust, the people crushed down by a feeling of utter helplessness, fell on their knees around the grave that held forever the remains of him who so long had been "their guide, their counsellor and friend." When all was over and they arose to go away, a horrible sense of loneliness came upon them, as if life were shorn of all ambition; and nothing now remained that was worth while. An aching void was at every heart and a feeling of utter desolation, such as they had not experienced since that sorrowful day when afloat on the waters of the Ocean, they saw the blue lines of their native land fade from their gaze forever.

But alas for human affection and human gratitude! How weak and frail they are. How slender is the thread they weave into the tissue of our daily lives. Father James lying in the grave was soon forgotten. The generation that had known him passed away, another took its place, the cares and preoccupations that appeal to worldly minds usurped the place in their memories, that belonged by right to him. Even his lonely grave ceased to be a place of interest, and in course of time so passed out of memory that no one now can point out with certainty the spot where he lies at rest.

Had he sought only for the applause of men, in all probability they would not have so completely forgotten him, had he labored for the world, perhaps he would today fill a niche in its temple of fame. But he was moved by higher and holier motives, he sought to "lay up treasures in Heaven, where neither the rust nor moth doth consume, and thieves do not break through and steal," and being at rest with God, he may well forego the fickle praises of men.

But in these latter days a great change has taken place in this respect. The name of Father James has come forth from the oblivion of years, to take its rightful place in the history of the Country. The descendants of the people, amongst whom he lived, and for whose sake he sacrificed all earthly things, are determined that he shall not be forgotten, that his name shall not die, but that it shall survive in the minds of men despite the vicissitudes of time and change. For he was in very truth, a real Confessor of the Faith in the opening years of our history, and we would indeed be recreant to our duty did we not enshrine in grateful memory the story of his heroism. It would seem that God himself desires this recrudescence of sympathetic appreciation, for, with the approbation of Holy Church, a monument now stands at the central scene of his Priestly activities, to carry down to future generations the glorious memory of his life and labors. It stands, let us hope, for all time to proclaim to the world that Prince Edward Island,

SCOTTISH CATHOLICS IN PRINCE EDWARD ISLAND

though peacefully won to the Faith, has had heroic men who would dare all things for Jesus Christ: men, whose one absorbing passion was to be of service to their fellowmen, and men, who making choice of a self-inflicted, martyrdom followed closely in the footsteps of Him, who choose the cross upon which to die for the salvation of the world.

VII

Mention has already been made of Doctor Roderick MacDonald, who held a prominent place amongst the emigrants of 1772. On his arrival in the Colony he took up a tract of land at Scotchfort, and built on it a residence which he continued to occupy till his death. His home, long known by the name of "Doctor's Farm" and "Doctor's House" was among the best country residences to be seen anywhere in the Colony at that early date, and was the scene of many meetings and reunions on the part of the people, who always found the latch string hanging out in true Highland hospitality. The Doctor himself spent much of his time travelling from place to place, according as his professional services were required by the people, and in this particular he closely imitated the devotedness of his illustrious relative Father James. It was on one of these journeys he met his death. He was crossing the ice in the springtime, near the Head of Tracadie Bay, and was going along apparently unaware of any danger, when suddenly his horse broke through the ice and carried the driver with him.

There was no one near to render assistance, and the Doctor, unable to extricate himself from his perilous position, met his death in the waters of Tracadie Bay. His body was soon recovered and was laid to rest in the French cemetery at Scotchfort. His wife, two sons and four daughters survived him. In a short time afterwards the sons, grown to man's estate, decided to leave Scotchfort. The uncertainty of land tenures had never proved satisfactory to the Doctor, and now that he was dead, they de-



ST. DUNSTAN'S CATHEDRAL
Charlottetown.

cided to leave the Tracadie Estate and forthwith bought a tract of land at Vernon River, whither they moved and took up their home in the year 1801, and where their descendants still reside. These latter people are known as the "Doctors" a name that comes down to them from their earliest progenitor in Prince Edward Island, Doctor Roderick MacDonald.

Captain John MacDonald reserved to his own personal use a block of five hundred acres of land on Lot 36, situated at the extreme head of Tracadie Bay, and running westward to the boundary line of Lot 35. Here he built an elegant residence, wherein he lived in all the ease and comfort of a landed proprietor. Being a man of energy and education, he took a prominent part in every movement that concerned the Colony, and in this way contributed not a little to shape its destinies. He was always a staunch Loyalist and never failed to give public expression to his views in favor of British connection.

At the outbreak of the American war of Independence, he, in conjunction with Major Small of Charlottetown, organized a Company of soldiers, composed mainly of his own countrymen, and rendered valuable service throughout the entire war in defence of Prince Edward Island and Nova Scotia. Indeed Captain John MacDonald saw little of his own home during the war, as his military activities kept him at various posts here and there, where his services might haply be required at short notice. In recognition of his services on this occasion the British Government offered him the position of Governor of Prince Edward Island; but he was obliged to decline the honour, because the oath of office under the Penal Laws was such as to do violence to his Catholic principles, and when it was suggested to him that the oath in question was only a matter of form, his answer was that: "Neither his honour nor his conscience would permit him to take such an oath," and he therefore never became Governor of the Colony.

Captain MacDonald was twice married. When a young

man in Scotland he married Miss Gordon of Wardhouse, who died at an early age, together with her infant son the only child of their marriage. Sorely tried by this bereavement, Captain MacDonald made up his mind not to remarry, and chose his younger brother, Donald MacDonald, to be his heir; but this brother, who was a Lieutenant in the British Navy, lost his life in an engagement with the French, and Captain John, finding his plans thus overturned, decided to marry again, and selected for his second wife, Margaret MacDonald of the Ghernish branch of the Clan. She survived her husband for some years, and after his death was known amongst the people as the Queen of Tracadie.

Of this second marriage were born four sons, viz:— Donald, Roderick, William and John, and one daughter Flora. Donald, the eldest succeeded his father as proprietor of the Tracadie Estate, and was in his day a person of some importance in the community. Roderick took up a Naval career, in which he achieved a certain measure of success. He served in different places throughout the Empire, and died while on duty as Pay-master of the British forces at a Military Station in the Ionian Islands. William, when only a young lad, was drowned at Sea on his way to England to enter College. John spent some years in a Catholic College in England, whence he went to Paris for the study of Theology, and there he was raised to the Holy Priesthood in the year 1825. After his ordination he labored for about five years in Scotland on the Missions in the Diocese of Glasgow, and at the expiration of that time he organized an immigration of Irish Catholics, whom he brought to Prince Edward Island and settled upon his family Estate on the South side of the Hillsborough River, at a place to which he gave the name, Fort Augustus. During the earlier years of this new settlement he lived with his mother at Tracadie, and was thus able to keep in constant touch with his tenantry. But after the death of Bishop MacEachern he was appointed to the Scottish Missions in Kings County, and made his headquarters first at Launch-

ing and latterly at St. Margarets or Bear River. At the time of his stay at this latter place, disagreement between the people and the proprietors had reached an acute stage throughout Prince Edward Island, and in consequence considerable discontent prevailed in the community. Father John being more or less involved in these disputes, owing to the fact that he was an extensive land owner, found himself somewhat compromised in the eyes of the people, amongst whom he lived and labored, and so the Church authorities of the day decided, that it would be better for him to retire from the administration of the Mission of which he was in charge. He accordingly left St. Margarets and went back to England, where he lived in comparative retirement till his death.

Flora, the only daughter of the family, was educated at the Ursuline Convent at Quebec, and soon after her return home married Alexander McDonnell, Esquire, of Donaldston, and died in Charlottetown at an advanced age.

VIII

Captain John MacDonald died at his home at Tracadie in the Autumn of the year 1811, consoled by the Spiritual ministrations of his kind friend Father MacEachern. By his Will he divided his Estate between the members of his family, making ample provision for his wife who survived him. His last instructions to his children, written in his own hand make interesting and edifying reading, and show forth the spirit of Catholic piety that animated his last days. Here in part is what he wrote: "Morning and evening prayers never omit." "Get copies of short ejaculations, which you will address to God through the day. Never omit Confession and Communion once a month. Thus will you have a good chance of saving your souls. Without Confession and Communion you will not obtain the grace and strength that are necessary for saving your souls. This is so true that every Christian on reaching the years of discretion is bound to prepare for the due reception of this Bread of Life, and if out of his power to receive it he must, as a means of Salvation, at least implicitly desire to partake of this Divine Bread of Angels. If you neglect it, you will continue passionate and quarrelsome, you will fall into serious difficulties and, perhaps, into grievous sins besides disobedience. The frequent and due recourse to the Sacraments is the best cure and preservative against such things."

Having prescribed a list of pious books which they were to procure and read, he continues: "In consideration of the property I bequeathed to you, I require each one of you, as long as you live, to have five Masses celebrated for me every year.



The Masses to be offered up for my soul are to be ordinary Low Masses for the dead. These and the one hundred Masses entrusted to my dear spouse to have celebrated, with out delay, are to be for the intentions I now have in mind, viz:—for my own soul, for my former wife, brothers, sisters, all my ancestors, for my various Confessors, all of whom but one are now dead; in a word, for all the departed, especially for those I am bound to pray for.”

Captain John was buried in the old French Cemetery at Scotchfort, in a family plot, where stands a mounment erected by some of his descendants many years after his death. He had a brother in the Priesthood, Reverend Augustine MacDonald, who had spent upwards of thirty years on the Missions in Scotland, and who finding the infirmities of old age growing fast upon him, decided to come to Prince Edward Island to spend the remainder of his days. He lived about five years at Tracadie, making his home with his brother Captain John, whom he predeceased by about three years. At his death his remains were laid to rest beside those of his cousin, Father James in the French cemetery at Scotchfort.

IX

The death of Father James was a sad loss to the immigrants. It ushered in the very state of affairs, which they dreaded so much when they had first made up their minds to emigrate, and which kept the project in abeyance for so long a time. Now they have no Priest to minister to their Spiritual wants. They have been deprived of the Saintly Pastor, who was their consolation and their joy throughout the darkest days of their exile, and whose presence and fatherly counsel bore them bravely over the most trying experiences of their isolation. He had lived with them and labored with them when conditions were at the worst, he had shared in their wants and privations, and now that a brighter era was dawning for them, and his life growing more comfortable, he is called away as his feet were about to press the threshold of comparative ease and comfort. Indeed a great change had taken place in the condition of the people during the thirteen years of his stay amongst them. The small thatched log house was giving place to more commodious dwellings, roads were being opened up from place to place, the poverty of the earlier years was now a thing of the past, and in its stead the people enjoyed a competence and in some instances even plenty. God in His Goodness had wonderfully blessed the immigrants in the new country, and encouraged by the experiences of the past they faced the future with a firmer hope and a more settled assurance of happiness to come.

But now the greatest loss of all has come upon them, and they feel it the more, that look upon it as they may, they find it in every sense irreparable. For a number of

years they had been in correspondence with their friends in Scotland, and had held out to them many inducements to come to Prince Edward Island. They told them of the success they had been able to achieve in the new Colony, and contrasted the same with the untoward conditions in the Motherland, which had forced them to emigrate. Their friends in Scotland too, were talking of emigration. They had taken up the idea as the only solution for the problems that faced them at home under the Penal Laws.

As a matter of fact, the state of the Catholics in Scotland, though somewhat improved, was still far from satisfactory, and there were many who were longing for the day when they would be able to emigrate and join their kindred beyond the seas. But now that Father James was dead Prince Edward Island held out no inducement to would-be Catholic emigrants. In Scotland, their circumstances might indeed be precarious; but they could at least see a Priest from time to time, whereas in Prince Edward Island this great privilege would necessarily be denied them. Hence in such circumstances, emigration was out of the question, and the poor people were forced to nurse their discontent as best they could until more favorable conditions would prevail. For five years things went on in this way, when God in His Providence, raised up another Apostle to minister to His needy flock in Prince Edward Island.

X

Among the passengers on board the "Alexander" was Hugh Ban MacEachern of Kinloch, Moidart, in Scotland, who with his wife and nine of his children had decided to try his fortune in the New World. Two of the family remained behind in Scotland, viz:—a daughter, Margaret who had married a short time prior to the emigration, and Angus Bernard, the youngest child of the family, who was left in charge of Right Reverend Hugh MacDonald, Bishop of the Highland District. Angus Bernard, who was fourteen years of age when his parents set out for America, made his early studies in Scotland, under the direction of the Bishop, and later was sent to Spain, to the Royal Scots College at Valladolid where he spent several years, and where he was raised to the Priesthood on August 20th, 1787.

He immediately went back to his native land, and took up the work of the Holy Ministry, dividing his time between the mainland and several of the adjacent Islands. The people amongst whom he labored were at the time decidedly dissatisfied with their lot, and many of them were filled with the idea of emigration. They had received glowing accounts of the comfort and happiness of their kinsfolk in Prince Edward Island, and were looking forward to the day when they would be able to join them in their adopted country. This condition of affairs had gone on for a considerable time; but the death of Father James changed the aspect of things, and went a long way towards cooling the ardor of their desires.

Now however, new hopes rose up within them. They thought within themselves; why could not Father MacEachern come with them to America, as did Father James in the case of the first emigrants. He was now in the

prime and vigor of his early manhood, filled with the spirit of his Divine calling, ready to brave any hardships that would promote the glory of God and salvation of souls, why could he not come out to the New World, whither so many of his kindred had already gone, and who were now in sore need of priestly consolation? The prospect thus opened before the young priest was not by any means a pleasant one. It meant much labor and hardship: but above all other considerations, he could not help recalling to mind the pathetic death of Father James, and this thought was certainly well calculated to give him pause. But other considerations lured him on. He fully understood all the possibilities of service to God and humanity, that would lie within his reach in the new country. He saw before his mind's eye the touching picture of so many souls crying for bread and none to break it to them. Amongst their number he saw his own father and mother bereft of Spiritual consolation in a foreign land, and thus to the motives of religion were added the more natural appeals of flesh and blood, till he seemed no longer able to resist and so decided to come to America. Accordingly plans for a second emigration were speedily made, and in the early Summer of 1790 Father MacEachern with a large band of emigrants set sail from Scotland, and arrived in Prince Edward Island about the middle of August of the same year.

The new comers received a warm welcome from their friends at Scotchfort, who were fortunately in a position to bestow upon them the kindly attentions so much needed after a long ocean voyage. Father MacEachern was welcomed with special cordiality by all the people, but particularly by his parents who had parted from him eighteen years before. We may well imagine the joy of his mother to see her boy of fourteen years grown to manhood, and vested with the character of the Holy Priesthood. It was indeed a day of great rejoicing at Scotchfort, when a Priest again appeared on the scene, and the walls of the old church echoed back once more the thrilling words of Sacrifice.

With little or no delay Father MacEachern entered upon

his missionary career in the new Colony. He took up the same round of arduous duties that had sapped the energies of the lamented Father James, and brought him down to an early grave. In fact these labors were more difficult now, because the people were more numerous and were spread out over larger areas, for many of them, on leaving the Tracadie Estate had settled in remote places to which access was very difficult. But Father MacEachern quailed not at the sight of labor. He was above all things else a man of duty imbued with the true missionary spirit, and neither labor nor difficulty could stay his ardor, and so without delay he took up the work interrupted five years previously by the untimely death of Father James, and by the blessing of God, he was able to carry on the same without rest or pause for a period of forty-five years. Wonderful changes took place in Prince Edward Island in those forty-five years, but throughout them all he changed not, he ever remained the same gentle, humble follower of the Divine Master whose life he strove to imitate, as "He went about doing good."

XI

In a preceding paragraph mention was made of the discontent, that prevailed amongst the early settlers at Scotchfort.

Besides the hardships and inconvenience incidental to life in a new country, they were greatly dissatisfied with the system of land tenure, that obtained upon the Tracadie Estate, and grievously disappointed in the fact that the expectations they had formed and the roseate dreams they had caressed when leaving Scotland showed no signs of realization. Hence it was that many, as already stated, took advantage of the first opportunity to leave the neighborhood of Scotchfort, and go elsewhere in search of homes. This movement began almost immediately after the coming of the first immigrants, some of whom crossed over to Cape Breton Island, whilst others not wishing to go so far from their kindred took up lands on Lots 37 and 38, in places contiguous to Scotchfort.

In a short time Lot 37 attracted a considerable population, and its steady growth seemed to indicate that it would eventually surpass in importance the original settlement. This fact did not escape the keen vision of Father MacEachern, who was alive to every interest of his flock, and as the almost ruinous condition of the primitive Chapel at Scotchfort made it imperative, that it should be replaced by a larger and better edifice, he made up his mind that the original site should be abandoned and the new Church erected at a place more to the Eastward, where it would be convenient to a greater number of people.

This plan however, did not please all concerned.

Captain John MacDonald of Tracadie was strongly opposed to it. He did not wish to have the Church any farther from his home, and he had sufficient influence with his tenants to bring many of them around to his way of thinking. Personal considerations entered thus into the matter, and as often happens in such cases, the interested persons were not sufficiently unselfish to appreciate aright the real motives of the change. But Father MacEachern was not a man to take hasty action. He patiently left the matter in abeyance till the coming of Bishop Denaut of Quebec, who made a Pastoral visitation of Prince Edward Island in the year 1803. His Lordship, when seized of all the facts, saw the wisdom of Father MacEachern's contention and accordingly gave it his entire approbation.

He forbade the further use of the Chapel at Scotchfort, as a place of worship, and selected a site for a new Church farther up the river and near the Eastern boundary of Lot 37. He directed Father MacEachern to commence building operations without delay, and chose for Titular of the new Church the National Patron of Scotland, St. Andrew the Apostle. In the following year the Church was built and put in shape for the celebration of the Holy Sacrifice, and for upwards of fifty years it served the people of the neighborhood as a house of worship, and at the same time gave its name to the entire settlement. †

A separate Mission was subsequently established at Tracadie a little to the West of Scotchfort. About the year 1838 ground was broken for a Church near the Head of Tracadie Bay, on the Old Glenaladale Estate. This building having been in use as a house of worship for upwards of sixty years was converted into a Parochial Hall, while close by was raised an imposing edifice, the present beautiful Church of St. Bonaventure.

† This Church was hauled down the river ice to Charlottetown in the month of March 1864.



SAINT ANDREW'S COLLEGE
Founded by Bishop MacEachern in 1831.

XII

The immigrants of 1790 following the example set before them by their predecessors, did not settle permanently on the Tracadie Estate, but took up lands in other localities, according as special conditions appealed to their fancy, and Father MacEachern, wisely foreseeing what would turn to their ultimate advantage, encouraged them to do so, though he fully realized the additional labor their dispersion would entail upon himself. In the last decade of the eighteenth Century, the years immediately following the coming of Father MacEachern, this movement of population acquired considerable proportions, and settlements were formed here and there throughout Kings County, which eventually grew into flourishing Parishes, and the same is true of Prince County away to the westward of the Province. In this way Scotchfort, which was usually the point to which the early immigrants made their way on their arrival on Prince Edward Island, became for the time being a sort of distributing centre for the Colony, and from there immigrants went forth year after year to establish homes for themselves in whatsoever locality best suited their inclinations. Altogether there were two principal immigrations in the earlier days, that of 1772 in charge of Father James MacDonald, and that of 1790 under the direction of Father MacEachern.

Other immigrations there were, but on a comparatively small scale, and usually consisted of a few families, who taking advantage of the chance voyage of a trading ship made their way to Prince Edward Island. But wherever they landed, they were almost certain to come to Scotchfort, where they were sure of a hospitable reception, and where

they usually remained until they had made up their minds with regard to their final destination.

In this way a settlement was formed at Launching Place in Kings County about the year 1796, composed of MacDonalDs, MacPhees, MacCormacks and Walkers, all of whom had come from Scotland with Father MacEachern, and had spent the intervening years at Scotchfort. In the year 1802 they built a little log Church close to the shores of Launching Bay, which served them as a place of worship for a quarter of a century, when it was replaced by one of larger proportions, erected about a mile to the Northwest of the original site. To this in time was added a Parochial house, where Reverend John MacDonald of Tracadie took up his residence in the year 1836, and whence he looked after all the Missions of Eastern Kings County.

The settlement at Launching soon attracted other settlers to the neighborhood, and in a short time a number of Morrisons, MacCormacks, MacDonalDs, MacInnises, and Campbells arrived, some of whom settled on the North-eastern side of Grand River at a place called Little Pond, thus forming the beginnings of the present Mission of St. Francis de Sales, where a Church was built in the year 1863; whilst to the Westward of Launching along the Cardigan River settlements were formed by MacLeans, MacPhees, MacLellans, MacLeods, Steeles and Campbells. About forty years later MacCormacks and MacDonalDs settled farther up the Grand River, at a place called Narrows Creek, and to these were added several families of MacLellans, who with MacIntyres and others formed portions of an immigration that came to the Colony in the year 1848. About the same time a number of Campbells, whose progenitors had come to the Island in 1772 and had settled at Johnston's River on the Tracadie Estate, came to Dundas and settled at the Head of Grand River where their descendants are found at the present day.

By this influx of population, it was brought about that

the Church at Launching was no longer centrally situated, but rather it stood practically in one corner of the area, over which the congregation was spread out, and Reverend Father Francis MacDonald, who had succeeded Father John in 1840, reading the signs of the times, decided that it would be better to choose a more central location, where a new Church could be erected within easy reach of all the people. He accordingly selected a site at Narrows Creek, and there a new Church was built dedicated to St. George, Martyr, and opened for Divine Worship on All Saints Day, 1860.

The settlement of East Point on Lot 47, is co-eval with that of Launching. Towards the end of the eighteenth century a Colony of Scottish Catholics, comprising MacDonalds, Beatons' Campbells and MacIntyres took up land at the Eastern extremity of Prince Edward Island.

Soon they were joined by others who settled more to the westward, and this growth of population went on along the Northern sea-board, tending more and more to the westward, till it met the overflow of population from Scotchfort and neighboring places going in the opposite direction, thus forming settlements that in course of time grew into the flourishing Parishes of St. Columba's, St. Margaret's and St. Peter's. Father MacEachern was ever in close touch with these people. He went amongst them as often as possible, saying Mass for them in the principal residence of each settlement, and exhorting them to provide themselves as soon as possible with Churches, for the convenience of public worship. Small Churches were thus put up at St. Columba's, St. Margaret's and somewhat later at St. Peter's which in course of time gave way to more roomy and elegant structures. That of East Point erected in the year 1846 by the Reverend Pius MacPhee, was remodelled and enlarged and continued to serve the congregation for upwards of sixty years, till it was destroyed by fire and then replaced by the present Church of St. Columba.

The Church of St. Margaret's erected in the following year stood very close to the shore, and as the Parish de-

veloped and land was being cleared further to the rear, it came to pass, as in the case of Launching, that the Church was situated on one side of the Parish to the great inconvenience of the people. This condition of affairs continued until the year 1894 when the people under the guidance of their Pastor, Reverend Alexander P. MacLellan, decided that it would better serve the interests of the whole Parish, if the Church were hauled farther from the shore, and placed in a position more accessible to all, who worshipped within its walls. This task once begun was successfully accomplished, and the Church, the Parochial house and adjoining buildings were detached from their foundations and transported about a mile further inland. Here they were fitted up anew, and all put in excellent condition, particularly the Church that seemed like an entirely new building. Renovated and remodelled it appeared as if it should serve the congregation for many years; but during the summer of 1821 severe forest fires ravaged that portion of the country, and amongst the ruins left in their wake were the Church and other Parochial buildings of St. Margaret's.

The settlement formed around the shores of St. Peter's Bay, was at first somewhat scattered and unstable, and hence was a considerable time without a place of worship. It was only in the last years of the Episcopate of Bishop MacEachern that the question of building a Church became a live issue in that locality; and the matter had scarcely passed the incipient stage, when the saintly Prelate was called to his eternal reward. However the work once begun went on with becoming despatch, and under the guidance of Father John MacDonald they built a small Church which continued to be their "House of Prayer" for well nigh fifty years. In the year 1881 it was replaced by the present sacred edifice built by Right Reverend Bishop MacIntyre, and which rising over his grave stands a fitting monument to his zeal and devotedness.

About the year 1818 a Colony of Scottish Catholics, composed mainly of MacPhees, MacLellans, MacKinnons and

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Campbells settled near the shore along the Southern boundary of Lots 45 and 46. They were soon joined by others, and thus was begun a small settlement, that in course of time grew into the populous Parish of Souris. Their first Church was put up in the year 1838, and in it the first Mass was said by Father John MacDonald in January, 1839. A few years later it was destroyed by fire together with the small Parochial house that had just been completed. Father Pius MacPhee, who was in charge of the Mission at the time, commenced without delay, the construction of a new Church, which was opened for Divine worship in the month of November, 1849. This latter Church was in use for many years till replaced by the present stone edifice, which was commenced in the year 1901 and completely finished in a short time.

In the year 1806 Andrew MacDonald of Arisaig, Scotland came to Three Rivers, Prince Edward Island, with the intention of remaining permanently in that locality. He had a large family of boys, who, as they grew to man's estate settled here and there, and whose immediate descendants occupied prominent places in the Civil and Political life of the country. He purchased the whole of Panmure Island, and having settled there with his family immediately opened a general store, that was for years the centre of business activity for that section of the country. About the year 1824 a small Church was built on his Estate, and in it Bishop MacEachern officiated, when his Missionary labors brought him to the neighborhood. Mr. MacDonald died in the year 1833, and soon after, his son Hugh transferred the business to Georgetown, where it would be more conveniently located.

About this time lands were taken up near Georgetown by Scottish Catholics composed of MacPhees, MacAulays, MacDonalds and Morrisons, and it seemed that the neighborhood would become in the near future a place of considerable importance. Accordingly the little Church on Panmure Island was transferred to Georgetown, where it con-

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tinued in use till the year 1852, when it was enlarged and remodelled by Father Francis MacDonald. It served the purpose of Parish Church for almost seventy years afterwards, and was finally replaced by the present new Church of St. James.

XIII

The year 1822 is memorable in the annals of the Scottish Catholics of Prince Edward Island. It witnessed the ordination at Quebec of the first of their number, and the first native Islander to be raised to the holy priesthood. This was Reverend Bernard Donald Macdonald, son of Angus Macdonald of Allisary, one of the original immigrants.

Father MacEachern fully realizing the scarcity of Clergy in his time, had made it a practice, as he went from place to place, to call the attention of the people to the necessity of their doing something, to provide themselves with priests, so that whatever contingencies might occur by death or sickness, there would always be some one to minister to their spiritual wants. The people impressed with the truth of his words, agreed to contribute to this worthy object and accordingly he selected two boys of good disposition, in whom he fancied he saw the early signs of a divine vocation. They were Ronald MacDonald, a native of Saint Margaret's and Donald Macdonald, of Saint Andrew's.

As there was no college near at hand, they were sent to the Seminary of Quebec, where they entered upon their studies in the autumn of the year 1812.

Ronald was a brilliant student, who soon forged to the front in his classes; but unfortunately he did not persevere in his original intention, and grievously disappointed his benefactor and friends, by abandoning his studies and taking up a secular career in the City of Quebec. Donald

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on the other hand, never wavered in his inclinations, but went steadily forward, and having completed his studies was ordained priest in the month of June 1822. He then returned to his native Province, and took up the work of the ministry, in which he was able to achieve a splendid measure of success. Of him, Boshop MacEachern once wrote:—"Reverend Bernard Donald Macdonald, whose uniform regularity of deportment, and disengagement from everything but his duty, renders him dear and respected in the community."

Being the first native priest, he was also the first native bishop, for it was he who was chosen to succeed to the see of Charlottetown on the death of Bishop MacEachern in the year 1835.



BOAT USED BY BISHOP MACEACHERN
(See opposite page.)

UNIQUE MEANS OF TRANSPORTATION EMPLOYED BY BISHOP MACEACHERN IN HIS WINTER JOURNIES THROUGH P. E. ISLAND.

The little boat, of which a picture is here given, was built by Bishop MacEachern in the year 1812, and for years subsequent to that date, it was a familiar object throughout the length and breadth of Prince Edward Island.

It was a composite kind of a vehicle, half boat and half sled, so designed as to be used whether on the roads, or on the ice of the bays and rivers.

The primary reason for the adoption of this strange mode of transportation, was to preserve the missionary outfit, which Father MacEachern was obliged to carry with him from place to place as he went on his rounds, through the settlements. On these occasions, he had to take along with him, all things necessary for the celebration of the Holy sacrifice, and as these were valuable and exceedingly difficult to procure, it was imperative that he should take even extraordinary precautions to ensure their safety; for should they be lost, they could be replaced only from Quebec, and this meant great inconvenience and long delay. This difficulty was considerably enhanced owing to the fact that he travelled a great deal on the ice, and especially during the Spring and fall, this was oftentimes very dangerous. But in his little boat, fastened with iron stays to the runners beneath, things were comparatively safe; for should his horse break through the ice, the boat would float secure, and the valuables it contained, could easily be saved, from what in other circumstances, might prove a perilous situation. This little boat, built over a hundred and ten years ago may still be seen at St. Joseph's Convent in Charlottetown, where it is carefully and almost tenderly guarded, by the inmates of the institution.

Though not intended for an ice-breaker, it is without any doubt, the first winter-boat, ever seen in this part of the Country, and sets forth, perhaps better than any other testimony, the wonderful improvement in transportation, that has marked the last hundred years of our Island history.

XIV

Whilst throughout Kings County centres of population were being formed, and new homesteads evolved from the primeval forest, Prince County in the west of the Province, joined in the general activities and welcomed bands of Scotch Catholic immigrants, whose inclinations led them towards that section of the Colony.

They too had suffered for their Faith in Scotland, and had experienced the blighting effects of Landlordism; and only when conditions had grown intolerable did they make up their minds to sever the ties that bound them to the Motherland and emigrate to America.

Very early in the history of the Colony, in fact only a short time after Captain John MacDonald organized the emigration to Scotchfort, one of his cousins in Scotland, Captain Allan MacDonald of Rhetland, had his thoughts turned towards Prince County as a suitable place for colonization. He obtained from the Crown for military service ten thousand acres of land on Lot 25, in the settlement now known as Bedeque. On receipt of this extensive grant he decided to purchase the remainder of the Lot, and bring a number of his countrymen to settle upon it. But unfortunately at the very time that he was negotiating the purchase, he was drowned at sea, as he was returning from a visit to one of the neighboring Islands. His children were young at the time and there was no one that would take the matter up, and so by his death his plans of colonization came to naught.

Some years later one of his sons named Alexander came

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to Prince Edward Island; but apparently did not find the place to his liking, for beyond apportioning a tract of land to three of his Aunts he does not seem to have made a permanent disposition of the Estate. In this way it almost all passed to other people, and today only two homesteads remain in the hands of descendants of the original proprietor. One of his descendants somewhat later secured a grant of land on Lot 47 near East Point, and was the progenitor of those people who reside there today, and who are familiarly known as the Rhetland MacDonalds.

Subsequent attempts at colonization in Prince County achieved more definite results. In the early years of the nineteenth century two vessels arrived from Scotland, bringing bands of immigrants made up of Gillises, MacNeills, MacLellans, MacDougalls, MacKinnons, MacDonalds, Morrisons, Camerons and MacIntyres. According to a tradition prevailing amongst some of their descendants, their intention on leaving Scotland was not to come to Prince Edward Island, but make their way to Glengarry, Ontario, where a Colony of Scottish Catholics had already been established; but as they were nearing the entrance to the Gulf of St. Lawrence they became enveloped in a dense fog, and the Captain, either by accident or design, missed his course and landed his passengers at a point near Charlottetown. Here they were met by the proprietor of Lot Eighteen in Prince County, who placed before them a pretty picture of the advantages they would reap by settling on his particular Township. By multiplying inducements he finally persuaded them to try their fortune in that part of the country; and they accordingly went westward and settled some at Indian River, some at Grand River, whilst others settled on Lot 26, where with other emigrants, MacDonalds, MacInnises, and Campbells they formed a settlement, that eventually became the Parish of St. Peters at Seven Mile Bay.

In this way were formed in Prince County three important centres of Scottish Catholic activity, from which settlers went forth year after year, whose descendants are

still to be found at Brae, Kildare, Montrose, Palmer Road, and other places throughout the County. These early settlers encountered the same trials and hardships that fell to the lot of all the pioneers; but they were men of sterling character, who quailed not at the sight of hardships, and so they manfully took up the burden of their trying existence in the Colony, and bore it unflinchingly throughout the years. Father MacEachern visited them as often as he found it possible to do so, and his presence amongst them went far to reconcile them to the hardships of their condition. With the devotedness of a true Apostle, he seemed to grow ubiquitous as he multiplied his efforts to reach all the people, who were in need of his Spiritual care. Under his direction small Churches were put up at an early date at Grand River, Indian River, and Seven Mile Bay, which, though rude in construction and small in proportions were nevertheless dear to the hearts of the people, who looked upon them as holy places, set apart for the worship of Almighty God, and hallowed by the sacrificial presence of His Divine Son on the Altar.

A brighter era dawned for the people residing in this part of Prince County in the year 1842, when Father James MacDonald, recently ordained to the Holy Priesthood, came to them as their resident Pastor. He went to live at Indian River, and forthwith began to administer to the Spiritual wants of the scattered flock committed to his care. One of his first acts was to build a new Church at Indian River to replace the primitive house of worship, that had become too small for the congregation. The new Church, which was a large and elegant edifice was erected in the year 1843, and filled the role of Parish Church till the year 1896, when it was destroyed by fire. Father James found similar needs throughout his other Missions and hence we find him at this time completing a Church at Grand River, that had been commenced by Right Reverend B. D. MacDonald, who became Administrator of the Diocese on the death of Bishop MacEachern in 1835. This Church

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was entirely remodelled and enlarged during the pastorate of Reverend Laughlin J. MacDonald, and still stands overlooking the valley of the Grand River, linking up the ease and prosperity of the present generation with the trials and privations of their forebears in the Faith.

The District of Seven Mile Bay also required similar attention, but the people were few in number and matters there naturally proceeded with less celerity, and it was not till the year 1856 that steps were taken to replace the original Church by another more in keeping with the improved condition of the people. This Church was twice enlarged by Reverend John J. MacDonald, and in its improved condition gives ample accomodation to the congregation.

XV

The foregoing pages contain an account of the principal Scottish Catholic settlements, formed throughout Prince Edward Island in the early days of the Colony. It would be impossible within the limits of this small Volume to enter into the history of the various families, or to delineate the details of the various happenings, that marked their evolution from poor and obscure beginnings to the religious and civil development, that challenges our admiration at the present day. But if we listen to the echoes of the past, each settlement will tell its story of determination and endurance on the part of the devoted people, who, exiled from their Motherland for conscience sake, crossed the stormy ocean and forced the wilds of Prince Edward Island to lay aside their terrors, and yield up a home and a living to these hardy adventurers.

Could the screen artist of the present day go back one hundred and fifty years and reproduce the scenes, that met their gaze on their arrival on Prince Edward Island; could he picture their landing at Scotchfort amid the gloom and loneliness that surrounded them; could he show us the pioneers of Prince County making their way westward, the speaking stillness of the primeval forest beckoning them farther and still farther into its disheartening obscurity: above all could he make those actors speak and tell us what were the feelings that welled up within them, what were their misgivings, their doubts, their anxieties and fears, whilst every hill and brook and tree seemed to speak of hardships and toil and want to be endured even until death: and all this not for their own sake but for the sake of their descendants, that peace and plenty and comfort might be

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their birthright in the land of their adoption: what a glorious panorama he would unfold. What a sermon more eloquent than the most thrilling passage of the world's greatest orators. What a story he would tell of unswerving attachment to parental duty, of keen appreciation of holy religion, of unselfish devotion to God and Country, virtues stamped over the entire face of Prince Edward Island, by the martyr-like devotedness and heroic tenacity of purpose, that characterized its Scottish Catholic Pioneers.

XVI

The coming of the Scottish Catholic immigrants was in reality a great boon to Prince Edward Island. They were strong men, who feared no hardship, and were therefore well fitted to cope with the difficulties of the situation, for hardships were indeed many and conveniences few, when they began to fell the virgin forest that stood between them and competence. But with the determination of the Celt they never wavered in their purpose, and with an abiding trust in the Providence of God they bade defiance to destiny. A strong tie of fellowship bound them in a bond of genuine sympathy, and they were ever ready to help one another and make common cause against difficulties. Moreover, they were men of deep religious sentiment. It is true their opportunities for education were only meagre; but they made up for their lack of instruction by a spirit of faith, that was able to draw comfort and consolation even from the most trying circumstances. Patriotic men were they too, these stalwart pioneers, whose Country was their idol; and though they had suffered sorely under English rule, they scorned to harbor bitter feelings, and never wavered in their loyalty to the British Crown.

Indeed, it was their dream to found on this side of the ocean a community, that would help to sustain the arm of Britain in her future struggles in the cause of right. This spirit of loyal attachment to the Empire they bequeathed to those who came after them, and these in turn transmitted the same to their descendants, so that today, after a hundred and fifty years the fire of true Patriotism, that warmed the hearts of the first colonists, instead of growing dim with time burns brighter and fresher and stronger than

ever. Hence, when Germany threw down the gage of battle to the world, and the cry went forth for men and "still more men," none responded to the call with more genuine enthusiasm than the Scottish Catholic young men of Prince Edward Island, lineal descendants of the early immigrants. In that time of stress the injustice from which their forebears had suffered, the persecutions they had endured, the ill treatment that drove them exiles to America were all forgotten, and these young men went forth to the succor of the old land, ready to fight and ready to die for the cause she had made her own, and today many of them bear in maimed bodies distressing trophies of their encounter with the enemy, whilst many others made the supreme sacrifice, and are sleeping their long last sleep in "Flanders Fields where the poppies grow."

In this way does the spirit of the pioneers survive in their descendants, and the country is richer, nobler, better by the fact. Church and State have evidently recognized this truth, and this is why there is no position of trust in one or the other that they have not filled, with credit to themselves and profit to their fellow citizens. The most honorable positions in the Church have come to them, the most responsible political offices have also been theirs, and to the discharge of the duties thus imposed on them, they brought splendid qualities of mind and heart, whose origin they are proud to trace back to the virile virtues of their forefathers.



SAINT ANDREW'S CHURCH

First Church at St. Andrew's. Built by Bishop McEachern in 1804
Hauled to Charlottetown in 1864.





REVEREND FRANCIS JOHN MACDONALD
First student of Saint Andrew's College ordained priest.

XVII

During the years, when these centres of population were being established throughout Prince Edward Island, the one grand outstanding figure, that was ever at the back of the movement, and the one that particularly elicits our respect and admiration is Right Reverend Angus Bernard MacEachern, first Bishop of Charlottetown. On his shoulders lay the burden of providing for the spiritual welfare of all the Catholic people, not only of those, whose coming to the country we have just been describing; but also of those who were settled along the Gulf Shore of Nova Scotia and Cape Breton Island. These latter people had grown quite numerous, especially during the latter years, and on that account claimed much of his attention, for he visited them as often as he could steal away from the pious importunities of his flock in Prince Edward Island.

In later years when he became diocesan bishop, his sphere of activity was considerably enlarged, and besides the extensive region above mentioned, he travelled the whole of New Brunswick, which at first formed part of the Diocese of Charlottetown.

In the year 1819, after he had spent twenty nine years as a missionary priest, he was appointed bishop, and two years later he was able to make his way to Quebec, where he received episcopal consecration, on the 17th of June, 1821. This additional dignity, however, did not relieve the difficulties of the situation in which he was placed, nor did it lessen in the smallest degree the sum total of the labors that fell to his lot. Being only an auxiliary bishop, without independent jurisdiction, he was still subject to the Bishop

of Quebec, and therefore his hands were tied to a great extent, and he was not in a position to introduce the reforms or inaugurate the works, that he might deem useful or essential to the welfare of religion throughout the region, in which he lived and labored.

It was not till August 11th, 1829, that Charlottetown was cut off from Quebec, and raised to the standing of an independent diocese. This was in very truth a red-letter day for the Church in Prince Edward Island. It ushered in an era of progress and prosperity, that happily continues in ever increasing vigor until our day.

It is characteristic of God's providential care for His people, that He selects for their guidance, men endowed with special aptitude to cope with the particular needs and difficulties of their times. To these chosen leaders He opens the treasures of His own wisdom, and bestows on them qualities of mind and heart, that make them fit and effective instruments for carrying out the designs of His Providence. Such a man, without any doubt, was Angus Bernard MacEachern, pioneer bishop of the Diocese of Charlottetown. He was a man of vision, who saw and understood the possibilities of the situation, and who, grasping the opportunities of his time, turned them all into ways and means of promoting the interests of souls.

The one great drawback to the advancement of religion, with which he was confronted during his missionary days in Prince Edward Island, was the lack of priests, and this great want he had endeavored, in season and out of season, to impress upon the minds of the authorities at Quebec. But his efforts in this matter had hitherto proved unavailing, and little or nothing had been done to relieve the tension of the situation. Hence, no sooner was he in a position to act for himself, than he took up the matter in a serious and determined manner, and forthwith began to devise ways and means to educate a native clergy, who would supply the future wants of the missions entrusted to

his care. From the first, he was convinced of the fact, that if the people would be left depending on priests from abroad, they would always be short of clergy, and would often be without clergy at all. His hopes therefore centered in a local institution of learning, wherein vocations would be fostered, and young men having an inclination for the priesthood, would receive a classical education, together with the moral training necessary as a preparation for that holy state. Accordingly, he turned his house at Saint Andrews into a college, thereby founding the first institution for higher education in the Maritime Provinces. It was a difficult undertaking with the slender means at his disposal; but time fully justified the wisdom of his course, for the institution thus founded proved a veritable boon to the Church in this section of Eastern Canada. It became in time a nursery of religious vocations, and from its walls came forth a band of young men, who went abroad to finish their clerical education, and then returned to their native land, to devote their lives to the salvation of souls. In this connection, it is sufficient to mention the names of Right Reverend Peter MacIntyre, third Bishop of Charlottetown: Reverend Francis John Macdonald, who labored so long in the eastern section of the Province: Very Reverend James Macdonald, Vicar General under two bishops: Reverend Pius MacPhee, for many years identified with the cause of Religion in the north eastern portion of King's County: Reverend James Æneas MacIntyre, the first native Islander to win the Doctorate in Theology, at the Propaganda College in Rome: Reverend Daniel Macdonald, another Roman Doctor, whose memory still lingers amongst the older people of Charlottetown. To these may be added a list of others, whose sphere of clerical activity was comprised in the Provinces of Nova Scotia and New Brunswick. In this way Saint Andrew's College proved the stay of religion in Prince Edward Island, and its foundation will stand forever as a monument to the foresight, energy and sacrifices of Bishop MacEachern and the Scottish Catholics of his time. It rendered splendid service in its day, and

when through the changes wrought by time, it was found inadequate to the growing needs that arose, it gave place to the new St. Dunstan's, founded by the immediate successor of Bishop MacEachern, and which working along the same lines, has been blessed with a wonderful measure of success.

The Bishop lived at the College for some years, until a new residence, he had commenced at Savage Harbor had been completed. It may be said, however, that he spent only a small portion of his time at Saint Andrew's, because the duties of his office kept him almost continually travelling from place to place. He continued to visit the settlements as he had done in his earlier days, administering the sacraments, visiting the sick, catechising the younger generation, settling disputes where such existed, and spreading abroad amongst the people, whom he served, the aroma of his own personal sanctity. We will never know, and therefore can never fully appreciate how much the cause of Catholicity owes to his zeal and devotedness, particularly in those days, when singly and alone he bore aloft the banner of religion, and like another Moses, led his people out from the bondage of early want and privation into the Promised Land of progress and hopeful development. A true Apostle was he, who in the early days of our diocesan history, labored with a spirit of devotedness, and a singleness of aim and purpose, that won forever the love and affection of his people.

A writer, who well remembered him, thus describes his last visit to the Mission of Saint Mary's at Indian River:—"Bishop MacEachern visited Indian River for the last time in June 1834, when he baptized all the young children, and on June 24th, the Feast of Saint John the Baptist, he confirmed all who were prepared, the writer of this sketch being among the number. After Mass, he preached the first Gaelic sermon, I ever heard, and which I remembered for many years.

"After the ceremony was over, the people went out on

the green before the church door, and when the Bishop came out he addressed one of the parishoners saying:—"Roderick I think you were late for Mass." The man answered that they had a saying in Scotland, that, "Late ploughing was better than no ploughing at all." The Bishop then told them that this was his last visit to Indian River, as he had only a short time to live. The man above mentioned said to him:—"when you die see that you put in a good word for us" The Bishop replied that he would make no rash promises, as he did not know how his own case would stand. He then made them all kneel, and he blessed them, and made the Sign of the Cross over the four corners of the parish, on their houses and belongings. The people began to lament and say:—"When you are dead we will be as badly off as ever for a Gaelic speaking priest. He said:—"You now complain of the scarcity of priests, but the day may come when there will be complaints that there are too many to support, and that they will take the children's bread from the hearth." He told them, when he would be gone, Reverend B. D. Macdonald would administer to them in their own tongue. He then bade them farewell."

The saintly Bishop's premonition of his impending death was only too fully realized. In the following spring, as he was on one of his missionary journey's through King's County, he suffered an attack of paralysis at the home of Dugald MacIsaac at Saint Peter's Bay. A few days after, he was taken to his home at Savage Harbor, where he lingered in a semi-conscious condition until the 22nd of April 1835, when the soul of the beloved Prelate passed to its eternal reward.

The news of his death spread rapidly throughout the country and brought deep sorrow into every Catholic home. He was mourned by all without exception, for he was without any doubt the best known and most esteemed person in the entire country. He was beloved not only on account of the principles which he held and inculcated, but more so by

reason of the many excellent qualities of mind and heart that marked him out a prince amongst men. Even those not of the household of faith revered his memory, and recognized in him a wonderful influence in the cause of right and justice. He was the chosen repository of his people's confidence, and no one went to him, that did not come away better by the interview. He possessed a marvellous insight into the motives and thoughts of people, and could discern with almost uncanny assurance their innermost thoughts and desires. The Government of the day recognizing these traits in his character, appointed him Justice of the Peace, so as to give legal value to his decisions in matters of dispute, and this appointment whilst a great saving to the people added not a little to his labors and anxieties. Usually, on his missionary journeys to the various settlements, one of his most important duties was to hear complaints and adjust whatever matters were in dispute, and no one ever questioned his decision. Everyone was ready to admit that what he said was true and what he did was right, and this absolute confidence in his sense of truth and justice was the outcome of a conviction begotten in their minds, through the personal sanctity and devotedness of his life. He was in truth their great benefactor. He seemed to live only for them. For them and for their salvation he made and was daily making untold sacrifices, and it was impossible for them not to trust him. One has but to read his letters to the Bishops of Quebec, to realize how complete was his interest in the welfare of the people, and how his only personal gratification consisted in promoting their spiritual and temporal welfare. He came into each neighborhood like a benediction from God, and when he left, an air of peace and holiness prevailed the locality, as if his spirit still hovered over the scene of his recent labors.

No wonder therefore that he was sincerely loved by young and old, and mourned when he died with a feeling sense of personal loss. It may be truly said that no such universal sorrow, had ever been felt in Prince Edward Is-

land, as that occasioned by his death. To the older people, it recalled the grief that followed the death of the late Father James Macdonald, fifty years before. At that time, it is true, the people were more helpless in their grief, for no priest was left, to whom they could apply in case of need; but now religious affairs, thanks to the efforts of the deceased Bishop, are in better condition. There are three priests to attend to their immediate wants, whilst quite a number of young men are already well advanced in their preparation for the holy priesthood.

But still the grief occasioned by the death of Bishop MacEachern was no less deep and sincere. He had been so long the central figure in the community, he had baptized confessed instructed so many who were now grown to manhood and were the heads of families, in each neighborhood, he had won his way so triumphantly into their hearts, that they came to look upon him as one who should not die, but continue indefinitely their guide and counsellor and friend, and hence when he died it seemed as if all their hopes and aspirations were blotted out, even as the sun sometimes suffers eclipse, in the height and beauty of its noontide splendor.

The history of the Scottish Catholics in Prince Edward Island is rendered forever illustrious by the name and memory of Bishop MacEachern. If their emigration from Scotland had no other effect, but to prove the occasion of his coming to this country, that alone should make the Catholics of Prince Edward Island thank God, who led them through so many tribulations to found a diocese, blessed by the labors of this heroic man of God. For he fed "the flock of God, taking care of it, not by constraint, but willingly according to God, not for filthy lucre's sake but voluntarily: Neither as lording it over the clergy, but being made a pattern of the flock from the heart." (I Pet. V. 2. 3.)

XVIII

It may perhaps be a moot question whether the Scottish Catholics living in Prince Edward Island today are really equal in worth to their ancestors. They undoubtedly enjoy greater advantages; but has there been a steady development along the line of character building since the days of the first settlement? Whatever may be the general conclusion by comparing the present with the past, it is safe to say that the people of today have gone back, at least in one very important particular. They seem to have lost the energetic initiative and courageous aggressiveness, that made the first emigration possible. If there be one defect more evident than all others in the Scottish Catholic of today, it is a lack of self assertion. Their character has mellowed out almost to the point of apathy, and they seem inclined to follow the line of least resistance, leaving things to take their course and adjust themselves as best they may.

This disposition, though by no means universal, is still too much in evidence, and as is quite clear, it does not make for healthy progress, nor does it furnish the needed stimulant for due participation in the affairs of the Country.

It was mainly to combat this pernicious tendency, that the Saint Andrew's Society was founded. This organization aims to unite Scottish Catholics along the lines of religious and civil development, and seeks to attain that end by educative methods. As set forth in the Constitution, its objects and purposes are to unite fraternally all persons entitled to membership, for the purpose of improving their social intellectual and moral condition. It does not interfere with the work of other Societies, and offers no oppos-

ition to the legitimate aspirations of other Nationalities. It recognizes the fact, that in this great free country the children of all nations may meet on a common level with equal rights and equal privileges, and work together harmoniously for the attainment of the common good. Its aim is not to pull down but to build up, and while seeking its own ends by all fair means at its command, it is ready to welcome and approve every movement, that has for its object the aggrandizement of Mother Church and the welfare of our common country.

It owes its origin to the chance meeting of a few persons, who were enjoying an outing together in the Summer of 1920. Whilst discussing social conditions in Prince Edward Island, they happened to refer to the relative positions occupied by the various groups that composed its population, and the fact forced itself upon their attention that the Scottish Catholics were the only people, who possessed no system of organization to promote their special interests. All others were steadily forging to the front, thanks to special Societies that directed their energies along the line of concerted action, while the Scottish Catholics seemed destined to trail in the wake of social progress, through lack of union in their ranks. They therefore came to the conclusion, that some such system of organization was vitally necessary, if the latter people were to hold their proper place, and do their part in promoting the interests of the Country. The practical results of this casual conversation was the founding of Saint Andrew's Society. It is as yet only in its infancy, but it has well started on a career of usefulness, and bids fair to fulfil in time the most roseate dreams of its founders. From its very inception it set the Scottish Catholic people thinking, and they began to be impressed with the fact, that they possessed a history that was really worth while, a history that ran back through a long line of men and women, whose achievements in Prince Edward Island are interwoven with the best traditions of the country. In this way they learn-

ed to appreciate more fully the advantages they now enjoy, and how much they owe to the heroic pioneers, who laid the foundation on which stands the solid fabric of present prosperity, and gradually the idea began to take root that something should be done to commemorate in a fitting manner their coming to Prince Edward Island. Many years had been woven into the web of our Island history, since they landed on our shores, many anniversaries had come and gone, and yet nothing had been done to enshrine in memory the touching story of their exile; and thus it fell to the generation of the present day to remove from the escutcheon of an apathetic people a stigma of longstanding neglect.

XIX

The first meeting called for the purpose of promoting this project, was held in Charlottetown on September 29th, 1921. Here the matter was discussed at some length, and it was decided that as the following year was the one hundred and fiftieth anniversary of the arrival of the first Scottish immigrants in Prince Edward Island, their descendants should take due notice of the fact, and **not** permit the occasion to pass, without celebrating the same in some suitable manner. With this end in view, a Committee was appointed to take the business in hand and make all the necessary arrangements. This Committee having been empowered to add to its numbers, did so from time to time according as new needs arose, and when increased to its full strength was made up of the following persons:—All Priests of Scottish descent in Prince Edward Island.

All Presidents of Local Branches of the St. Andrews Society.

Judge A. L. Fraser,	Souris,	P. E. Island.
Hon. David McDonald,	Glenfinnan,	“
Hon. J. A. McDonald,	Cardigan,	“
Hon. Laughlin McDonald,	East Point,	“
Mr. Joseph McLellan,	Indian River,	“
“ Charles McDonald,	Borden,	“
“ Andrew McDonald,	Vernon River,	“
“ Charles A. McDonald,	Mount Stewart,	“
“ Alexander McKenzie,	Scotchfort,	“
“ Howard McDonald,	Georgetown,	“
“ Alexander A. McDonald,	Georgetown,	“
“ Dan. C. McDonald, M.L.A.	Greenvale,	“
“ Angus Beaton,	East Point,	“

SCOTTISH CATHOLICS IN PRINCE EDWARD ISLAND

Mr. John A. McInnis,	Selkirk,	P. E. Island.
“ Archibald C. McPhee,	St. Margarets,	“
“ Roderick J. McLellan,	St. Georges,	“
“ James Æ. McDonald,	Little Pond,	“
“ A. A. McDonald, M. D.	Souris,	“
“ Roderick J. McDonald,	St. Peters,	“
“ John J. McGillvray,	Vernon River,	“
“ Daniel McKinnon,	Brae,	“
“ Leo McKinnon,	Brae,	“
“ John D. McDonald,	Lot 7,	“
“ Pius Sutherland,	St. Peter's,	“
“ James McKinnon,	Rollo Bay,	“
“ Andrew J. McInnis,	Charlottetown,	“
“ James Campbell,	Charlottetown,	“
“ John A. McDonald,	Charlottetown,	“
“ Alexander McDonald,	Charlottetown,	“
“ W. J. P. McMillan, M. D.	Charlottetown,	“
“ Daniel J. McDonald,	Charlottetown,	“
“ W. D. Gillis,	Charlottetown,	“
“ Leo McDonald,	Charlottetown,	“
“ Alban McDonald,	Charlottetown,	“
“ Ray McDonald,	Charlottetown,	“
“ George J. McCormack,	Charlottetown,	“
“ L. B. McMillan,	Charlottetown,	“
“ Sixtus McLellan,	Charlottetown,	“
“ Thomas M. McMillan,	Charlottetown,	“
“ A. J. McAdam,	Charlottetown,	“
“ James McIsaac,	Charlottetown,	“
“ Frank J. McDonald,	Charlottetown,	“
“ George McCormack,	Charlottetown,	“
“ Bennet McDonald,	Charlottetown,	“
“ Louis J. McDonald,	Charlottetown,	“
“ Arthur McInnis,	Charlottetown.	“
“ Thomas V. Grant, M. D.	Montague,	“
“ Bernard J. McCormack,	St. Georges,	“
“ Daniel McAulay,	St. Peters,	“
“ Emanuel McLellan,	Richmond,	“
“ David Cameron,	Richmond,	“

SCOTTISH CATHOLICS IN PRINCE EDWARD ISLAND

Mr. Cornelius McLellan,	Arlington	P. E. Island.
“ Frank Gillis,	Bayside,	“
“ John E. McDonald,	Souris,	“
“ James A. McNeill,	Summerside,	“
“ Daniel B. McDonald,	Bedeque,	“
“ James P. McIntyre,	St. Andrews,	“
“ John C. McDonald,	Bedford,	“
“ William McNeill,	Summerside,	“

The Executive of the General Committee was made up of the following persons:—

Patron—Right Rev. L. J. O’Leary, Bishop of Charlottetown.
 Hon. Pres. Very Rev. D. M. McDonald, Tignish,
 Hon. Pres. Very Rev. D. J. Gillis, Indian River,
 Hon. Pres. Very Rev. J. C. McLean, Souris.
 Acting Pres. D. B. McDonald, Bedeque,
 Vice-Pres. (Prince County) Rev. J.J. McDonald, Summerside
 Vice-Pres. (Queens County) Alex. McDonald, Charlottetown
 Vice. Pres. (Kings County) R. J. McDonald, M. D. St. Peters.
 Secretary— Rev. William V. McDonald, Hope River,
 Asst.-Sec.— J. A. McDonald, Barrister, Charlottetown,
 Treas.— W. J. P. McMillan, M. D., Charlottetown

The General Committee thus appointed and officered entered upon its duties without delay, and soon evolved a programme for the proposed celebration, which was duly explained in a booklet bearing the title

**CELEBRATION OF THE LANDING
of the
SCOTTISH CATHOLICS
on
Prince Edward Island
in
A. D. 1772, and after.**

Amongst other things this Booklet set forth:—“A Movement has been inaugurated to commemorate in a fit-

ting manner the 150th, anniversary of the landing of the first Scottish Catholic settlers in what is now the Province of Prince Edward Island.

“But it is the intention to commemorate the arrival not alone of those who made their landing at Scotchfort, but also in subsequent immigrations to various parts of the Province, and for that reason a monument is to be erected to the memory, in common, of all those original Scottish Catholic settlers.”

“The monument is to be erected at or near the site of the first Church, near the present Railway Station at Scotchfort.”

“The tentative programme is, that proceedings shall commence with Pontifical High Mass, in the open air, to be celebrated by one of the Bishops whose ancestors were numbered amongst those pioneer settlers. The monument shall then be unveiled with becoming ceremony and this shall be followed by a general celebration, embracing Highland games and other amusements.”

This tentative programme was somewhat modified at subsequent meetings, and in its final state provided that: Pontifical High Mass would be celebrated in the open air by Right Reverend Louis J. O’Leary, Bishop of Charlottetown; that a Sermon befitting the occasion would be preached by Right Reverend James Morrison, Bishop of Antigonish, N. S.; That the unveiling of the monument would take place in the afternoon, with speeches by prominent men, representing the Civil and Religious life of the Country. The remainder of the day would be passed as an ordinary picnic, thus affording the people, who were expected to come from the remotest parts of the Province, an excellent opportunity of meeting old acquaintances.

The day chosen for the celebration was Wednesday, July 19th, 1922, the Feast of St. Vincent de Paul. This choice of a day was singularly appropriate inasmuch as the

Society of Priests founded by St. Vincent, had rendered valiant service in the Highland Districts of Scotland, during the trying days of religious persecution. When the Catholic religion was proscribed in Scotland, when it was not permitted to have Colleges, when Seminaries were pillaged and burned, and when the well-springs of Priestly vocations were in imminent danger of completely drying up, the priests of St. Vincent de Paul came to the succor of the afflicted people, and under God were the means of preserving the Faith in the western Highlands.

To make adequate preparations for carrying out this programme entailed considerable work; and to facilitate matters, it was deemed advisable to divide up the General Committee into a number of sub-committees, each having a special purpose, and a certain well defined share of the arrangements to attend to. In this way it was hoped that every need would be provided for, every emergency foreseen, and nothing left undone to make the proposed celebration in every respect a great success. These several Committees were as follows:—

A MONUMENT COMMITTEE, whose duty was to decide what form the monument would take, and to attend to its construction and erection.

AN ENTERTAINMENT COMMITTEE, in whose hands was the furnishing of entertainment for the people present.

A FINANCE COMMITTEE, whose duty was to look after the management of the funds.

A PUBLICITY COMMITTEE, to advertise the Celebration, and bring it to the notice of people at home and abroad.

A TRANSPORTATION COMMITTEE, to make the necessary arrangements for trains, and other means of transportation.

A CATERING COMMITTEE, to provide the food and refreshments that would be required for the occasion.

XX

The members of the Monument Committee lost no time in entering upon the duties, for which they had been appointed. They decided that the Monument should be of Scotch granite, and in the form of a Celtic cross with an inscription setting forth the object, which it was intended to commemorate. In making this selection they showed a due appreciation of the fitness of things, for it was indeed appropriate that the Monument raised to the memory of the pioneers, should be brought from the land, from which they themselves had come, and should be in the form of a cross to symbolize the Faith, for the sake of which they made so many sacrifices. Accordingly plans were secured from Mr. J. M. Hunter, Architect, of Charlottetown, and the contract placed with Sir James Taggart of Aberdeen, Scotland, who in the execution of the same fully sustained the reputation of his well known establishment. The monument completed and ready to be put up arrived at Scotchfort towards the end of June, in ample time for the celebration.

In the meantime a plot of land, embracing the site of the little log Church erected by the pioneers at Scotchfort, was purchased from Mr. John A. McDonald, and here the Monument was duly placed in position, and left suitably draped awaiting the ceremony of its unveiling.

Near at hand a place was prepared for the open air Mass, whilst round about booths were erected wherein meals would be served, and other refreshments provided to meet the needs of the people, who were expected to honour the occasion by their presence. The preparations throughout were on an elaborate scale, the various Committees did their work with a full sense of responsibility, and it seemed as if nothing were left wanting to make the occasion, one that would linger long in memory.



DANIEL B. MACDONALD. (BEDEQUE)

President of the General Committee in charge of the celebration of
July 19th, 1922.



REVEREND JOHN J. MACDONALD, (SUMMERSIDE)

Chairman of the monument Committee, who made the arrangements
to secure the monument from Scotland.

XXI

Wednesday July 19th, 1922, the day set apart for the Celebration, dawned amid clouds and gloom. The sky was overcast, and the sun refused to shine. It was not a day to allure people from their homes, and yet from an early hour crowds wended their way to Scotchfort, and it is estimated that not less than five thousand persons were assembled on the grounds, at the hour set for the opening Ceremony.

It was a striking proof of the interest taken in the movement, by all classes and creeds, and furnishes a wide margin for conjecture as to what would have been the attendance, had the weather been more favorable. About eleven o'clock heavy rain began to fall, and in consequence, the open air Mass had of necessity to be abandoned. The rain continued till well up in the afternoon; but the people remained through it all, apparently rooted to the spot by the memories of the anticipations, which they had cherished weeks and months prior to the day.

The best of good humor prevailed on all sides. The promoters, themselves, though grievously disappointed at the turn things had taken, made a virtue of necessity, and accepted the situation with the utmost equanimity. Groups of persons huddled together under dripping umbrellas vied with one another in contests of wit at the expense of the weather, while many old saws anent scottish mists and scottish drink were resurrected and filed anew, to help cut down the tedium of the occasion.

Between two and three o'clock in the afternoon, the sun suddenly broke through the clouds, and its welcome rays inspired one and all with the hope, that the main feature of the programme, the unveiling of the monument, might still

be successfully carried out. At three o'clock Mr. D. B. McDonald, President of the General Committee, announced that the ceremony would at once be proceeded with, and called upon Rev. John J. McDonald, P. P. of Summerside, Chairman of the Monument Committee to preside. A platform had been erected in front of the Monument, and from this point of vantage the Reverend Chairman addressed the people, expressing his appreciation of the honour of presiding on such an important occasion. He shared in the general regret occasioned by the unfavorable weather, but said it symbolized very faithfully the lives of the pioneers, whose coming to this country was the occasion of the days celebration. They began their career in the Colony he said, amid gloom and discouragement: but in course of time the clouds rolled by and sunshine and comfort came to them. Providence has its own wise way of disposing of things, and no doubt when rain began to fall this morning, there were many who felt discouraged and disheartened; but God's sun is still in His sky, and the main object for which this celebration was conceived, may now be carried out in a manner, which I trust, will prove satisfactory to all. He here called upon Right Reverend James Morrison, D. D., Bishop of Antigonish to dedicate the Monument. Bishop Morrison stepping to the front of the platform began his remarks by a reference to the object of the celebration and continuing said "We can all feel satisfied that the pioneers have done their part in the upbuilding of this great Country and if upon our part we commemorate their lives with this Memorial, it is but the least that we can do to honour their memory, not only as a debt to the past, but as an inspiration for the future. We all stand in need of this inspiration. These pioneer settlers came to Canada for freedom of conscience, and that word freedom must stand out in our national life, if we are to prosper as we should.

While we erect this Memorial to honour the Scottish Catholic settlers of one hundred and fifty years ago, at the same time we are to remember, that these people came to this country to cast in their lot with the rest of the future

Canadians. They did not come as a class, but to work together with the other citizens of the Colony; and that should be the spirit of every Scotchman. It is only by working together and systematically understanding one another that we can fire the soul of Canada, and live up to that spirit that makes a great Country.

A great majority of mankind mean well, and it is by sympathetic action on our part, that we can bring about results that make for progress.

In erecting this cross, the symbol of Christianity as we Catholics look upon it, let it be for us a symbol of Religion: for whatever material progress we shall make in any country, there must be Religion behind it. Above all, there is a God that we must recognize: and when these two ideals are kept co-ordinated, then we have results; and in this way we can accomplish the real good which our Country surely expects of us. There should be no room for sectionalism or sectarianism in this Canada of ours. A progressive spirit should be our watchword, and in the discharge of our duties let us so act, that when another one hundred and fifty years have rolled away, future generations will remember with gratitude what we in our age have accomplished, and will take inspiration from us.

It is with reverence and pleasure therefore, that I dedicate this cross. Let it stand as a Memorial of what is upright in this country; let it stand for what it stood for from the time of our Blessed Lord."

At the close of Bishop Morrison's address the Monument was unveiled by Mr. D. B. McDonald, President of the Committee, the people surrounding it standing with uncovered heads, while the League of the Cross band played "God Save The King."

The Chairman next called on Reverend Gregory J. McLellan, D. D., Rector of St. Dunstan's College, who in the name of the Scottish Clergy spoke as follows:—"The

Monument that has just been unveiled, commemorates the first landing of Scottish Catholics on Prince Edward Island, one hundred and fifty years ago. Its form, a Celtic cross, carries us back well nigh fourteen hundred years, to the Blessed Isle of Iona and to St. Columba who came thither, having the best blood of the Kings of Ireland in his veins and the Faith and Charity of Christ in his soul, and, from that holy isle as a centre with his faithful co-laborers christianized the northern part of Scotland. Our forefathers were ever loyal to the Faith delivered to them by St. Columba, and for its sake became voluntary exiles in the wilds of America.

No higher motive ever throbbed in human heart or moved human will than the one which prompted those emigrants to come to these shores, for they sought and sought only for freedom to worship God. Let us try to understand the sacrifices they made for the Faith. Besides undergoing all the hardships incident to pioneer life in those remote days there was the pang of parting forever from their native land.

They left forever the land of their birth, the land of the mountain and the flood, and to no other heart is the parting from his native land such a sore trial, as to the heart of the Gael. It was the land where their ancestors slept, hallowed by their dust, with traditions and memories extending far beyond a thousand years, faithfully handed down from father to son. Not a mountain crag or glen or moor or loch or ford, but had its history, telling them of their glorious victory in war and triumphs in peace. There were still the remains of the temples, that the ages of Faith had built for the worship of God. And now they must leave this land forever and face the unbroken forests of the New World. How fittingly the feelings of these exiles in their new homes, have been depicted by the poet:

“Fair these broad meads—these hoary woods are grand:
But we are exiles from our fathers’ land,
From the lone sheiling of the misty Island

Mountains divide us and the waste of Seas—
Yet still the blood is strong, the heart is Highland,
And we in dreams behold the Hebrides.”

Inscribed on this Monument is the name of Father James McDonald, the heroic Priest who accompanied the immigraton of 1772.

Ten years of his youthful life was spent in Rome, the centre of culture, learning and Christianity, where he completed his education and was ordained to the Priesthood. Then he returned to Scotland. When the project of emigration was set on foot he volunteered to accompany the emigrants to America. What a prospect lies before him! His early education was in the sunny land of Italy, at the source and fount of his religion, his daily associates Priests and Religious, but now he is ready to forsake all this and go alone into the wilds of America, with the prospect of never again meeting a brother Priest; and indeed, save for the visit he paid to Quebec in 1773, we have no certain knowledge that during the remaining twelve years of his life he ever again met a fellow Priest. Tradition among the people for whom he broke the bread of life, and for whom his young life was sacrificed fondly relates the closing scene of his life. The end was nigh, no Priest was there to give him the rites of his Church.

He lay still and motionless and save for his breathing, which was slightly audible, he might seem to have passed away. His faithful people fully realizing that he was dying, and with no prospect of a Priest to succeed him, knelt and wept and prayed by his bedside.

Suddenly he opened his eyes and slightly raising himself he looked for the last time on his beloved people at the same time uttering those memorable words.—“Keep the Faith, keep the Faith!” or in the gentle accents of the Gaelic in which it was spoken—“Cumibh an creidimh, Cumibh an creidimh!” Then he fell back and died. The soul of the heroic Priest had gone to its Creator, who no doubt

rewarded his faithful servant for his heroic virtues and sacrifices.

This was Father James' last sermon, the outpouring of his generous soul, which was at the same time a prayer and an exhortation.

How has his prayer been answered? I call to witness the multitude that has assembled here today, hundreds of whom have come thousands of miles to be present on this memorable occasion; and bear undying witness to the cause for which he sacrificed himself. The glorious pages that the descendants of these pioneers have written in the annals of this Diocese, bear testimony to the efficacy of his prayer. The Hierarchy of Canada bears witness to it.

In the Province of New Scotland, and in that part of it that projects farthest as it were, to meet and break the billows of the mighty and misty Atlantic, there presides over the Church in the person of Right Reverend James Morrison, the illustrious Bishop of Antigonish, a descendant of those pioneers; and again on the West, where the Pacific laves the golden sands, in the Diocese of Victoria, whose Bishop, the Right Reverend Alexander McDonald is another descendant of the exiles who, one hundred and fifty years ago built the Church and worshipped on this Holy ground, whereon now stands this Monument. These two Bishops, both descendants of these people, one at the extreme East of this vast Dominion and the other at the extreme West, stand guard and sponsor for the Faith and Church, for which their forefathers became exiles in this land. Truly has Father James' prayer been answered, and in him have the words of the Royal Psalmist been fulfilled:—"Thou hast given him his heart's desire: and hast not withholden from him the will of his lips." (Psalm XX, 3.)

"The other name, inscribed on this monument, is that of Right Reverend Angus Bernard MacEachern, first Bishop of the Diocese of Charlottetown. He came to Prince Edward Island in 1790, and during forty-five years, thirty-one of which were spent as a missionary priest, and the

remaining fourteen as bishop, he laboured incessantly for the greater glory of God, and for the spiritual and temporal uplift of his fellow men. He exercised great zeal in the cultivation of vocations for the priesthood, and raising up a native clergy to supply the spiritual needs of his people. To help him in this great work, he founded St. Andrew's College, the first institution for higher education established in this Province, and in which many of the first native clergy in the Maritime Provinces received their training. To his energy, foresight and zeal, we owe in a large measure, the flourishing condition of religion, which followed in this Diocese in the succeeding years. By the spirit of tolerance, which he inculcated, was laid the foundation of the broad sympathy and mutual understanding, which happily exists among the different classes in this Province. He died full of years and merit, having firmly established the Church in this Diocese and leaving behind him the fragrance of a saintly life, spent in the service of his Master, for the extension of God's Kingdom among his fellow men.

The descendants of the Scottish Catholic immigrants of 1772 and after, have erected this monument, as a permanent mark of their undying gratitude to the faith and valor of their ancestors, who underwent such trials and sacrifices for conscience's sake, and to transmit to the future generations the story of their strong faith and heroic sacrifices, to serve as an inspiration for noble deeds and generous resolves, to the generations who will come after."

As Father McLellan, towards the close of his address, fondly dwelt upon the spirit of the pioneers, his mind carried away by that lofty theme, yielded to an inspiring impulse of the moment, and suddenly, he broke forth in the virile accents of the ancient Gaelic tongue. It was a real treat for many of his hearers amongst whom, there were some, no doubt, who still regard the Gaelic as the language of Eden. But whatever opinion we may choose to hold on this latter point, it was certainly quite appropriate that it should be heard on this occasion, for it was the language

best known to the Scottish pioneers, and the one, in which they gave expression to their feelings, as they hailed, for the first time, the beautiful and picturesque shores of Prince Edward Island.

The Honorable John H. Bell, Leader of the Government having been introduced by the Chairman, spoke on behalf of the Province.

He said:—"As Premier of the Province, it is my privilege to extend to all visitors assembled here, and especially to all visitors of the good old Highland stock a most cordial welcome. The Province also extends a welcome. Our visitors will notice that Dame nature—no doubt in honor of the occasion, has donned her richest dress, her most attractive holiday attire.

Nowhere else on the face of the Globe, will you find a land where the sky is so blue, the climate so invigorating, the flowers so beautiful, the fields so green, the crops so promising and the leaves on the forest trees so luxuriant.

And the people of the Province also bid you welcome. This is the land noted above all others for its hospitality. Prince Edward Island and hospitality are synonymous terms. Here to our visitors from abroad the door of every home is open, every hand extended to welcome you, every table spread for your refreshment and every heart to be cheered and honored by your visitation. Sometimes we are called upon to honor a distinguished visitor, and we confer upon him the freedom of the City. Here we do more. We confer upon all our visitors from abroad the freedom of every home and the welcome of every heart.

This Province is deeply indebted to the Highland immigrants. In his native land the Highlander possesses certain characteristics and National virtues. These characteristics and virtues he brought with him across the Seas and implanted them and developed them in our midst.

He came to this neighborhood a hundred and fifty



MONUMENT TO THE PIONEERS.

Erected at Scotchfort July 19th, 1922, commemorating the arrival in P. E. Island of the first Scottish Catholic emigrants, in 1772





DONALD A. MACDONALD

A native of P. E. Island, now residing in the City of Boston, where he organized a committee, of which he was President, and which furnished a generous contribution to the monument fund.

years ago. He found it a wilderness without a road, a bridge, a clearing, a dwelling, a school, a Church. With indomitable energy he attacked and felled the forests, cleared and cultivated the fields, built the dwellings, constructed roads and bridges, established schools and erected Churches. These results of his labors, these blessings of civilization he transmitted to his posterity, and thanks to the Highland emigration we are in the enjoyment of these blessings today.

The Highlander is a Patriot in the highest sense; he has profound respect for duly constituted authority. Before the Union with England he was devoted to the cause of Prince Charlie; after the Union he is equally devoted to the British Crown. Once he was proud of Bonnie Scotland. He is still proud. But after the Union he became prouder of it, and of that Empire of which Scotland forms so important a part, proud of that Empire, whose flag floats on the seven Seas, whose drum beats reverberate around the World.

Is there difficult and dangerous fighting to be done? the Highlander is usually selected for the task. The Heights of Quebec must be scaled: the World held this impossible. Yet the Highlander accomplished the impossible, climbed the Heights, conquered Montcalm on the Plains of Abraham, and won for the Empire Canada, the brightest gem in the British Crown.

Is fighting still to be done? Is the very existence of the Empire at stake? Is there a hurried call from across the Seas for help? Who responds promptly voluntarily heroically? Not the old Highlander; the Highlander's sons. Prompted by the Patriotic spirit of his race, he enlists, finds his way to the battle-front, is the first over the top, ready ever ready to pour forth his blood-nay to yield up his life for the Empire's cause.

Do you ask for proof? Look at the long list of McDonalds, and other Highland lads who never returned, who sleep

their last sleep beneath the poppies and the rows of white crosses on the fields of France and Flanders.

The Highlander is religious, is deeply devoted to his Church, honors the empty foundation of it with a magnificent Runic Cross. Yes he is tolerant, has respect for the religious convictions of his neighbours. It is this spirit of toleration that has contributed so much to the neighbourliness and concord, that happily prevails in this Province today.

Here is presented an object lesson to the rest of the World. Here all classes, all sects, all nationalities, the English, Irish, Scotch and French labor together shoulder to shoulder, or as the man with the kilt would say—"Knee to knee" for common interests and for the general welfare of our beloved Canada. The Highlander has one fault, one weakness. The moment he removes from the influence of his native hills and his highland home, that moment he becomes unsettled, restless, disposed to wander wide over the face of the Earth. You meet him everywhere. He migrates even from this fair Province. You find him in Boston and in the New England States; in the Canadian West and on the Pacific Coast.

Happily the Scot has betimes a homing instinct. The feeling is in the air. It becomes epidemic. Under its influence, he despises long distance and loss of time, and great expense. Back he comes by hundreds to the land of his birth, to the Island, back to grasp the hands of old friends, back to the spot, where his ancestors landed one hundred and fifty years ago, back to see where their first Church was erected, back to the old Cemetery where the honored bones of his forefathers repose, back to take a prominent part in the erection and unveiling of this noble Monument.

Yes to all these visitors from abroad we again extend the cordial welcome of the Government, of the Province itself and of all the people of the Province."

Mr. Peter McCourt, President of the Benevolent Irish

Society spoke on behalf of the Irish people of the Province. He said:—"The Committee in charge of this celebration have displayed their goodwill towards the Irish Societies of this Province, by inviting me as President of the Benevolent Irish Society, to speak in their behalf on this occasion. At the outset I wish to thank them for this mark of friendship, and assure them that I feel it an honour and a pleasure to respond to their invitation. Speaking for the Benevolent Irish Society as its President, I am able to bear testimony to the cordial relations, which have always existed between its members and the Scottish people of the Province. Indeed the same can be said with regard to all other Societies. Doubtless there is stronger racial sympathies between Celtic Societies than for others, as they have descended from the original races that peopled Ireland, and can regard each other as distant relatives.

In reference to this celebration, I wish also to offer most hearty congratulations to the Committee in charge and the Scottish people generally on the erection of the costly and beautiful Monument just unveiled in honour of the Reverend James McDonald and the lay Scottish Catholics, with whom he emigrated to escape the religious persecution then rampant in their homeland. This stately Celtic Cross will long stand as a Monument to their heroic spirit, and as a reminder of their perilous journey, first across the trackless ocean, and afterwards through the primeval forests, which awaited their arrival here.

I need not repeat the eulogistic language of previous speakers respecting the early struggles of those sturdy Highlanders, and the success achieved by them in converting the forest into fertile fields. I can only say I heartily endorse all that has been said. Father McDonald whose memory is so deeply revered, proved a devoted Shepherd of his flock and labored strenuously for a period of thirteen years, when it pleased his Master to call him to his Heavenly Reward, at the age of forty-nine years. After the lapse of one hundred and fifty years, we Islanders can

understand the bitter trial it was to those good people to be thus bereft of their faithful guide and counsellor. To be forced to bid adieu to their mist-clad mountains, bonnie glens and sunny braes—to sever the ties of friendship and kinship and face pioneer life was, indeed, a hard experience, but it was not to be compared with the loss of their beloved Pastor. In this dark hour it would seem their prayers ascended to Heaven that some day in the future a fitting tribute would be paid by their descendants to the memory of their lamented Pastor. Their thoughts must have been in harmony just then with the lines of Thomas Moore, in one of his beautiful Sacred Songs which reads:—

“As down in the sunless retreats of the Ocean
Sweet flowers are springing no mortal can see
So deep in my soul the still prayer of devotion
Unheard by the world rises silent to Thee,
My God trembling to Thee.”

The years sped on without a Monument being erected until Rev. J. C. McMillan, D. D., in his History of the Diocese of Charlottetown, broke the silence of the long vigil of their descendants by calling attention in his first volume to their apparent neglect, with the result that the “still prayer of devotion” was heard, and blossomed out by the erection and unveiling on this hollowed spot, of this beautiful and enduring tribute to the memory of a brave little Colony, whose courage and steadfastness has since been, and will always prove an inspiration to all who have heard or read their history.

Permit me to say a few words on the Scots generally. We all know that Scotch men and women are proverbial the world over for their hospitality. I need not quote history to prove this. It is a matter of common knowledge. I did not reside in Kings County for several years in the midst of the sons of the heather without learning the truth of my statements.

Taking a broader view of the subject, I think all will

agree that the pages of history do not furnish the names of braver warriors or abler Statesmen than Scotland has produced. There is no great modern battle-field in the world that has not resounded with the military tread of conquering Scots.

While all these claims are freely admitted, I think if there is one thing more than another that sheds glory on Auld Scotia, it is the patriotism of her sons. This in my opinion is due to their language and their literature. Where can you find such patriotic sentiments as are breathed in Burns' "Scot Wha Hae" or Sir Walter Scott's anathema on the man without a country, Let me quote him:—

"Breathes there a man with soul so dead,
Who never to himself hath said,
"This is my own, my native land!"
"Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand;
If such there breathe, go mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles power and pelf,
The wretch concentrer'd all in self,
Living shall forfeit fair renown,
And doubly dying shall go down
To the vile dust, from whence he sprung,
Unwept, unhonour'd, and unsung."

This striking passage gives us a clear idea of how an unpatriotic Scot is regarded by his fellow countrymen, and tells us how they have been taught their well-known love of Country."

Mr. McCourt then referred briefly to the present turmoil in Ireland and predicted that it would soon pass away and be followed by a new era of peace and prosperity.

Ireland was not alone in waging Civil wars. England has had her Civil wars in plenty: France has had hers: Germany too, had many bitter family fights, and the United States had her four long years of internecine strife. It seems to be the fate of every country, that possesses a virile and progressive population.

Concluding his Speech Mr. McCourt expressed pride in the growing national sentiment of Canada and her immense resources and assured prosperity. He also held that Canada has a great advantage in being governed in her infancy as a Nation, by four of the greatest races in the world—viz:—the English, the French, the Irish and the Scotch, whose sons, if we may judge by their performances during the Great War, are ready and able to take their part in defending the Throne and Crown of Great Britain.

Mr. James McIsaac spoke in behalf of the Scottish Catholic laity, who were particularly interested in the celebration of the day. His address was as follows:—"The celebration in which we participate today is of profound significance and sacred character. We are assembled to commemorate, in a special manner, the virtues, the labors, and the sacrifices of two apostolic men. After inaugurating the day's celebration by religious exercises, prayer, thanksgiving and fitting eulogy, we now assist at the ceremony of solemnly dedicating a monumental shaft as a perpetual memorial of these illustrious dead.

The holy Bishop and Priest, whose names are inscribed on this monument, were born in Scotland, that land described by the poet as, "Caledonia stern and wild." It is true that Scotland is a land of rugged hills and heathery dales, of lochs and firths, of mountain and glen; but Scotland can boast of much more than her unrivalled natural scenery. In proportion to population, probably no country of Europe has produced so many great men; whether in the mechanical arts, or in the learned professions; in Scholarship and Philosophy, in Literature and Statesman-

ship. It is a land of renowned heroes and intrepid warriors, a land of romance, of poetry and of chivalry.

Such was the birth-place of those, whose careers constitute the central and essential phase of this celebration. Amid the history, traditions and folk-lore of that country they grew up, spent their youth and young manhood. Great as may have been the attractions of worldly success that appealed to them, and alluring to their youthful ardor as may have appeared the path-way to secular eminence, these young men were evidently more impressed by the study of the lives of Scotland's great and holy religious leaders. They evidently chose to follow the example set by St. Ninian, St. Columba, St. Kentigern, St. Cuthbert and other saintly Bishops and religious men of Scotland; so they turned their faces against earthly ambitions and determined to enter upon a life of self-sacrifice, self abnegation; to devote their talents, their lives and their energies to the extension of the Kingdom of God on earth, and the good of their fellow-men. Their choice of the ecclesiastical vocation, quite possibly, was strengthened and encouraged by what they saw around them. Here were, on one side or another, Iona, Melrose, Dryburg, Scone, Jedburg, Cambuskenneth, and many other centres of religion and piety, bearing eloquent testimony, in their ruins, to their former splendor.

At this period there existed several Colleges for higher education on the Continent, which had been established through the generosity and the sacrifices of the Scottish people. Paris, Rome, Bohemia, Vienna and Valladolid were the homes of such Institutions. The young men, whose life work we are commemorating today, were sent to the Scot Colleges at Rome and Valladolid respectively. In due time, they returned to their native land, crowned with the academic honors of their respective alma maters, and empowered to preach the gospel and offer Sacrifice. For a few years both of them exercised the sacred ministry in their native land before coming to America. It may not be devoid of interest to dwell for a moment on some of the

conditions in Scotland about this period—one hundred and fifty years ago.

This was one hundred and six years before the restoration of the Scottish Hierarchy. Bishop Hay had been consecrated and had entered upon his Episcopal labors three years previously; the poet Burns, was thirteen years of age, and had not yet begun to sing, and Sir Walter Scott was but a child one year old. The period was approximately synchronous with the rising under Prince Charles Edward in 1745, and the disastrous culmination of that emprise at the Battle of Culloden in 1746.

The Highlanders and Islanders had the scourge applied to them pretty severely for their devotion to "Prince Charlie." They did not stop to consider whether or not what they were doing was wise or politic. They were actuated by one sentiment; they followed the "King of the Highland hearts, Bonnie Prince Charlie."

Those young Priests now turned their faces westward, and in vision contemplated our lonely Island, as the place of their future missionary labours. The prospect was not alluring: Here was a sparsely populated region, almost completely covered with forests and enveloped for half the year in a mantle of snow. But they had knowledge that some of their fellow countrymen and others in this distant land, yearned for the bread of life and had no one to break it to them. They set out on their mission with undaunted courage and apostolic zeal, wearing the breastplate of justice, their feet shod with the Gospel of peace, and bearing the torchlight of Faith, which illuminated their path like a bright oriflame.

The story of their missionary labours, their apostolic zeal and saintly lives in this Island, has been eloquently unfolded to you, and I need not make any further reference thereto. It is in every way fitting that the monolith, crowned by the Celtic Cross, here erected to their memory, should be formed of the granite of their native land, and



NOTRE DAME CONVENT

Founded by Bishop Bernard Donall Macdonald in 1857. Replaced by the present building erected by Bishop McIntyre in the year 1870.



SAINT JOSEPH'S CONVENT

Founded by Bishop MacIntyre. The original Church of Saint Andrew's, which was hauled from its first site, forms part of the present building of St. Joseph's.

should be fashioned by Scottish artisans. The Poet Horace, contemplating what he had written, and realizing the influence it was destined to exercise for all future time, exclaimed:—

“Exegi monumentum aere perennius”

“I have erected a monument more enduring than brass. With greater truth can this be said of those to whose memory the monument we have today dedicated, is erected. The monument of love, veneration and homage implanted in the hearts of all who are the beneficiaries of their apostolic labors and sacred ministry, will surely endure from generation to generation down the corridors of time.

I have no doubt this will become a place of pilgrimage, and that the monument here erected will continue a perpetual memorial of sacred duty well done; priceless service generously rendered and purest self-sacrifice nobly consummated.”

The next speaker to address the audience was Honorable Aubin E. Arsenault, Assistant Judge of the Supreme Court of Prince Edward Island. He spoke in the name of the Acadian People of the Province, of whom a great number was present. His address was as follows:—“I am much pleased, indeed, to be present on this occasion, and to witness the enthusiasm, that accompanies this celebration. I am particularly pleased at having been asked to take part in the proceedings that mark with fitting solemnity, the unveiling of this beautiful monument, and I desire publicly to thank the Committee, for their kind and flattering invitation.

The celebration of this day, though organized by the Scottish Catholic citizens of the Province, is one that appeals to the sympathies of all classes and creeds. This is abundantly shown by the great numbers, who despite adverse conditions, have graced the occasion with their presence. I may say however, that it possesses a special interest for us Acadians, because, there has existed from

early times, a strong bond of sympathy, between the Acadians and their Scottish Catholic fellow-citizens, and as years go by, this spirit of sympathy seems to grow in depth and intensity. In the old countries across the sea we find the beginnings of this mutual sympathy, and it is therefore, not surprising that it should have been transported across the ocean, and cherished in this new land by the immigrants of both races.

Mary Queen of Scots, whose meteoric career has tinged the history of Scotland with a glow of golden romance, received her education at the Court of France, and when she returned to her own Kingdom, French in sentiment, in language and culture, she was able to win the love and admiration of her people, and she would doubtlessly have continued to hold that esteem and affection, if it were not for the fact, that she admitted to her councils, unworthy men, who for selfish interests, were willing to betray their Queen and their country.

The Scottish Highlanders, who fought under Wolfe at the taking of Quebec did conquer the French on that day, but they in turn fell victims to the charms and fascinations of the French Canadian maidens, and hence many of them married French Canadian wives, settled down in Quebec, and became in course of time more French than the French themselves.

It is easy to trace a great similarity of experience between the Scottish Catholic immigrants and the Acadian Pioneers of this Province. The early Acadian suffered sorely for conscience's sake. He has borne persecution and exile in his steadfast adherence to that Faith, that is dearer to him than all beside. A similar lot befell the Scottish immigrants. They too, had to bear testimony to their love of religion. They were forced to bid adieu to home and friends, sever the ties of country and kindred, that they might preserve for themselves and their children the priceless gift of Divine Faith. On their arrival in this country they were welcomed with open arms, by the remnants of

the exiled Acadians, who tendered them the hospitality of their slender means, and many of them are sleeping their long last sleep, side by side with their Acadian friends, in the old French Cemetery, almost under the shadow of this Cross dedicated here today.

In the course of this present summer, the Acadians of the Maritime Provinces have erected a memorial Church at Grand Pré, on the site of the original church, which had been burnt to the ground at the time of the Expulsion in the year 1755, and today the descendants of the first Scottish immigrants have raised this Cross to commemorate the one hundredth and fiftieth anniversary of the coming of their ancestors to this country, and with a becoming regard for the fitness of things, they have placed its foundation on the very spot, whereon stood the first church raised by the pioneers, immediately after their arrival in this country.

Let us remember well, however, that we erect these monuments, not to perpetuate the memory of wrongs committed, nor of sufferings endured; but rather that we may learn to admire the virtues of our ancestors, and be led thereby to imitate them in their love of religion as well as their deep-seated patriotism, for whilst they suffered persecutions, they never failed in their loyalty to lawful authority.

The hardy Scottish pioneers of Prince Edward Island are at present represented by descendants, who are no less loyal to their Church and their King, and by their many excellent qualities of mind and heart, they have been able to attain a high place in the civil and religious life of the Country.

The foundations have been well laid, and we look to coming generations to continue the work so nobly begun by our ancestors. We look to them to go on progressing, giving to the Church her priests and bishops, and giving to the State its legislators, its governors and statesmen. The monument dedicated here today to the memory of the past

will thus prove a stimulant to the present and future generations, to walk steadfastly in the path blazed by devoted ancestors, and as long as they persevere in that path, they will of a surety be a splendid factor in moulding the best destinies of Church and Country.

Short speeches were also delivered by Mr. Crosby, American Consular Agent at Charlottetown, representing the United States, by D. A. McDonald, Esquire, representing the Intercolonial Club of Boston and John Sark of Lennox Island, Chief of the Mic-Mac Indians. The last mentioned was dressed in the picturesque costume of an Indian Chief, and presented a fine and imposing appearance. He began his remarks in English and having spoken thus for a while ended in the Mic-Mac tongue.

At the close of the Speeches a goodly number began to wend their way homeward, whilst others remained on the grounds until comparatively a late hour. After tea those present were treated to an enjoyable concert by the pipe-band of the Caledonia Club and by the Band of the League of the Cross. As the shadows of evening began to fall, Piper McKenzie of the Caledonia Club standing in front of the monument played "Lochaber no more," the air usually played in the old days on the docks of the old country, as the emigrants ships released from their moorings, started on their melancholy voyage to the New World; and as the plaintive strains of the old familiar air welled up in the hush of the fading twilight, wood and clearing, hill and valley, verdant bank and marshy fen grew resonant under the spell, and sent back a thousand speaking echoes, that seemed to bridge the chasm of a hundred and fifty years, and gently died away at the foot of the monumental block, so recently hewn

"From the hills our fathers trod."

Then the crowd finally dispersed, and the celebration of 1922 took its place among the things of the past, and went to swell the long list of Scottish Catholic achievements in Prince Edward Island.

XXII

Whilst our thoughts thus go back to the early days of our Country, and lovingly dwell upon the coming of our forefathers, it is right that we glance over present conditions, and endeavor to understand the relationship that should exist between the Scottish Catholic celebration of 1922 and the future of our Country as a whole. It was not for idle show, nor to indulge a feeling of empty vanity that the movement was projected. It was rather to give practical expression to the feelings of gratitude, that dwell in the hearts of the present generation, and at the same time to teach the lesson that no people, who hope to live in history can afford to leave in oblivion the memory of those, whose early sacrifices prove the foundation of their present greatness.

A country without monuments is often a country without real national ambition. It is lacking in at least one of the strongest incentives, that go to create an active public spirit; and perhaps this is the reason, so many of the present generation in Prince Edward Island are so slow in assuming the burden of true citizenship, and in contributing according to their opportunities, towards the upbuilding of our common country. Monuments serve an excellent purpose in this regard. They reflect the glories of the past; they fire the enthusiasm of the present; they furnish lofty ideals begotten of what is best and noblest in our history, and stimulate to greater achievements by the example of those, whose names enshrined in stone and marble bid defiance to time and change.

“For to live in hearts we leave behind is not to die.”

This is as yet a new country, comparatively speaking, and with the exception of the family headstones that deck our cemeteries, we are a people practically without monuments. Until latter years our people were so engrossed with the cares and difficulties of making a living, that they had little time to give to recording or commemorating the deeds of the past. But now, that a brighter era has dawned and easier circumstances prevail, it is right and just that they should turn their minds to a consideration of the various agencies, that have conspired to bring about the material and social development that obtains in the country at the present day; and in this way they will naturally be moved to revere the memory of the men and women of the past, whose whole-souled devotedness and spirit of sacrifice made present conditions possible. Theirs it was to fell the forest, and clear the land amid circumstances that to a weaker race would have been intolerable; and surely it is the bounden duty of those, who reap in comfort the harvest they sowed amid incredible privations, to cherish their fair fame, and to see to it that their memory shall not fade from the land, that owes so much to their generous sacrifices.

XXIII

The Catholic population of Prince Edward Island, at the present day, is made up of several groups or classes, each doing its share in building up a healthy public spirit, and each bound by ties of gratitude to generous and devoted forefathers. Upon the united action of all these, the Church depends for the success of her Mission in this portion of her inheritance.

The oldest group is made up of the Mic Macs, those simple children of nature, who were the original inhabitants of Prince Edward Island, and whose musical accents first invoked the name of God in the leafy aisles of Nature's temple, as they roamed the pathless forests of their well-beloved Abegweit. They have never completely outgrown the wandering tendencies of their race, nor have they kept pace with the other inhabitants in the march of our so-called civilization; but they have proved ever steadfast in their allegiance to Holy Church, and it is their proud boast, that not one of their number ever abandoned the Faith delivered to them by their first Missionaires.

The second group is the French or Acadians, who were the first Europeans to bring the Faith of Christ to our Shores. By the fortunes of war they suffered much, and became to a great extent, wanderers in a country once their own; but throughout it all the priceless heritage of Faith remained to them, and today the country does not hold more loyal, active and progressive citizens than the faithful Acadians of Prince Edward Island.

The third group is composed of the Scottish Catholics, whose coming to the country and subsequent activities are detailed in the preceeding pages.

Lastly, we have a large and influential body of Irish people, originally of the same stock as the Scotch, and who came thither under like conditions of persecution at home and hopes of religious freedom abroad. They are an industrious progressive and God-fearing people, who have prospered well in this country, and have formed themselves into flourishing parishes, where they are a powerful factor for good, in the civil and religious life of the community.

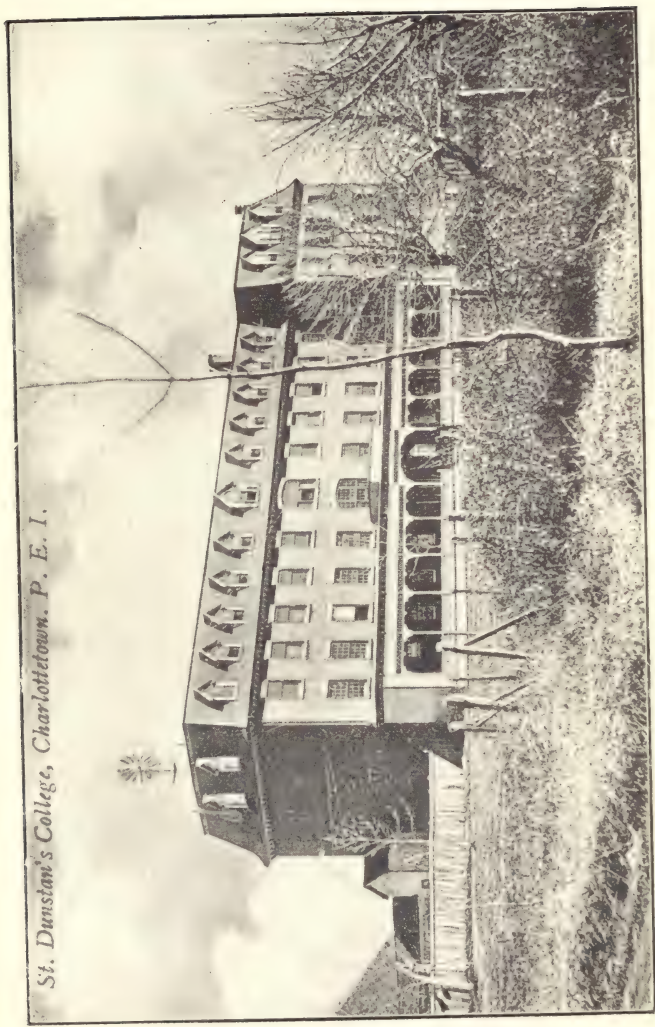
In the hands of all these people lies the future of the Catholic Church in Prince Edward Island, and on their united action it depends to make that future grand and glorious.

The history of the evolution of this prosperous Province from humble and obscure beginnings is an interesting and fascinating story, whilst the steady growth of the Catholic Church in the face of many odds, ever keeping pace with civil development, is not less interesting and admirable.

If it is true that civilization begets civilization; that improvement prepares the way for further improvement; that the development of one age leads up to the greater development of succeeding ages; then may we not look forward to wonderful progress in the next one hundred and fifty years.

The publishers of this "Memorial Volume" fondly cherish the hope, that the Scottish Catholics of the next Century and a half in Prince Edward Island, will prove true to the best traditions of their race, that handed together with those of other nationalities, they will do their part well and nobly for Faith and Fatherland. If in the dark and gloomy days of persecution they were able to accomplish so much, what greater achievements may we not expect of them, now that the clouds have rolled away, and religious freedom like the sun in its noon-day splendour, sheds its vivifying rays upon all their activities.

May the little mound at Scotchfort, upon which stands



St. Dunstan's College, Charlottetown. P. E. I.

SAINT DUNSTAN'S COLLEGE

Founded by Bishop B. D. MacDonald in 1855. Subsequently enlarged and improved.



DALTON HALL

Residential Annex to St. Dunstan's College.

the monument to the pioneers, become in future years a trysting place for Scottish Catholic thought and sentiment; may the descendants of those pioneers from all over the country, come thither in spirit to reinvigorate their energies, by a meditation on the deeds of the past, and may one and all find in that hallowed spot, an inspiration urging them ever onward to higher and nobler achievements. Such was the dominant thought in the minds of those, who organized the celebration of 1922, and such is the idea crystallized in the monument erected to the memory of the early emigrants.

“Remember the days of old, think upon every generation; ask thy Father and He will declare to thee; thy elders and they will tell thee.” (Deut. XXXII. 7) “We have heard, O God, with our ears: our fathers have declared to us.

The work thou hast wrought in their days, and in the days of old. For they got not possession of the land by their own sword: neither did their own arm save them.

But thy right hand and thy arm, and the light of thy countenance: because thou wast well pleased with them. (Ps. XLIII. 2. 3. seq.)

LIST OF
SCOTTISH PRIESTS

**Who have Laboured in
Prince Edward Island**

FROM

**The Arrival of the
Emigrants in 1772**

TILL THE

**Erection of the Monument
at Scotchfort in 1922**

REVEREND JAMES MACDONALD

Born in Scotland. Made his early studies at home. Went to the Scots College in Rome, where he was raised to the holy Priesthood in the year 1769. Labored on the Missions of Scotland for three years. Came to P. E. Island with the immigrants of 1772 and remained with them till his death in 1885. His remains lie in an unmarked grave, in the old French cemetery at Scotchfort.

RIGHT REVEREND ANGUS BERNARD MACEACHERN

First Bishop of Charlottetown. Born in Scotland. Studied with Bishop Hugh Macdonald, Vicar Apostolic of the Highland District. Finished his studies at Valladolid in Spain, where he was ordained priest in the year 1787. A missionary in Scotland for three years. Came to P. E. Island with immigrants in the year 1790. Became Auxiliary Bishop in 1819. Consecrated Bishop at Quebec in 1821. Became Bishop of Charlottetown in 1829. Died at Savage Harbor in the year 1835.

RIGHT REVEREND BERNARD DONALD MACDONALD

Second Bishop of Charlottetown. First native of Prince Edward Island raised to the priesthood. Born at Allisary, near Mount Stewart. Made principal studies at the Seminary of Quebec. Ordained there in 1822. Labored on the missions of the Diocese of Charlottetown for about thirty seven years. Succeeded Bishop MacEachern in 1836. Consecrated Bishop in St. Patrick's Church Quebec, in October 1837. Died at Saint Dunstan's College, on the 30th of December in year 1859. His remains lie under the sanctuary of St. Dunstan's Cathedral, Charlottetown.

REVEREND AUGUSTINE MACDONALD

Brother of Capt. John McDonald of Glenaladale. Born in Scotland. Ordained priest in Rome. Spent over thirty years on the missions in Scotland. Came to Prince Edward Island in his old age, and went to live with his brother at Tracadie, where he remained till his death.

REVEREND JOHN MACDONALD

Son of Captain John Macdonald of Glenaladale. Born at Tracadie. Made his primary studies at his home. Later, studied in England, and finally went to Paris for the study of Theology, and there he was ordained priest in the year 1825. Spent five years on the Missions of the Diocese of Glasgow in Scotland. Returned to P. E. Island, in the year 1830, bringing with him the original settlers of Fort Augustus. Spent eight years on the missions of King's County. Afterwards went to England, and lived at Brighton near London, where he died in the year 1874.

REVEREND FRANCIS JOHN MACDONALD

First student of St. Andrew's College raised to the priesthood. Born at East Point. Made his early studies in the district school. Entered Saint Andrew's College soon after it opened. Went to St. Hyacinthe College in the Province of Quebec, and later to the Seminary of Quebec, where he was ordained Priest in the year 1840. In the fall of that year came to Launching and for the next sixty years had charge of many of the missions of King's County. Died at Saint George's in the Month of August 1900.

VERY REVEREND JAMES MACDONALD

Born at Saint Andrew's. One of the first students to enter Saint Andrew's College. Completed his studies at the Seminary of Quebec, where he was ordained priest in the Cathedral, on the 26th of June 1842. Spent a short time

in Quebec, to gain some insight into the work of the ministry. Returned to Prince Edward Island, and was appointed to the missions of eastern Prince County. Was rector of St. Dunstan's College for many years. Became Pastor of Saint Andrew's and Morell in the autumn of the year 1880. Named Domestic Prelate by his Holiness Pope Leo XIII in August 1887. Died at Charlottetown in the year 1905, and was buried in the cemetery of St. Andrews' Parish.

REVEREND JAMES AENEAS MACINTYRE

Born at East Point. Made primary studies at Saint Andrew's College. Went to Rome, and was there ordained priest in the year 1842. Received the title Doctor of Divinity at the Propaganda at the close of his studies. Returned home in the following summer and forthwith became assistant to Father Brady, at Vernon River and Saint Andrew's. Later, he became pastor of Saint Andrew's and Morell. Built the original church at Baldwin's Road. Left the Diocese of Charlottetown at the close of the year 1848, and repaired to Upper Canada. Thence he passed to the United States, where he remained till his death.

RIGHT REVEREND PETER MACINTYRE

Third Bishop of Charlottetown. Born at Cable Head, in King's County. Studied at Saint Andrew's College, and afterwards at the Seminary of Quebec, where he was ordained in the Cathedral on the 26th of February 1843. Appointed to the western missions of Prince County and went to live at Tignish, where he resided till he was consecrated Bishop in the Month of August, 1860. He ruled the diocese of Charlottetown for upwards of thirty years with consummate skill and prudence. He died suddenly at Antigonish, April 30, 1891, and is buried under the Church of St. Peter's in his native parish.

REVEREND PIUS MACPHEE

Born at St. Margaret's. One of the earlier students at St. Andrew's College. Continued his studies at the Seminary of Quebec. Ordained at Rustico by Bishop Macdonald in August 1843. Served on the missions of King's County, particularly at St. Andrew's and St. Peter's. He died suddenly at Tracadie on the 2nd of July 1889, and was buried in the parish cemetery of Saint Bonaventure's Tracadie.

REVEREND DANIEL MACDONALD

A native of Saint Andrew's Parish, where he commenced his studies. When the College was closed in 1844, he set out for Rome, entered the Propaganda College, and was raised to the priesthood, on the 5th of April 1851. On his return to Prince Edward Island he was appointed assistant to the Bishop in the Parish of Rustico, and Hope River. Later he had charge of the most eastern missions of King's County. Was parish priest in Charlottetown for some years. Afterwards professor at Saint Dunstan's College, and finally pastor at Georgetown, where he died in the beginning of the year 1886. He lies at rest, in the cemetery of the Parish of St. James, Georgetown.

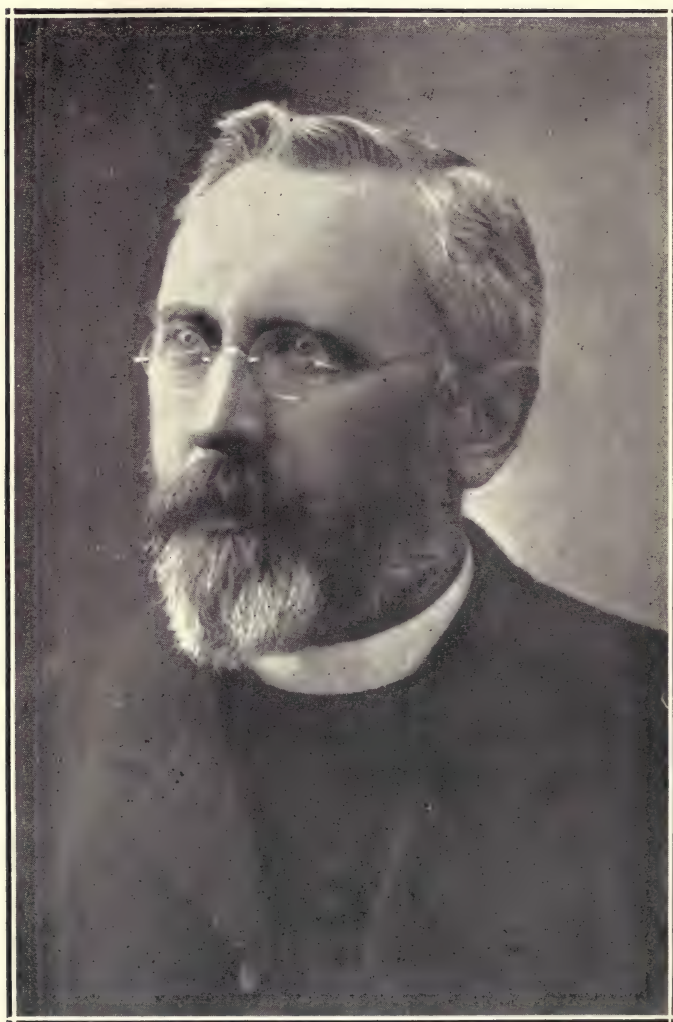
REVEREND ANGUS MACDONALD

Born in the Parish of St. Columba's, East Point. Made early studies at the Central Academy in Charlottetown. Entered the Seminary at Quebec, but after one year was obliged to return home on account of bad health. Made private studies with Bishop Macdonald at Rustico, and was there ordained priest on November 21st, 1855. First Rector of St. Dunstan's College, a position he held for almost fifteen years. Pastor at Fort Augustus, Baldwin's Road and Cardigan Bridge. Spent some time as assistant at Rustico. Died in Charlottetown April 29th 1889, and was buried in the cemetery of St. Dunstan's, Charlottetown.



RIGHT REVEREND DANIEL JEROME GILLIS

Born at Miscouche Dec. 4th, 1842. Made his studies at St. Dunstan's College and Montreal Seminary. Ordained priest in Montreal May 1st, 1870. Curate for some months at St. Patrick's, Montreal. Pastor at St. Andrew's, St. Peter's, East Point and Indian River. Named Roman Prelate by Pope Leo XIII. Special benefactor to Monument Fund.



REVEREND LAUGHLIN MACDONALD
Founder of the Catholic Orphanage (Charlottetown)

REVEREND DUGALD STANISLAUS MACDONALD

Born in Invernesshire, Scotland. Came to Prince Edward Island about the close of the year 1858. Appointed assistant to Bishop Macdonald at Rustico. Later served at Kinkora and Kelly's Cross and Tignish. Went to Miramichi early in the year 1861, where a few years later, he met his death by drowning.

REVEREND DUGALD M. MACDONALD

Born at Pisquid in the Parish of St. Andrew's. Made his earliest studies in the district school. Entered St. Dunstan's College soon after it opened. The first student of St. Dunstan's to be raised to the priesthood. Studied Theology at the Grand Seminary of Quebec. Ordained in Charlottetown by Bishop MacIntyre on November 21st, 1861. He immediately took up work in the Parish of Tignish. Later was appointed to the missions in eastern King's County. Some years afterwards he returned to Tignish, where he continues his ministerial labors, despite the infirmities of old age. In the month of November 1886, he celebrated the silver jubilee of his ordination, and was raised to the dignity of Domestic Prelate, in recognition of his long service to the Diocese. Twenty five years later he had the rare privilege of celebrating his golden jubilee. While still in the active discharge of his duties as parish priest, it was his great distinction to celebrate his diamond anniversary in November 1921.

REVEREND DUGALD J. MACISAAC

A native of Vernon River Parish. Amongst the earliest students at Saint Dunstan's College. Studied Theology at the Grand Seminary of Quebec. Ordained Priest by Bishop MacIntyre on the 20th of August 1863. His first charge was at Tignish, where he spent about four years. Left the Diocese, and went to the United States. He never again returned to Prince Edward Island.

REVEREND DONALD FRANCIS MACDONALD

Native of Saint Andrew's. Studied at Saint Dunstan's College. Afterwards at the Grand Seminary of Quebec. Ordained in Charlottetown by Bishop MacIntyre November 23rd, 1864. Spent the first months of his priestly career with his uncle Very Reverend James Macdonald, Pastor at Indian River. Took charge of the Missions of Souris, Rollo Bay and Little Pond, in King's County, and died at Souris on the 17th of April 1902, and was buried in the Parish cemetery.

REVEREND RONALD BERNARD MACDONALD

Born at Bedeque. Attended the district school for some time. Entered St. Dunstan's College at an early age. Finished his studies at the Seminary of Quebec. Ordained priest by Bishop MacIntyre on September 14th, 1866. Professor at St. Dunstan's College for some time. Pastor at Miscouche, Wellington and Grand River. Joined the Jesuits in the United States, with whom he remained some years. Returned to his native Diocese, and having spent some time as Pastor at Rustico and afterwards at Souris, he retired from the active ministry, and took up his quarters at the Charlottetown Hospital where he remained till his death in the month of November 1922.

REVEREND RODOLPHUS PETER MACPHEE

A native of the Parish of St. George's. Attended the district school. Studied privately for a time under the direction of his pastor Rev. Francis J. Macdonald. Made his theological course in France. Ordained Priest, by the Bishop of Evreux, on June 29th, 1867. Had charge of St. Andrew's and St. Peter's for a time. Had charge of Rustico, till the year 1888, when ill-health forced him to retire. Spent some time in Colorado, whence he returned and took up his residence in Charlottetown, and later at Georgetown, where he died in the month of November 1900. His remains lie in the Cemetery of his native parish of St. George's.

REVEREND JAMES ÆNEAS MACDONALD

Born at Pisquid in the Parish of St. Andrew's. Made his classical course at St. Dunstan's College. Took up the study of Theology in the Grand Seminary of Montreal. Ordained priest in the Cathedral of Charlottetown by Bishop MacInyre on December 22nd in the year 1867. Had charge of various missions throughout the Diocese, notably at Cascumpec, Brae, Lot 11, Kelly's Cross and Hope River. Died at the Charlottetown Hospital, August 9th, 1913, and was buried in the cemetery at St. Andrew's.

REVEREND JAMES LAMONT

Born in Scotland. Came to Prince Edward Island in the fall of the year 1868. Professor at St. Dunstan's College, and afterwards Pastor at St. Andrew's, Morell and St. Peter's. Went abroad to the Province of Ontario, where he labored till his death.

RIGHT REVEREND DANIEL JEROME GILLIS

Born at Miscouche. Made his classical studies at St. Dunstan's College. Went to the Grand Seminary of Montreal for the study of Theology. Ordained in the Cathedral of Montreal on May 1st, 1870. Has been Pastor at St. Andrew's, St. Peter's, Morell, East Point, Indian River and Freetown. Raised to the Dignity of Domestic Prelate by Pope Leo XIII. Gave a splendid contribution towards the monument erected at Scotchfort. Continues to labor in the vineyard of the Lord, with the energy and zeal of his earlier years.

REV. JAMES JOSEPH ALEXANDER MACDONALD

Born at St. Andrew's. Studied at St. Dunstan's College and afterwards in the Seminary of Montreal. Ordained in the church of his native parish, by Bishop MacIntyre on

the 23rd of October 1870. His health was, for his friends a constant source of anxiety, and in fact he was never able to take up the work of the holy ministry. He continued to live at the home of his father at St. Andrew's, and there he died on the 11th of August 1872, leaving behind him a wonderful reputation for personal sanctity. His remains lie under the sanctuary of St. Andrew's Church, close to the tomb of the illustrious and saintly Bishop MacEachern.

REVEREND DONALD JAMES GREGORY MACDONALD

A native of St. Andrew's Parish. When quite young he entered St. Dunstan's College, and later went to Rome to continue his studies. Failing health obliged him to return home, and after a period of forced repose, he entered the Seminary of Montreal, where he was raised to the holy priesthood on the 8th of October of the year 1871. His first employment in the Diocese was that of assistant to Reverend Peter MacPhee at Rustico. Later he was in charge of East Point and St. Margaret's, and from there he moved to St. George's. Finding the infirmities of old age coming fast upon him, he retired from the active ministry, and is spending his declining days, in his private home at Morell.

RIGHT REVEREND JAMES CHARLES MACDONALD

The fourth Bishop of Charlottetown. Born at Allisary in the Parish of St. Andrew's. Studied at the Central Academy in Charlottetown, from which he graduated with a teacher's license. He afterwards entered St. Dunstan's College, and having finished his Classical course, he went to the Grand Seminary of Montreal for the study of theology. Ordained to the priesthood, in the Cathedral of Charlottetown, by Bishop MacIntyre on the 4th of July 1873. He was for a time Professor at St. Dunstan's College, and somewhat later Pastor of Cardigan Bridge, Georgetown, and Baldwin's Road. Became Rector of St. Dunstan's College

and whilst holding that position was appointed Coadjutor to the Bishop of Charlottetown, to whom he succeeded on the death of the latter on the 30th of April, 1891. Ruled the Diocese, for upwards of twenty years, and died at the episcopal residence in the Month of December 1912. His remains lie under the sanctuary of St. Dunstan's Cathedral, Charlottetown.

REVEREND MICHAEL J. MACMILLAN

A native of the Parish of Indian River. Spent several years at St. Dunstan's College. Made his theological studies at the Grand Seminary of Montreal. Ordained in Charlottetown by Bishop MacIntyre, on July 4th, 1873. Spent a short time at the Cathedral of Charlottetown. Afterwards had charge of the Missions of Grand River West, and adjacent Missions. Transferred to St. Theresa's, where he died July 12, 1898, and was buried in the Parish cemetery.

REVEREND ALLAN J. MACDONALD

A native of St. Andrew's, where he received the rudiments of his education. Entered St. Dunstan's College, and on the completion of his classical course, went to Montreal to the Grand Seminary for the study of theology. Returned home and was ordained priest by Bishop MacIntyre, in the Parish church of Indian River, on the 5th of July 1874. A few years professor at St. Dunstan's College, and later was appointed to the Parish of Fort Augustus, where he is still engaged in the work of the ministry, after a period of forty five years.

REVEREND LAUGHLIN J. MACDONALD

Born in the Parish of Morell. Educated at St. Dunstan's College. Continued his studies at the Seminary of Quebec, where he was ordained priest on the 24th of February 1878. After his ordination he spent some time at

Sillery Quebec, and on his return home was appointed assistant at the Cathedral of Charlottetown. Some time later was placed in charge of the Missions of Grand River West and Lot II, and Brae and continued in that locality till his health failed and he was obliged to retire from the active ministry and take up his residence at the City Hospital, Charlottetown. During the time of his retirement, he founded the Orphanage of St. Vincent de Paul, near Charlottetown. He died at the Hospital on the 4th of March 1916, and was buried amongst his kindred in the cemetery at St. Andrew's.

REVEREND EDWARD WALKER, D. D.

A native of Launching in the Parish of St. George's. Studied in the district school, where he won a scholarship at Prince of Wales College, and later spent several years at St. Dunstan's College. Made his theological studies at the Grand Seminary of Quebec. Ordained Priest by Bishop MacIntyre in the Cathedral of Charlottetown, July 9th, 1877. Professor at St. Dunstan's College. Appointed Pastor at Rollo Bay and Little Pond, where he still carries on the work of the ministry.

REVEREND ALEXANDER MACGILLIVRAY

A native of the Diocese of Antigonish. Came to the Diocese of Charlottetown in the fall of the year 1879, and was appointed to the Cathedral in Charlottetown. He founded there a branch of the St. Vincent de Paul Society, which continues till this day its charitable work amongst the poor of Charlottetown. He died at the Bishop's Palace on the 4th of July 1883, and was buried in the Cathedral cemetery, where his friends raised a fitting monument to his memory.

REVEREND RODERICK MACDONALD

Another priest of the Diocese of Antigonish, who labored in the Diocese of Charlottetown, was Rev. Roderick

Macdonald. He came to Prince Edward Island in the autumn of the year 1876, and was placed in charge of the Parish of St. Peter's. He remained here almost two years, and returned to his native Diocese where he still lives. He has been for some time in retirement and lives in a private residence in the town of Antigonish.

REVEREND ANGUS J. MACINTYRE

A nephew of Bishop MacIntyre, was born in the Parish of St. Margaret's. Studied at St. Dunstan's College, and later at the Propaganda College in Rome, where he was raised to the priesthood on February 8th 1883. Was for a time at the Cathedral in Charlottetown, and again served the missions of Tracadie, Corran Ban, Covehead, East Point and Morell. Resides at the present at the City Hospital in Charlottetown.

REVEREND JOHN A. MACDONALD

Born at Pisquid in the Parish of St. Andrew's. Made his studies at St. Dunstan's College and at the Seminary of Quebec, where he was ordained priest, on the 4th of January 1885. Professor at St. Dunstan's College, and later appointed pastor at Miscouche and Wellington and finally at Grand River and Lennox Island, where he still carries on the work of the ministry. Appointed by the Government Indian Commissioner for all the Micmac Indians residing in the Province.

REVEREND RONALD J. GILLIS

Born in the Parish of St. Andrew's. Made his studies at St. Dunstan's College and at the Propaganda College in Rome. Ordained priest in Rome on the 24th of April 1886. Assistant to Bishop MacIntyre at St. Peter's Bay, and afterwards Pastor of the Parish. Died in the Charlottetown Hospital on the 12th of December 1912, and was buried under the sanctuary of the Church of St. Peter's beside the tomb of Bishop MacIntyre.

VERY REVEREND JOSEPH C. MACLEAN

Born at De Gros Marsh in the Parish of St. George's. Made his early studies under the direction of Reverend Francis J. Macdonald. Spent some years at St. Dunstan's College. Finished his preparation for the priesthood at the Seminary of Quebec, and received ordination there on the 13th of June 1886. Assistant in his native Parish, and again for some time at the Cathedral of Charlottetown. Appointed to the spiritual charge of East Point and St. Margaret's. Thence he returned to St. George's, where he was pastor till the death of Reverend Francis J. Macdonald. His next position in the Diocese was Pastor of Summerside, and later he was appointed to the Parish of Souris, where he still labors for the honor and glory of the Divine Master. Was appointed Vicar General of the Diocese by His Lordship Bishop Henry J. O'Leary, and confirmed in that position by the present incumbent of the Diocese of Charlottetown.

REVEREND JOHN JAMES MACDONALD

Born at Glenfinnan, in the Parish of Fort Augustus. Studied at St. Dunstan's College, and afterwards at Montreal where he was ordained priest on the 22nd of December 1888. Was for a time assistant at the Cathedral of Charlottetown. Afterwards Pastor at Kinkora and Seven Mile Bay, where he spent almost thirty years, when he was transferred to Summerside, where he still labors with zeal and success for the salvation of souls.

REVEREND JOHN C. MACMILLAN

Born at Dundas in the Parish of St. George's. Studied under the direction of his pastor Reverend Francis John Macdonald, and afterwards at the Prince of Wales College. Went to the Seminary of Quebec, where he was raised to the priesthood on the 22nd of December 1888. Assistant

at St. George's for two years. In charge of the Parish of Palmer Road till forced to retire from active labor owing to ill-health. Pastor at Cardigan Bridge, for upwards of twenty years. Is now in retirement, and lives at the Charlottetown Hospital.

REVEREND ALEXANDER P. MACLELLAN

Born at Grand River Lot 14. Studied at the Normal School in Charlottetown. Taught school for years. Entered St. Dunstan's College. Later he went to the Seminary of Quebec, and at the completion of his studies was ordained at Montreal on the 5th of June 1890. On two occasions he was appointed Rector of St. Dunstan's College. Pastor at St. Margaret's and at present Pastor of St. Andrew's, where he carries on the work of the ministry in the interest of the souls committed to his care.

REVEREND ALEXANDER MACAULAY

A native of the Parish of St. Peter's. Made his studies at St. Dunstan's College, and afterwards at the Seminary of Quebec. Ordained in Montreal on the 5th of June 1890. Assistant at the Charlottetown Cathedral and Secretary to the Bishop. Appointed Pastor at Morell. Later in charge of the Mission of Hope River. At present Pastor at St. Peter's, his native parish, where he labors successfully in the interest of the people under his care.

RIGHT REVEREND JAMES MORRISON

Born in the Parish of St. Andrew's. Studied at the Normal School, and graduated with a teacher's license. Spent some time at St. Dunstan's College, whence he set out for Rome and entered the Propaganda College. Ordained priest in Rome on the first of November in the year 1889. On his return to Prince Edward Island, he spent some time as Professor at St. Dunstan's College, and assist-

ant at the Cathedral, and afterwards he became Pastor of Vernon River Parish, and while there, he was appointed Bishop of Antigonish. In this sphere of action, he has achieved a great measure of success, and continues the good work to the joy and edification of his flock.

REVEREND IGNATIUS R. A. MACDONALD

Born at Charlottetown. Made his studies at St. Dunstan's College. Completed them at the Seminary of Quebec. Ordained priest in Charlottetown on June 25th 1893. For a time Professor at St. Dunstan's College. Appointed Pastor of St. Theresa's Parish, in the year 1898, where he still remains, laboring with success in that portion of the Vineyard of the Lord.

REVEREND ALEXANDER J. MACDOUGALL

A native of the Parish of Grand River west. He spent a term at the Normal School in Charlottetown. Taught school for a time. Entered St. Dunstan's College. Continued his higher studies in the Seminary of Quebec. Ordained priest by Bishop Macdonald in the Cathedral of Charlottetown on the 5th of June 1893. Remained for some years as professor at St. Dunstan's College. Appointed Pastor of the Missions of Brae and Lot II. Became assistant to Reverend Dugald Macdonald in Tignish, where he continued till his death early in the year 1923. He lies buried in the Cemetery of St. Simon and Judge, Tignish.

REVEREND DAMIEN J. A. MACDONALD

Born at Glenfinnan, in the Parish of Fort Augustus. Entered St. Dunstan's College at an early age, and subsequently went to the Grand Seminary of Quebec, where he was ordained. Served as assistant to Reverend Francis J. Macdonald at St. George's for a few months. His health was poor all the while, and at the beginning of November 1891,

he was forced to take a complete rest. He retired to his former home at Glenfinnan, and there on the 23rd of November 1891, he breathed his last. His remains lie buried in the cemetery of his native Parish Fort Augustus.

REVEREND JOHN B. MACINTYRE

Born at Grand River West. Studied at the Normal School in Charlottetown, and afterwards taught school. Entered St. Dunstan's College for a time, and later proceeded to Montreal, where he took up the study of Theology in the Grand Seminary. Ordained priest at Grand River on the 24th of June 1905. Employed for a time as professor at St. Dunstan's College, and later was appointed Pastor at Lot Seven. At present he is in charge of the Missions of Tracadie, Corran Ban and Covehead. Where he carries on the work of the ministry to the joy and admiration of his flock.

REVEREND JAMES AUGUSTINE MACDONALD

A native of Orwell. Had studied at the Prince of Wales College, whence he went forth with a teacher's license, and spent some time as teacher in the public schools. He subsequently entered St. Dunstan's College, and later went to the Seminary of Quebec for the study of theology. Here he was ordained in the Month of June 1896. He spent one year as a professor at St. Dunstan's College, and at the end of that term, went west to the Diocese of Fargo, and thus severed his connection with the Diocese of Charlottetown. Some years later, whilst in failing health, he paid a visit to his former home, and during his stay he died rather suddenly, and was buried in the cemetery of his native parish of Vernon River.

REVEREND A. BERNARD MACDONALD

Born in the parish of St. Francis De Sales at Little Pond, and began his studies in the district school. He taught in the public schools for a time, and subsequently

entered the College of the Propaganda in Rome where he continued his studies and was raised to the holy priesthood in the year 1904. He returned to his native Diocese and spent nine years as professor in St. Dunstan's College, and at the end of that time he left Prince Edward Island, and went abroad, settling down in the Diocese of Calgary, in Alberta, where he is still employed in the work of the sacred ministry.

REVEREND TERRENCE CAMPBELL

Born at Millcove near Tracadie and entered the district school at an early age. He afterwards spent a term at the Normal School in Charlottetown, and took up the profession of teacher in the public schools of the Province. He entered St. Dunstan's College, and at the completion of his classics set out for Rome, where he took up Philosophy and Theology at the College of the Propaganda. There he was raised to the priesthood on the 15th of June 1898. On his return home, he was named professor at St. Dunstan's College, and later became Rector. Was for a time Pastor of Kelly's Cross and Lot 65, and later was transferred to Alberton, where he still devotes himself to feed the flock of Christ.

REVEREND GREGORY J. MACLELLAN, D. D.

A native of St. George's Parish, where he acquired the rudiments of an education in the district school. He spent some time at the Prince of Wales College in Charlottetown, whence he came forth with a teacher's license, and spent some time teaching in the public schools. Aiming higher, he entered St. Dunstan's College, and at the close of his classical course, he went to the Seminary of Quebec where he studied Theology, and received the title Doctor of Divinity. He was ordained priest in the Cathedral of Quebec on the 17th of May, in year 1903. Professor at St. Dunstan's College, and later Priest in charge at the Cathedral of Charlottetown. Later appointed Rector at St. Dunstan's College a position he still fills to the satisfaction of all.

REVEREND KENNETH C. MACPHERSON

A native of the Parish of Vernon River. Having begun his education in the primary schools, he graduated with a teacher's license from the Normal School, and devoted himself to teaching in the public schools. He again took up his studies and went for a time to St. Dunstan's College, and afterwards to the Seminary Quebec, and having finished his studies, he returned home and was raised to the priesthood in the Cathedral of Charlottetown the 25th of July 1903. He has been for a time at the Cathedral of Charlottetown and at St. Dunstan's College, and later was appointed to the Pastoral care of the parish of St. Margaret's, where he still continues to work efficiently in the interest of souls.

REVEREND PIUS A. MACDONALD

Born at Glencoe, in the Parish of Vernon River. He studied in the district School, and entered the Prince of Wales College, where he procured a teacher's license. He taught school for a time and later entered St. Dunstan's College, and at the close of his classical course, he went to the Seminary of Montreal. Ordained priest by the Bishop of Charlottetown on the 5th of January 1908. He next was engaged at the Cathedral of Charlottetown, and from there went to Morell, where he was named pastor. Soon after this latter appointment, the Great World War broke out, and Father Pius at once offered his services as chaplain at the front. He was overseas till the close of the war, and returned home and was named Parish priest at St. George's. His health failed, whilst in the strength and vigour of his early manhood, and he died at the Charlottetown Hospital in the month of November 1922.

REVEREND RONALD J. MACDONALD

Born in the parish of St. Theresa's. Student at St. Dunstan's College, whence he went to the Seminary of Quebec, where he was raised to the priesthood on June 14th, 1908. In a short time became pastor of the Missions of the Brae and Lot II, and somewhat later was appointed to the spiritual care of the Parish of East Point. Here he continues to carry on the good work of the Lord, amongst the people committed to his spiritual care.

REVEREND JOHN ARCHIBALD MACDONALD

Born at Indian River. Made his classics at St. Dunstan's College. Thence he went to the Seminary of Quebec. Ordained priest at Souris on the 25th of October 1908. Remained assistant at Souris for a number of years, and was appointed Pastor at Lot Seven, where he still resides, and carries on with great success, the spiritual ministrations of his parish.

REVEREND BERNARD GILLIS

A native of Saint John, New Brunswick. Studied at St. Dunstan's College. Entered the Seminary of Quebec, where he was ordained priest on the 21st of May 1910. Assistant at East Point for a time, and afterwards pastor. Appointed to the spiritual care of the Parish of All Saints, Cardigan Bridge, where he is still building up the kingdom of Christ amongst souls.

REVEREND JOSEPH CHARLES MACDONALD, D. D.

Born at Orwell in the Parish of Vernon River. A student of St. Dunstan's College. Finished his studies at Quebec. Ordained at Vernon River, on June 11th, 1916. Professor at St. Dunstan's College. Lately appointed Pastor of St. George's, where he has taken up with determination, the good work interrupted by the untimely death of the late Father Pius.

REVEREND WILLIAM V. MACDONALD

A native of Corran Ban. Taught school for a time. Studied later at St. Dunstan's College. Continued his higher studies at Quebec. Ordained at Tracadie, June 10, 1917, at the Cathedral in Charlottetown. Named pastor of Hope River, where he still labors for Christ and for Mother Church.

BX 1422 .P7 M44 1922
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